

Gazetteer of the Bombay Presidency

KOLABA DISTRICT
(Facsimile Reproduction)



सत्यमेव जयते

Originally Printed in 1883

Published by
The Executive Editor and Secretary,
Gazetteers Department, Govt. of Maharashtra, Bombay

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(FACSIMILE REPRODUCTION)

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The Government Photozincographic Press, Pune
1989

PREFACE

I am happy to bring out this Facsimile Reproduction of the Kolaba District Gazetteer, which was first published in 1883 by the British Government in the series of Gazetteers of the Bombay Presidency. The Volume was edited by Mr. James M. Campbell, J. C. S. This Gazetteer, compiled 106 years ago has now become scarce and has gone out of print. The second revised edition of the Kolaba District Gazetteer was published by this department in 1964. However the utility of the Gazetteer in the Old Series is still undiminished because it contains authentic and very useful information on several aspects of life, and has the impress of profound scholarship and learning. It has not lost its utility due to the mere passage of time. It was, therefore, felt necessary to preserve this treasure of information for posterity. There is also a good demand from scholars that all the Old Gazetteers should be reprinted even though a better and much informative revised edition is available. With these considerations in view, it was thought that the Gazetteer Volumes in Old Series should be reprinted. I am sure, scholars and studious persons will find it very useful.

It may be pertinent to state that a totally rewritten Marathi edition of the Raigad District Gazetteer is being brought out by us.

I am thankful to the Director, Government Printing and Stationery, Shri P. S. More and the Manager, Government Photozinc Press, Pune, Shri P. L. Purkar and other staff in the Press for expeditiously completing the work of reprinting.

K. K. CHAUDHARI
Executive Editor and Secretary.

Bombay,
4 September, 1989.

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SPECIAL acknowledgments are due to Mr. E. H. Moscardi, C.S., for his detailed accounts of hill forts, to Mr. H. Kennedy, District Superintendent of Police, for much information regarding Places of Interest, and to Mr. W. G. Betham for valuable contributions to Chapters I and II. Messrs. W. F. Sinclair, C.S.; T. Hart-Davies, C.S.; T. S. Hamilton, C.S.; C. B. Winchester, C.S.; R. Courtenay, C.S.; and Ráo Sáheb Sabájráo Chintáman are also leading contributors.

The Janjira Statistical Account has been prepared chiefly from information supplied by the Assistant Political Agents, the late Mr. G. Larcom and Major W. A. Salmon.

JAMES M. CAMPBELL

May 1883.

KOLÁBA.

KOLABA.

CHAPTER I. DESCRIPTION.

Kola'ba,¹ with a length of about seventy miles from north to south and a breadth of from fifteen to thirty miles from east to west, lies between 72° 55' and 73° 43' north latitude and 18° 50' and 17° 50' east longitude. It has an area of nearly 1500 square miles, a population, according to the 1881 census, of about 380,000 souls or 254 to the square mile, and, in 1880-81, had a realizable land revenue of about £73,900 (Rs. 7,39,000).

The district is bounded, on the north and north-east, by Bombay harbour and the Panvel and Karjat sub-divisions of Thárá. On the east, after running to the Sahyádris in a belt about two miles broad, it is driven from ten to twelve miles west, by a semicircular tract of the Bhor state which measures about fifteen miles from north to south. Along the rest of its eastern boundary the line of the Sahyádris, running irregularly south-east and then south-west, divides Kolába from the Bhor state, Poona, and Sátára. On the south and south-west it is bounded by Ratnágiri, on the west by Janjira, and, for about eighteen miles on the north-west, by the sea.

The area included in the Kolába district is for administrative purposes distributed over five sub-divisions, with an average area of 300 square miles, 213 villages, and 76,330 inhabitants :

Kolába Sub-Divisional Details, 1880-81.

NAME.	Square miles.	VILLAGES.									POPULATION, 1881.	To the square mile.	Land Revenue, 1880-81.
		Government.			Alienated.			Total.					
		Villages.		Ham- lets.	Villages.		Ham- lets.	Government.	Alienated.	Total.			
		Peopled.	Unpeopled.	Peopled.	Peopled.	Unpeopled.	Peopled.						
Alibâg ...	191	150	44	36	10	...	6	194	10	204	76,138	392	18,503
Fen ...	296	165	27	63	31	...	7	192	34	226	70,200	242	15,524
Roha ...	200	124	21	55	6	1	17	146	7	152	44,835	224	10,719
Mângaon ...	353	216	6	240	9	...	5	222	9	231	81,085	229	14,965
Mahâd ...	459	226	6	319	19	...	4	232	19	251	109,391	238	14,189
Total ...	1496	881	104	763	75	4	39	985	79	1064	381,649	254	73,900

Chapter I.
Description.

Boundaries.

Sub-Divisions.

¹Lesworth's Maráthi Dictionary derives Kolába from the Arabic *kalábeh* a neck or strip running into the sea.

Chapter I.
Description.
Aspect.

Kolába is a rugged belt of country from fifteen to thirty miles broad, which stretches from the south of Bombay harbour, seventy-five miles south-east to the foot of the Makábaleshvar hills. Unlike Thána to the north and Ratnágiri to the south, Kolába does not fill the whole space between the Sahyádris and the sea. On the north and north-east, for nearly half of its length, it is separated from the Sahyádris by the lands of Karjat in Thána and by the state of Bhór in Sátára, and, on the west, except for about eighteen miles in the north, it is cut off from the coast by a strip, first of Janjira and then of Ratnágiri, from four to twenty miles broad.

In the north-west, along much of its eighteen miles of coast, stretches a rich fringe of palm gardens and orchards, with large well built villages of traders, fishers, and skilled husbandmen. Behind the belt of palms on the west coast, and behind the mangrove-fringed banks of the Ámba, the Kundalika, and other tidal rivers, stretch low tracts of salt marsh and rice land, ugly and bare in the dry season, and, except the raised island-like village sites, without trees. Above the limit of the tide, most of the larger streams and their feeders stretch inland, along narrow winding valleys well tilled and thickly peopled. On either side of these valleys, and sometimes striking across them, are rolling lines of low bare uplands, cropped with coarse grain or used for grazing. Behind the bare uplands, as in the Mira Donger range near Pen in the north, among the Sahyádris and Ráygad hills in the east and south-east, and in the west along the border of Janjira and in some of the central Alibág hills, are many wild and beautiful tracts, with only a few hamlets of hillmen, little or no tillage, and forests deep and wide enough to shelter boar, sámbar, and tiger.

The lines of natural drainage divide the district into three parts : North Kolába, draining north into Bombay harbour and west into the sea ; Central Kolába, draining west along the Kundalika or Roha and the Mándád rivers ; and South Kolába, draining both from the north and from the south into the west-flowing Sávitri or Bákot river.

North Kolába.

NORTH KOLÁBA stretches about twenty-four miles from north to south and from fifteen to thirty miles from east to west. It is divided into two parts by the north-flowing Ámba, Alibág in the west and Pen and Nágothna in the east. On the south, the high forest-clad Sukeli range, that stretches behind Nágothna from near the Sahyádris to the Alibág hills, separates North Kolába from Central Kolába. Behind its western fringe of palm-groves and orchards, and along most of the coast line to the north and the banks of the Ámba river to the east, Alibág lies low and flat, seamed with muddy mangrove-lined creeks and bare salt water channels, crawling through salt marsh or reclaimed rice land, bare and brown during most of the year, and, except a few scattered island-like knolls, without fresh water, trees, or villages. From two to four miles from the coast the knolls and mounds grow larger and come closer together, and, on their slopes, are many well built shaded villages. Behind these knolls the land rises in low bare hills, the outlying spurs and uplands of the central range which, from the sacred well wooded Kankeshvar in the north stretches about twenty miles south-east close to Váve on the

Kundalika or Roha river. Near the north coast the lower slopes and outlying spurs of the Alibág hills are bare of trees, and, except in the rains, brown and withered. Towards the centre and in the south, many of the lower slopes are clothed with teak coppice, and some of the deeper ravines and upper slopes are rich with evergreen forests. The hill sides are broken by flat terraces with considerable stretches of upland tillage, and small hamlets of Thákurs, Káthkaris, and other hill tribes. The tops of many of the hills are rocky and narrow. But some end in wide flat or rolling plateaus, well wooded with deep soil and water springs, or rocky with glades winding among clusters of low evergreen trees and patches of brushwood, or bare and open the pasture land of large herds of cattle.

East of the Ámba river, especially northwards near its mouth, Pen rises slowly, from slimy mangrove swamps, into lands about high tide level, bare and flat, given to salt pans or reclaimed as rice fields, with fairly rich villages on low wooded mounds. Within a few miles of the tidal creeks and backwaters, the flat rice land breaks into rocky knolls, which pass into low bare spurs and uplands, and these into ranges of high timber-clad hills. In the north-east, where, in a belt about two miles broad, Pen stretches to the foot of the Sahyádris, though there are many bare rocky spurs, two broad valleys stretch to the south-east, well tilled and with rich well shaded villages. Further south, close behind Pen, rises the great Mira Dongar range, with fairly wooded sides broken by flat tilled terraces, and with a wide uneven top on the whole well wooded though with several settlements of Dhargars and other herdsmen. South of Mira Dongar, except for rice lands along the Ámba river and up the valleys of its tributary streams, most of the country is rough, with irregular rolling uplands and flat-topped hills, well wooded in places, but much of them given to cattle grazing and to the growth of hill grains.

CENTRAL KOLÁBA, draining west into the Roha or Kundalika and the Mándád rivers, is about thirty miles from east to west, and, from north to south, broadens from the narrow valley of the upper Kundalika in the east to about twenty miles in the west. From the coast this part of the district is most easily reached from Revdanda or Chaul, at the south end of the coast line of Alibág. From Revdanda the Kundalika river, a beautiful tidal inlet, winds to the east and south-east, among rugged wooded hills, fringed by salt marsh and rich rice lands. For fourteen miles the river flows deep and muddy through a broad plain. Then for five or six miles, to Roha the limit of the tide, the country grows wilder, the hills draw nearer to the water's edge, and the channel is rocky and passable only at high tide. In the west, to the south of the river, much of the rugged hill land that borders Janjira drains north into the Kundalika. Except this tract, as far as Roha, along both banks are broad stretches of rice and other tillage. Near Roha the valley is again narrowed, on the south by hills that rise close behind Roha, and on the north by the spur from the Sakel hills that ends in the rugged fortified crest of Avchigad. East from Roha, above the limit of the tide, the valley widens, and stretches from four to eight miles broad, well tilled and

Chapter I. Description.

Aspect.
North Kolaba.

Central Kolaba.

Chapter I.
Description.

Aspect.
Central Kolába:

fairly wooded, with the Sukeli hills on the north, and, along the south, the rugged face of the uplands that drain south to the Mándád river. Beyond Kolád, about seven miles east of Roha, where the Roha road joins the main line between Nágothna and Mahábaleshvar, the country grows wilder, and the river stretches in a long reach, with richly wooded banks among picturesque spurs of rocky hills.

The area drained by the Mándád river, and its tributaries, stretches from the Janjira hills in the west along a ridge that runs north-east to the town of Roha; from Roha it passes east along the south of the Kundalika valley to near Kolád; and from Kolád sharply south for about twelve miles, and then in broken irregular ranges, west and north-west about fifteen miles to near Mándád. Most of this tract is hilly and much of it is stony brushwood-covered upland. In the part of Roha to the west and north of the Mándád river, the slopes and tops of the ranges that border Janjira are specially well watered and densely wooded, and the barer less rugged central lands, are, in places, as at Ghosále, broken by isolated fortified peaks. In west Mángaon, to the east and south of the river, most of the country is a rugged upland, broken by such single isolated peaks as Tale fort and Gaymukh or Pánheli, and by many low winding spurs, much of them covered with brushwood and coppice, but mostly well peopled and under tillage, the coarser grains growing on the slopes and plateaus, and rice and garden crops along the valleys and stream banks. After it meets the tide, the Mándád river winds through wooded hills among scenes of great beauty.

South Kolába.

SOUTH KOLÁBA stretches about thirty-six miles from north to south and from twelve to twenty-four from east to west. It forms two parts which centre in the navigable Sávitri or Bánkot river that crosses the district about fifteen miles from its extreme south. About three miles south of Kolád, ranges of low bare hills form the water-parting between the valleys of the Kundalika and of the Ghod and Kál that drain south to the Sávitri. The central valley of the Ghod river, along which runs the Nágothna-Mahábaleshvar high road, stretches about twenty miles south to near Dásgaon on the Sávitri. It is bounded by lines of rather tame and bare hills, and is well tilled and well peopled, but, except the shaded village sites, it has few trees. In the centre and south it is low and bare, perhaps the flattest part of the district. To the west the land is more rugged and broken, much like the parts of west Mángaon that drain into the Mándád river. To the north-east, separated by some rough country crossed by ranges of bare waving hills, lies the valley of the Nizámpur-Kál, a stream which, after an irregular south-west course of about twenty miles, joins the Ghod at the town of Mángaon. Though rich and well tilled in places, the Kál valley is, towards the east, broken by spurs and uplands from the main line of the Sahyádris, which, like a great wall, loom along its eastern border. To the south-east, a long spur from the Sahyádris runs about fifteen miles south west to Dásgaon, separating the sub-divisions of Mángaon and Mahád. In north Mahád the chief feature is the range of hills that, among some of the grandest scenery in the district, rises in the great

fortified scarp of Ráygad, and, stretching about ten miles south, sinks, near Mahád, in three separate lines of low bare rocky hills. To the west of Ráygad, separating it from the Dásgaon hills, the Gándhári valley, and, to the east, between Ráygad and the Sahyádris, the Ráygad-Kál valley, each with some rich well tilled land, drain south to the Sávitri. The south of the district is wild and rugged broken by many spurs from the Mahábaleshvar hills. From the extreme south-east, the Sávitri winds north about sixteen miles, till, four miles above the town of Mahád, it meets the Ráygad-Kál from the north-east. It then turns sharply to the west, and, soon after, meeting the tide and receiving the Gándhári and Ghod from the north and the Nágeshvari from the south, passes west, a navigable but difficult creek, till it leaves the district about ten miles below the town of Mahád. Along the central plain of the Sávitri and up the valleys of its tributaries, though the country is much broken by low bare hills, there is a considerable area of rice and garden land, the people are settled skilled husbandmen living in well built shady villages, and the river, though for several miles blocked by reefs and shoals, carries a large traffic to and from the trading towns of Mahád, Dásgaon, and Ghodegaon.

The chief hills of the district are the Sahyádris. Except a belt about two miles broad in the extreme east of Pen, Kolába is separated from the Sahyádris first by Karjat in Thána and afterwards by a large semicircular tract of the Pant Sachiv's state of Bhor that stretches nearly half way from the Sahyádris to the sea. From Pátus, about twelve miles east of Kolád, the Sahyádris form the eastern limit of the district. From this they run about twelve miles south, then about twenty miles south-east, and from that, in an irregular line, about thirty miles south-west.

During the whole of this distance, with only one or two outstanding peaks and with almost no gaps or passes, the Sahyádris stretch like a huge wall, from a distance apparently bare but closer at hand showing signs of vegetation with deep well wooded ravines and terraces thick with evergreen forest. The only notable peaks are the Kumbhíacha Dongar or Dhaner hill in the south-east of Mángaon, and Pratápgad in Mahád. Besides these, from the middle of Mahád, above and behind the line of the Sahyádris, may be seen the lofty peak of Torna fort. Of Sahyádris passes two only are fit for wheeled vehicles, the FitzGerald pass and the Varandha pass, both in the south-east corner of the district, the roads centering in the trading town of Mahád. From almost every village along the line of hills a footpath runs across the Sahyádris, but few of them are fit for laden bullocks. Sixteen of these footpaths may be noticed, three to the south and thirteen to the north of the Varandha pass. The three to the south are the Pár pass near Kineshvar leading to Mahábaleshvar, and the Dhavla and Kámtha passes, leading to Váli in Sátára. Of the thirteen footpaths north of Varandha, beginning from the south there are the Umbarda pass near the village of Májeri leading to the Bhor state; the Gopya pass near Shívtar leading to Poona; the Ámbenal pass near Ámbe Shívtar leading to Poona; the Madhya pass near the village of Vákhádrak leading to Poona; the Shevtya pass leading

Chapter I.

Description.

Aspect.

South Kolába.

Hills.

Chapter I.
Description.
Hills.

along the Torna fort in Bhor to Poona; the Kávalya pass, near the village of Kávale and forming a part of the road to Poona; the Kumbha pass near the village of Mashidvádi; the Linga pass near the village of Jite; the Nisni pass running through the limits of Umbardi; the Támhami, Levasthali, and Thiba passes within the limits of Vilegaon; and the Pimpri pass running through the limits of Patnus near Nizámpur.

The minor ranges are so numerous and irregular and have so many cross spurs and offshoots, that they are difficult to group under main ranges or hill systems. One well marked rugged belt runs along almost the whole west of the district. In the north, rising from Bombay harbour in bare rocky slopes, it gathers into a central range of which Kankeshvar (about 1000 feet) in the extreme north and Ságargad (1164 feet) about six miles to the south are the leading peaks. From Ságargad it stretches, a well marked thickly wooded range, about six miles to the south-east, and then six miles to the south, where, near Máhán, it is crossed by the valley of a nameless stream that runs west into the Karana creek. Beyond this valley the hills again rise, meeting the western end of the Sukeli range, and together stretch about two miles south to Váve on the Kundalika river about six miles below Roha. South of the Roha river the hills again rise, and, with uplands and low brushwood-covered ranges with occasional rocky fortified peaks, fill the whole western belt of the district about twenty miles south to Ghodegaon.

About half way between this western belt of hills and the Sahyádris, another more broken and irregular line, centres, in the north, at the great plateau of Mira Dongar (about 1100 feet) from two to six miles south-east of Pen. From this, running south, behind Nágothna, it crosses the Sukeli range that divides the Ámba and Kundalika valleys, and, stretching east of Kolád, runs south to Mángaon dividing the valleys of the Ghod on the west from the Kál on the east.

South of Mángaon a long rugged spur, dividing Mángaon from Mahád stretches from the Sahyádris gradually growing tamer and barer about fourteen miles to Dásgaon. Parallel to this spur, and about midway between it and the Sahyádris, is the range that rises in the north in the famous hill fort of Ráygad, a magnificent mass of rock with deep richly wooded ravines. Stretching south about ten miles, it breaks in three bare rocky spurs, which sink into the plain a little to the north of the Ráygad-Kál river. Beyond the Ráygad-Kál the hills again rise and pass south to the Maháballeshvar hills. In the south are many other spurs and minor ranges, some stretching tame and flat-topped for miles, others with rough broken crests rising, as at Kángori or Mangalgad ten miles east of Poládpur, in isolated fortified peaks. Some of the deeper and more outlying ravines are well wooded. But most of the southern hills are bare, the slopes of many being cropped with hill grains from base to crest.

Rivers.

The Kolába rivers have the common characteristic that their courses are divided into two well marked sections above and below the limit of the tide. When they gather at the foot of the Sahyádris the streams pass on the whole west between high steep-cut banks along

rocky beds, with here and there a stretch of gravel. In the rains the turbid torrents have in many places to be crossed by ferries. But during the dry season they cease to flow and form chains of pools separated by banks of gravel and ridges of rock. Below the limit of the tide the bed is muddy, broken by occasional dykes of rock, and the creek winds between banks high in places but in others so low as to require to be raised to prevent the overflow of the tide. Except the easy Mándád creek, the beds are in places blocked with belts of rock covered only at high tide and making the passage tedious and difficult.

Besides the streams that drain the western slopes of the Alibág hills, Kolába has three distinct river systems. The north drains northward chiefly along the Ámba or Nágothna river; the centre drains west along the Kundalika or Roha river and south-west along the Mándád river; the south drains into the west-flowing Sávitri, most of it south along the valleys of the Ghod in the west, the Nizámpur-Kál in the centre, and the Ráygad-Kál in the east; and the extreme south drains north along the upper Sávitri in the south-east, and the Nágeshvári in the south-west.

In the north of Pen, between the Nágothna river in the west and the Pátálganga in the east, is a lowlying salt swamp full of winding slimy tidal creeks, into which, about five miles from the mouth of the Pátálganga, the Bhima drains after a course of about sixteen miles across the north-east of Pen. About five miles further west, after a north-west course of about twenty miles through central Pen, the Bhogeshvári, Bhogávati, or Pen river, loses itself in a network of tidal creeks. This creek is navigable to Ántora within four miles of Pen, at ordinary high tides to boats of seven tons (28 *khandis*) and at spring tides to boats of thirty-five tons (140 *khandis*). Beyond Ántora only small craft can pass.

The Ámba river, the main line of drainage for the north of the district, like other tidal rivers, forms two distinct streams, above and below the limit of the tide. It rises in the Sahyádris near the Karondah pass about two miles south of Khandála, and, after a south-west course of about fifteen miles, turns sharply to the north-west, and about four miles lower meets the tidal wave two miles above Nágothna. Where it meets the tide, the Ámba, as late as January, has from three to four feet of water in midstream, and, during the rains, is a rapid torrent some ten feet deep. From Nágothna, twenty-four miles from the sea, the river is at high tides navigable by boats of fifteen tons (60 *khandis*). Below Nágothna, the river winds for about ten miles between forest-clad spurs, the channel at low tide blocked by rocky ledges. Near Dharamtar, about fourteen miles north of Nágothna, the rocks disappear, and the ranges of hills draw back, leaving a deep muddy channel, from a half to three-quarters of a mile broad, with low swampy banks green with mangrove and other sea bushes. Through the remaining nine miles from Dharamtar to Karanja where the Ámba falls into Bombay harbour, except that it grows broader and deeper, and has on either side wider stretches of mangrove swamps, salt marsh, and reclaimed rice lands, the character of the river does not change. Between Nágothna and the sea the Ámba receives no large

Chapter I.
Description.
Rivers.

The Ámba.

Chapter I.
Description.

Rivers.
The Āmba.

tributary. The only streams of any size are two from the right bank and two from the left. Of the right bank stream the Nigadi river, after a short course chiefly draining the southern slopes of Mira Dongar, joins the Āmba about six miles below Nāgothna. The next, about twelve miles further, is the Vāsi a salt creek whose waters run into the Pen river. The tributaries from the left are the Shāhāpur river, which, rising on the eastern slopes of Sāgargad, drains eastern Alibāg, and, after a north-east course of about eight miles, falls into the Āmba five miles below Dharamtar. The other is the Revas creek, which receives the drainage of north-east Alibāg, and joins the Āmba at Revas pier about a mile from its entrance into Bombay harbour.

As far as Dharamtar pier, about ten miles from its mouth, the creek is at all times navigable to boats of 62½ tons (250 *khandis*). Above Dharamtar navigation is difficult, and, at low tides, impossible. At ordinary high tides boats of fifteen tons (60 *khandis*), and at spring tides boats of twenty-five tons (100 *khandis*) can pass as high as Nāgothna. But the passage almost always takes even ordinary sized vessels two high tides. So much time is wasted in waiting for water enough to cross the first rocks, that when the second barrier is reached the ebb has set in and it is no longer passable. Large boats which can go to Nāgothna only at spring tides are forced to stay there until the next spring tides. In passing down the Āmba, Nāgothna must be left within two hours of high tide. During the dry season, because the tide is then higher and the wind favourable, the passage is made only at night. The Shepherd ferry steamers ply daily from Bombay to Revas and Dharamtar piers, and, in the fair season, there is a considerable traffic to Nāgothna, chiefly the export of rice and the import of salt and fish.

There are four ferries across the Āmba. Of these the furthest up is at Pātansai about three miles above Nāgothna where the Mahābaleshvar high road crosses the river. The next, about three miles below Nāgothna, plies between Koleti on the right and Bendsi on the left. The next is between Dharamtar and Vāve on the east or Pen side about ten miles further, and the last about six miles lower is between Mānkule on the west and Vāsi on the east.

The chief streams that drain west to the sea from the central Alibāg hills, are the Āvas with a north-westerly course of about six miles to Surekhār about eight miles north of Alibāg; the Varsoli with a westerly course of about six miles to Varsoli, about two miles north of Alibāg; and the Sākhar with a north-westerly course of about eight miles to Alibāg.

The Kundalika.

The Kundalika, or Roha river, the main line of drainage for Central Kolāba, rises in the Sahyādris near the Garholot pass in the Bhor state, about twelve miles north-east of Kolād. After a westerly course of about twenty miles it meets the tide at Roha, and, for about twenty miles more to the west and north-west, stretches a navigable tidal inlet falling into the sea at Revdanda. The upper part of its course has scenes of great beauty, especially at The Kolād where a rocky ledge dams the water into a deep winding richly wooded reach about four miles long hemmed by rocky hills. Between

Kolád and Roha, the bed is rocky and the banks high with some fine mango groves, and here, though it is a large river during the rains, in the fair season it is little more than a chain of pools. At Roha a stone wharf or causeway is used at spring tides by boats of fifteen tons (60 *khandis*), and at other high tides by boats of five tons (20 *khandis*). But, except in the rains, the creek is dry for about twelve hours in the day, and vessels can reach the pier only for about an hour and a half at each high tide. About a mile below Roha are several ridges of rock through one of which there is only one narrow channel, where the Revdanda ferryboat, if kept back by light or head winds, has often to stop and set its passengers on shore. For five miles more the water is shallow with numerous sandbanks. Then, for the remaining fourteen miles to Revdanda, navigation is easy with water enough at all tides for vessels of fifty tons (200 *khandis*).

Throughout its whole length the creek of the wooded hills, as Kundalika seems to mean, is very beautiful.¹ On both sides, behind a belt of salt marsh and rice fields, the hills rise wooded and rugged. Occasionally a bend of the creek cuts off its outlet, and leaves a stretch of water, as if an inland lake, in places over a mile broad. The mouth of the creek is specially beautiful. To the north are the rich palm groves and orchards of Chaul and the ruined Portuguese fortifications and churches of Revdanda, and, to the south, on a high headland running half across the mouth of the creek, the picturesque fort of Korlai.

During its passage across the district the Kundalika receives only two considerable streams. From the right, about four miles above Chaul, two streams join the creek in the village lands of Rhonang, the Rámráj with a westerly course of about six, and the Bálc with a southerly course of about eight miles. The chief other tributary is the Áchalbág, which, after draining the hills near the Janjira border, falls into the Kundalika about ten miles below Roha. In spite of the difficulties of the passage in the five miles below Roha, during the fair season, there is a considerable export chiefly of rice and firewood, and an import of fish and salt. The boats vary from five to fifteen tons (20-60 *khandis*). The river is crossed by four ferries. Of these, one between Kolád and Pui, about eight miles above Roha, and another between Roha and Ashtami ply only during the rainy season; and two, below tidal limits, ply throughout the year, one between Padam and Khárgaon about two, and the other between Chávri and Shedsai about eight miles west of Roha.

Except to a small extent above Roha where it is raised by the bucket-lift, the water of the Kundalika is not used for irrigation.

The Mándád creek, which with the Kundalika shares the drainage of Central Kolába, does not pass more than fifteen miles inland to the rugged uplands that bound the Kundalika valley on the south and the Ghod valley on the west. Two small streams, one with a westerly course of about six miles and the other with a south-easterly

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The Mándád.

¹ The word seems to be Drávidian *khand* hill, *ala* full of, *ka* wooded. See Caldwell's Grammar, 39, 456, 465.

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The Mándád.

*The Sávitri or
The Bántot.*

course of about five miles, join at Kondthara about five miles south-east of Ghosále fort, and stretch about five miles south-west to Mándád, where they meet the tide and are joined from the left by the Bámanghar river. The Mándád river, after about eight miles of a winding course to the south, falls into the Janjira creek about ten miles from its mouth. Below Mándád the creek, winding among high well-wooded hills, has many views of great beauty. Boats of as much as fifty tons (200 *khandis*) can reach Mándád at spring tides and boats of 12½ tons (50 *khandis*) at ordinary high tides. At spring tides small boats of about 6½ tons (25 *khandis*) can pass as far as Máláte four miles above Mándád.

In the south the Sávitri, or Bántot creek, the chief of Kolába rivers, gathers either directly or along its tributaries more than half of the district drainage. Rising in the south-east corner of the district, in the village of old Mahábaleshvar, it runs west for six miles. It then flows north-west for five miles and from about a mile below Poládpur runs north for about eight miles. It then turns sharply to the west, and, two miles further, meets the tide about two miles above the town of Mahád. From Mahád it is navigable, but rocky and winding, six miles west to Dásgaon. From Dásgaon it stretches about six miles south-west and west till it reaches the border of the district, and from there, dividing Janjira in the north from Ratnágiri in the south, passes about twenty miles west to the sea. The land along the banks of the Sávitri is rocky and hilly as far as Poládpur. It then stretches about eight miles to Kámbla and Rájvadi in a broad well tilled valley. Near Mahád there is some rich land and high tillage, but further along near Dásgaon and for about six miles below to the Janjira border, the hills come close to the river's edge. In its course through the district the Sávitri receives six large tributaries, four from the right bank, and two from the left. The right bank tributaries are the Kámthi, which, rising in the Kámthi hills, joins the Sávitri after a southerly course of four miles. About ten miles below the meeting of the Kámthi and the Sávitri is the Ráygad-Kál, which, rising in the hills to the north of Ráygad fort, flows south-east and south for about sixteen miles between the Ráygad range and the Sahyádris, and then, turning five miles to the west, falls into the Sávitri about four miles above Mahád. A little below Mahád comes the Gándhári, with a straight southerly course of about twelve miles between the Ráygad and Dásgaon hills. Six miles further, at Dásgaon, comes the Ghod river which, with its tributary the Nizámpur-Kál, drains the east and centre of the district as far north as the Kundalika valley. At Mángaon, about ten miles north-west of Dásgaon, the Ghod, after a winding southerly course of about ten miles, and the Nizámpur-Kál, after a winding south-westerly course of about eighteen miles, join, and, after about two miles, receiving the Fer from the right, pass three miles south till they meet the tide near Ghodegaon, an old trade centre probably translated by Ptolemy into the Greek name Hippokura.¹ From Ghodegaon the river passes about four miles south and two east, and falls into

¹ The form of the name in Ptolemy's time was probably Ghodekul.

the Sávitrí a little below Dásgaon. The two left bank tributaries are the Chola, which, after a northerly course of about ten miles, joins the Sávitrí close to Poládpur; and the Nágeshvári, which, with a northerly course of about fourteen miles, falls into the Sávitrí nearly opposite Dásgaon. Though bare rocky uplands are nowhere far off, along the banks of all of these streams, is a considerable belt of rich land yielding two crops a year, and in places covered with gardens and groves. At suitable spots where the banks are steep, the bucket and lever-lift is used to water the lands along the banks.

The Sávitrí is navigable at high water as far as Dásgaon for vessels drawing ten feet. At Dásgaon there is a stone jetty at which native craft load and discharge cargo. Vessels drawing less than nine feet can at high-water spring-tides go as far as Mahád. Up to Mahád, at all times of the tide, the river is navigable to small craft and canoes. The sixteen miles above the Ratnágiri town of Mahápral are extremely difficult. A small boat if it fails to leave Mahád within an hour of high water will hardly get further than Dásgaon. Even below Dásgaon the river is narrow, and shoals and rocky reefs and ledge, make the passage difficult and dangerous. A steam launch, running in connection with Shepherd's steamers, daily brings passengers from Bánkot to Dásgaon. But sailing boats often spend three or four days in working from Mahápral to Mahád. The eighteen miles west of Mahápral can be passed at all tides by vessels of five tons (20 *khandis*).

There are four ferries across the Sávitrí, between Chámbhár-knird and Kóndivti about two miles above Mahád and between Poládpur and Chari used only during the south-west monsoon, between Mahád and Dádli used all the year round but only at high tides, and between Dásgaon and Goteh used at all times of the year and at all tides. A fifth ferry, on the Ghod river, between Tol and Vir about half a mile above its meeting with the Sávitrí, is used at high tides. A sixth, on the Nágeshvári, between Tudil and Kosimbi close to where it joins the Sávitrí, has since 1880 been superseded by a wooden bridge. Floods are not uncommon in the Sávitrí. In 1852 many of the river bank villages in Mahád were damaged by floods of salt and fresh water.¹ In July 1875 and in 1876 floods swept the river banks and caused much injury.

The three northern sub-divisions have fifteen large reservoirs and lakes; but in Mahád and Mángaon there are none of any considerable size. Six of the fifteen are in Alibág. The Alibág reservoir, built in 1876 out of municipal funds including a donation of £2000 (Rs. 20,000) by the late Ráj Bahádúr Dhundiráj Vináyak Bivalkar of Alibág, has an area of about seven acres and a greatest depth of about twenty feet. It holds water all the year round. It has banks of earth with a two feet thick puddle wall in the centre, faced with stone pitching on the inner side. It supplies the town with water through a nine-inch earthenware pipe laid under ground along a distance of nearly a mile and a half. Chaul has two reservoirs; the Bovála reservoir, an old Hindu work, with a greatest depth of fourteen feet, and an area of about 2½ acres; it holds water

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¹ Bom. Gov. Rev. Rec. 19 of 1857, 3088.

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Reservoirs.

throughout the year. The banks are of earth except at one spot where a masonry dam to carry off water for irrigation was built in 1874. But at present no water is allowed for irrigation as the whole supply is required for drinking and washing. The second Chauli reservoir, known as the Narágaon reservoir, has a greatest depth of fifteen feet, and an area of about six acres; it holds water all the year round. There is no masonry work. At Nágaon, between Revdanda and Alibág, besides several smaller ponds, there are the Shri Nágeshvar and Páthardi reservoirs. The Shri Nágeshvar reservoir called from the temple of Nágeshvar on its bank, was built about 1773 during the time of Rághoji Ángria (1759-1793). It has masonry walls, an area of about six acres, and a greatest depth of twenty-one feet. It holds water all the year round. The Páthardi reservoir, built without masonry, has a greatest depth of six feet and an area of about 2½ acres; it is said to have been dug during the time of Kánhoji (1698-1728) the founder of the Ángria family. It holds water all the year round. At Akshi, on the south side of the Sákhar or Alibág creek, is a very old reservoir with a greatest depth of fourteen feet, an area of about three acres, and a supply of water that lasts throughout the year.

Pen has six large reservoirs, of which four are at Pen, one at Vási, and one at Vadáv. The Kásár lake at Pen, built without masonry about 1627, has an area of about six acres. There is much silt, and, at the end of May, only two or three feet of water remain. The Kháyandál reservoir, built about the same time also without masonry, has an area of about three acres. At the end of May only two or three feet of water are left. The Chámbhár reservoir, built about 1750, has an area of about five acres and a depth of about seven feet. The Water-works reservoir, formed by damming a small valley in the hills near Pen, has an area of about five acres and a greatest depth of about twenty-five feet. There is no silt and it holds water throughout the year. There is an earth dam finished in 1876 with a puddle wall several feet thick in the centre, faced on the inside with stone pitching. Its water is carried about half a mile by a line of earthen and iron pipes. The Vási reservoir, built about 1777, has an area of thirty acres and a greatest depth of twelve feet. The Vadáv reservoir, built in 1862, has an area of ten acres and a greatest depth of eight feet.

Of the three chief Roha reservoirs one is at Ashtami, one at Súngáda, and one at Mehda. The Ashtami lake, across the creek from Roha, has an area of about eight acres and a greatest depth of twenty feet. It holds water throughout the year. The Súngáda reservoir, about three miles west of Roha, has an area of about seven acres. It is shallow and its water is used for cattle drinking. The stone pond at Mehda, about three miles north of Roha, was built in the time of Peshwa Bájiráv II. (1796-1818).¹

¹ Besides these many smaller ponds are scattered over the district. In 1854 there were in Ángria's Kolába 160 ponds holding water from five to twelve months, and varying from 2240 to 112 feet in circumference. Of the whole number 143 were mere excavations without built sides, ten were in complete repair with stone and mortar sides, and of seven the sides were only partly built. Bom. Gov. Sel. New Series (1854), VII. 38, 39.

According to the Collector's return for 1880-81, there were 4661 wells, of which 810 had steps and 3851 had no steps. Of the step wells 302 were in Alibág, 217 in Pen, eighty-one in Roha, thirty-three in Mángaon, and 177 in Mahád; of the stepless wells 2157 were in Alibág, 442 in Pen, 202 in Roha, 423 in Mángaon, and 627 in Mahád.¹

The rock of the district is trap. In the plains it is found in tabular masses a few feet below the soil and sometimes standing out from the surface. In the hills it is tabular and is also found in irregular masses and shapeless boulders varying from a few inches to several feet in diameter. In many places the surface of the trap has a rusty hue showing the presence of iron.²

There are three hot springs, at Unheri near Nágothna and at Són and Kondivti in Mahád. The spring at Unheri Budruck, about six miles north-east of Nágothna, is in a plain close to the fort and old town of Páli. From Nágothna to Unheri the road takes a great curve, about two miles south one mile east and three miles north. The spring has a cistern of cut stone twenty-five cubits square and floored with wood. The water is three feet deep. The springs at Són and at Kondivti, about a mile and a half east of Mahád, are about fifteen feet above the sea level and have three cisterns of cut stone, two for upper class Hindus and Musalmáns, and one for Mhárs and other low caste people. One of the cisterns at Són was described in 1837 as about nine feet long seven broad and two deep, floored with strong planks perforated to let the water pass through, and with sides of red stone. The temperature of the water was 109° both at the surface and in the holes in the floor. The stream that runs from the well is used in growing rice. The water is insipid and sulphurous to the taste, though on analysis no trace of iron, sulphur, alkali, or iodine was found. The Kondivti spring, whose cistern is in ruins, is somewhat cooler than the Són spring. The cisterns were formerly much frequented by persons suffering from skin diseases, dyspepsia, and rheumatism.³ People of all castes still bathe in the springs, but none stay for any time.

The year may be roughly divided into four seasons, the rains from June to October, the damp hot weather in October and November, the cold weather from December to March, and the dry hot weather from March to June. The climate of Alibág differs somewhat from the rest of the district. The rainfall, averaging about eighty inches, is said to be lighter than in parts nearer the Sahyádris, the air at other times is damper, it is free from hot winds, and has almost always some sea breeze.

In the end of May large masses of clouds begin to gather and pile over the Sahyádris. The westerly breeze, that has been blowing

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¹ In Angría's Kolába there were (1854) 2111 wells of which 1099 were used for drinking and 1012 for irrigation. Of the latter number 466 were large and 546 were small. The greatest number of wells was in cocoanut plantations, along the sea shore, and the least in the salt tracts where some villages were about two miles from their wells.

² Bom. Gov. Sel. New Series (1854), VII. 3.

³ Bom. Med. and Phy. Soc. Trans. (1838), I. 258.

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for weeks, lulls, and, after one or two showers, the rain bursts, generally with heavy thunderstorms, in the first fortnight of June. The south-west wind again freshens, and blows, more or less fiercely or fitfully according to the season, till the end of September. In ordinary years, during most of this time, the sky is covered with clouds, the bursts of rain and wind being fiercest in the latter part of June and throughout July. The air is cool and fresh, and from the damp sometimes feels almost cold. In the drier years the rain ceases for days, or even for a week or a fortnight, sometimes with a pleasant strong breeze, but generally with some still steamy days before the rain again sets in. The rain returns, which are given below in detail, show for Alibág for the twenty-three years ending 1880, a fall varying from 144 to 40 and averaging about eighty inches. There is a general local belief that the rainfall in the inland sub-divisions is much heavier than in Alibág. In most parts of the district, except towards their close, the rains are considered healthy.

Either a little before or a little after the beginning of October the south-west wind drops and the rain ceases. Clouds continue to hang about and occasionally, with a warm wind from the east, there are severe thunderstorms. The air is charged with electricity, the sea breeze fails, and the nights are close and oppressive. This is the unhealthiest part of the year. By the middle of November, as the nights lengthen, the mornings grow cool and the land wind begins to blow before daybreak and the sea breeze in the afternoon.

December, January and February are the cool months, generally with clear nights and heavy dews. Along the coast the sun is seldom oppressive, and the nights, though cool, are not often cold. Inland and to the south, except for a few weeks in January and February, the middle of the days are hot and the nights, especially in parts where there are streams and forests, sometimes feel bitterly cold. There is generally a breeze in the morning, but the afternoons and evenings are often still. During the whole of the cold weather there are occasional cloudy days, with still warm nights. In March the dews begin to fail, and, in the inland parts, the days begin to grow hot. The heat increases in April and May, becoming oppressive in the inland parts of the district with hot trying winds.¹ As the west breeze freshens in May, it is felt over the greater

¹ In (April-May) 1771, when Mr. Forbes went to see the hot springs near Dásgaon, the heat of the sun was overpowering. Hot winds generally prevailed from the middle of March till the beginning of the rainy season. These scorching blasts began about ten in the morning and continued till sunset: by noon the blackwood furniture became like heated metal, the water more than tepid and the air so parching that few Europeans could long bear it, were it not for the coolness of the nights to lessen in a great degree the heat of the day. At Dásgaon the thermometer at sunrise in the house was seldom above eighty degrees; but at noon on the same day it often rose to 112°. Orient. Mem. I. 193. On his way from Dásgaon to Mándra on the Alibág coast, near Khandád, a village twelve miles north of Dásgaon, the hot winds set in and blew furiously for many hours. 'Clouds of dust,' he wrote, 'burning like the ashes of a furnace continually overwhelmed us; and we were often surrounded by the little whirlwinds, called *bagalyás* or devils, a name not ill-applied to their peculiar characteristics of heat, activity, and mischief.' Ditto, 205.

part of the district, and, in west Alibág, and in some parts of Roha and Pen where it blows free and strong, the climate in May is healthy and pleasant. Except for cold weather fevers in the wilder forest tracts, and for occasional outbreaks of cholera in the hot weather, the climate, from December to June, is generally healthy.

The following statement shows that in Alibág, during the twenty-three years ending 1880, the rainfall varied from 144 inches in 1878 to forty in 1871 and averaged eighty inches :

Alibág Rainfall, 1868-1880.

YEARS.	Inches.	Cents.	YEARS.	Inches.	Cents.	YEARS.	Inches.	Cents.	YEARS.	Inches.	Cents.
1868 ...	79	92	1874 ...	62	49	1870 ...	75	21	1876 ...	53	26
1869 ...	79	69	1875 ...	56	52	1871 ...	40	36	1877 ...	63	61
1870 ...	96	69	1876 ...	55	74	1872 ...	72	95	1878 ...	144	67
1871 ...	95	23	1877 ...	74	35	1873 ...	79	72	1879 ...	74	52
1872 ...	85	27	1878 ...	64	91	1874 ...	61	74	1880 ...	79	5
1873 ...	82	12	1879 ...	87	82	1875 ...	107	87			

The Alibág thermometer readings, for the five years ending 1879, show that May is the hottest month with an extreme maximum of 95·2 and an extreme minimum of 80·0, and January the coldest month with an extreme maximum of 87·0 and an extreme minimum of 62·6. The mean daily range of the thermometer is greatest, 15·4, in January and least, 3·4, in July. The following statement gives the details :

Alibág Thermometer Readings, 1875-1879.

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Annual means.
Extreme maximum ...	87·0	89·4	92·6	93·4	95·2	93·6	89·0	87·8	84·0	90·5	86·2	88·5	81·3
Extreme minimum ...	62·6	65·1	68·6	72·0	80·0	79·2	78·6	78·1	75·8	76·0	79·3	69·0	72·6
Mean daily maxima ...	83·7	84·5	87·6	90·2	92·4	89·1	85·1	84·4	82·3	88·5	87·4	86·2	86·9
Mean daily minima ...	68·3	70·2	75·8	75·5	83·2	83·2	81·7	80·6	79·9	81·5	74·4	70·2	77·3
Mean daily range ...	15·4	14·3	11·7	10·7	9·2	5·9	3·4	4·0	5·4	7·0	13·0	15·0	9·6

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Production.
Minerals.

THE only mineral which is known to occur is iron, of which traces are found in the laterite in different parts of the district. As the rocks and hills are of basaltic trap good building stone is everywhere readily found. The cost of quarrying is from 6s. to 7s. (Rs. 3 - Rs. 3½) the 100 cubic feet of good sized rubble. Large square-cut stones cost from 6d. to 1s. (as. 4 - 8) the cubic foot. There is no want of road metal. Within a mile of the quarry, the cost of quarrying, breaking and carrying varies from 11s. to 12s. (Rs. 5½ - Rs. 6) the 100 cubic feet.

Sand is plentiful in all rivers and creeks; carriage is the only element of cost. Building lime comes as a rule from Bombay or Salsette. In the black soil near Kihim in Alibág and in parts of Mángaon, good nodular lime, *kankar*, is found. But it is in small quantities, and the cost of gathering is more than the freight from Bombay or Salsette. Shell lime is burnt in small quantities at Alibág and other places on the coast. It is not suited for masonry work and is chiefly used for whitewashing; it is made only for local use. Ordinary tiles, water vessels, and cheap bricks are made more or less all over the district from rice-field clay. But there is no really fine clay from which pottery or good bricks can be made. Rice husks are an excellent tile and brick-kiln fuel and are used for burning shell lime. The price of wheel-made tiles varies from 6s. to 7s. (Rs. 3 - Rs. 3½) the 1000, and English pattern bricks cost about £1 (Rs. 10) the 1000.

Forests.

Kolába is fairly rich in forests. Except some patches along the banks of creeks and rivers which yield mangrove and other brushwood the Kolába forests are all on the slopes and tops of hills. The northern sub-divisions, Pen, Alibág and Roha, with bolder and more clearly marked hill ranges, fewer people, and a larger area of rice land, are well wooded and have large rich forests. The southern sub-divisions, Mángaon and Mahád, with lower and more sloping hills, a denser and probably an older population, and a smaller area under rice, are thinly wooded and have few forests, most of the hill slopes being set apart for the growth of coarse grains.

Besides the disconnected wooded ravines and terraces in the Sahyádrí hills, the uplands brought under the charge of the forest

¹ Materials for the greater portion of this chapter have been supplied by Mr. W. G. Betham, Assistant Conservator of Forests, Kolába.

department in 1881, and the detached patches of timber in Mahád, all together covering an area of 153 square miles,¹ the Kolába forests may be grouped into twelve blocks or ranges, three in Alibág, five in Pen, one in Nágothna, one between Nágothna, Roha and Alibág, one in west Roha, and one in west Mángaon. These blocks or ranges include a roughly estimated area of about 124,000 acres or 194 square miles.

The Ángria chiefs were careful to guard their timber, and, in 1840, when the Kolába state fell to the British its teak and blackwood were valuable both in quantity and in quality.² In Alibág, on the slopes and flat tops of the hills that run through the sub-division from the north-west to the south-east, are still some large and valuable forests. These forests may be arranged under three blocks, Kankeshvar in the north, Ságargad in the centre, and Bidvágle-Bheloshi in the south. The KANKESHVAR BLOCK, in the north-west, has an estimated area of about 4000 acres, and includes the forest lands of seventeen villages of which sixteen belong to Government, and one, Kankeshvar, is alienated.³ Except a little marketable teak in Kávade the forests of this block are little more than brushwood, most of which is found in the village lands of Sárál. The natural outlets for the produce of these forests are the ports of Mándva in the north and of Revas in the east. The SÁGARGAD BLOCK includes the slopes of the range that rises beyond the valley to the south of Kankeshvar, and stretches about nine miles south-east to the Pir pass, the line of communication between Poynád and Revdanda. This block has an estimated area of 10,000 acres and includes the forest lands of thirty villages, of which three Munevli, Ságaon, and Velat are alienated.⁴ The western slopes of these hills, including the forest lands of Munevli, Tundál, Bhál, Mán, Mule, Kurul, and Ságaon, are at present bare even of brushwood, and, in the south, the lands of Vadáv, Veloli, and Bherse have but a scanty supply of trees. The rest of the slopes, especially near Ságargad, are well wooded containing a large stock of teak much of it gnarled and stunted, but some of it, as in Rule about a mile to the north of Ságargad, well grown. Except some fine mango groves the slopes of this block do not contain much evergreen forest. Such of the hill tops as are broad and flat are bare of trees and are let out partly for tillage partly for grazing. These forests are regularly worked, the cuttings being generally confined to stunted and gnarled trees. The produce passes either west to Alibág or east along the Alibág-Dharamtar road to the Bhákarvat boat station on a tributary of the Dharamtar creek. The third or BIDVÁGLE-BHELOSHI BLOCK includes the south-eastern section of the Alibág

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¹ A large area along the borders of creeks is not included in this total.

² Bom. Gov. Sel. VII. 25.

³ The seventeen villages are, Sárál, Kávade, Vajjálí, Chincholí, Sátghar, Kámárlí, Pálambe, Belolí, Bahírolí, Mángaon, Sátirjeh, Kankeshvar, Jhirád, Avás, Dhokáda, Mándva, and Kopolí.

⁴ The thirty villages are, Munevli, Ságaon, Parhur, Goteghar, Gán, Ságargad, Tadvágle, Velus or Velat, Kharoshidalvi, Bherse, Veloli, Vadáv, Bámangaon, Kávír, Sáhán, Dhávar, Belkade, Kurul, Vádgaon, Nigda, Paveli, Rule, Káloshi, Taloli, Ságaon, Kárlá, Mule, Man, Bhál, and Tundál.

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hills which is connected by a wooded spur with the Sāgargad hills and runs parallel with it stretching about two miles north and about five miles south. This is perhaps the finest forest in the district. It has an estimated area of 14,000 acres and includes the forest lands of sixteen villages, of which one, Kolghar, is alienated.¹ Except the lower slopes which are pure teak, the bulk of this forest is of evergreen timber. The upper slopes and many of the hill tops are thickly covered with evergreen timber, with a few tillage clearings and small hamlets of Dhangars, Thākurs, and Kāthkaris. Gnarled and decaying timber is regularly cut and taken out of the forest, chiefly west to Rāmraj and Revdanda and east to the Bhākarvat and Sāmbrī boat stations.

Pen.

Of the six Pen blocks, beginning from the north, the NORTH-EAST PEN RANGE, along the southern slopes of the hills that separate Pen from Karjat in Thāna, has an estimated area of 5500 acres and includes the forest lands of eight villages of which one, Ashti, is alienated.² Towards the north-west the slopes of these hills are at present bare. Further to the east there is some teak on the lower and some evergreen forests on the upper slopes. But the hills do not at present yield any timber. The next group of forests, which may be called the EAST PEN BLOCK, has an area of about 5500 acres and includes the forest lands of the four villages, Khānāv, Umbre, Chāvni, and Tnksai that lie in the extreme east of the belt of Pen that runs across to the Poona border. This is a well grown and valuable forest chiefly of teak with some evergreen timber in the upper slopes. Most of the produce finds its way by rail to Poona. Further north, at the northern end of the more easterly range of hills that divide the Bhima from the Pen river, is the BELAVDA-MĀLEVĀDI BLOCK including 1600 acres of the forest lands of those two villages. Though the area is small it is thickly covered with timber almost all of it teak. The produce finds its way to Bombay by the Bhima river. In the more westerly of the ranges that divide the Bhima from the Pen river, along its western slopes close to the borders of the East Pen Block, is the RĀMRĀJ-ĀGHAI RANGE. This has an estimated area of 7000 acres and includes the forest lands of twelve villages,³ of which seven, with an area of 4500 acres, are alienated, Rāmraj, Sāvarsai, Sāpōli, Pimpalgaon, Māngrul, Pāneda, and Vākṛul. Of the Government villages Kāmārlī has some useful teak, and Āghai and Dhāmnī a good mixture of evergreen forest and teak; the rest of the forests are poor. Some of the produce finds its way by rail to Poona and some by sea to Bombay.

To the south-west, across the Bhogāvati or Pen river, is the MIRA-DONGAR BLOCK. This centres in the great Mira Dongar hill and has an estimated area of about 9500 acres including the forest lands of

¹ The sixteen villages are, Kharoshi-Bhond, Bopoli, Kolghar, Talasht, Shingon, Kusumbla, Rāvet, Raishet-Bomoli, Bidvagle, part of Mānān, Murunda, Umā, Bonghar, Mājne, Bhaloshi, and Kune.

² The eight villages are, Parkandi, Vāvshi, Taloshi, Bānsai, Karambeli, Vāsivli, Ashti, and Choti.

³ These are, Rāmraj, Dhāvte, Ambeghar, Sāvarsai, Sāpōli, Pimpalgaon, Māngrul, Kāmārlī, Pāneda, Vākṛul, Dhāmnī, and Āghai.

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thirteen Government villages.¹ The timber is pure teak on the lower slopes and evergreen forests on the upper slopes and hill tops. On some of the Mira slopes is a sprinkling of the myrobalan-bearing *hirda*, *Terminalia chebula*. The forests are worked departmentally, most of the produce finding its way to Bombay either by the Pen or by the Nágothna river. South of Mira Dongar the hills that run south to Páli in the Bhor state and which may be called the East NÁGOTHNA RANGE, have an estimated forest area of 16,000 acres including the forest lands of twenty-one Government villages.² The produce of the nine northern villages is almost entirely teak, and of the twelve southern villages partly teak and partly evergreen forest. The best and most valuable forests are in the central village of Kondgaon about two miles north-east of Nágothna. The forests of Chikalgaoon in the extreme east have a special value from their large number of *hirda* trees which yield from twenty-four to twenty-eight tons (60-70 *khandis*) of myrobalans a year. The forests are worked departmentally, the produce finding its way by the Ámba river to Bombay.

When about half way across the district, the range of hills that separates Nágothna and Alibág on the north from Roha on the south, sends a spur northwards which for about six miles divides Nágothna from Alibág. The forests on these hills, which may be styled the SUKELI RANGE, have an estimated area of about 31,500 acres and include the forest lands of sixty-three villages. These villages may be arranged into three groups; forty-three eastern villages of which fourteen hold the north or Nágothna and twenty-nine the south or Roha slopes;³ eight central villages in the northern spur of which four hold the eastern or Nágothna and four the western or Alibág slopes;⁴ and twelve western villages eight holding the north or Alibág and four the south or Roha slopes.⁵ In the eastern section the forests are somewhat broken and irregular, but roughly the timber on the northern or Nágothna slopes is chiefly evergreen and on the southern or Roha slopes chiefly teak. In the central or northern spur, the timber, both on the eastern or Nágothna and on the western or Alibág slopes, is almost entirely evergreen. The western slopes of this spur are much the most

¹ The names are, Kurnád Jirna, Iráni, Borg'on, Shen, Talavli, Adhárne, Kurmurli, Nágothna, Hetavna, Varavna, Tilora, and Mira Dongar.

² Their names are, Khondvi, Nigda, Reváli, Jamboshi, Ántem, Kárlí, Varap, Koleti, Palas, nine in the north; Kondgaon, Nágothna, Vásgaon, Piloshri, Chikalgaoon, Unheri Bk., Kumbhárshet, Balaj, Rábgaoon, Vajrolí, Pátansai, Chikni, twelve in the south.

³ The eastern Nágothna villages are, beginning from the east, Shiloshi, Támasoli, Hédoli, Mándavshet, Sukeli, Ainghar, Kánsai, Gedsai, Bálsai, Vángni, Ámbdoshi, Varvatna, Mándva, and Pingoda. The eastern Roha villages are, beginning from the west, Bhátssai, Varavda, Pále, Pophalghar, Bhisa, Reváli, Nigda, Nidi, Avchitghad, Padam, Pingalsai Khurd, Madhali Khurd, Varandoli, Songaon, Dhámansai, Málsai, Mutholi Khurd, Uddavne, Devkánhe, Dhánkánhe, Chilhe, Taloli, Nadoli, Khámb, Vajjnáth, Surgad, Ainvahál, Chincholi, and Kándla.

⁴ The four Nágothna villages are, Ladsure, Kuhire, Bendshe, and Shihu; the four Alibág villages are, Sámbrí, Áveti, a small part of Bidvágé, and part of Máhan.

⁵ The eight western Alibág villages are, Kajavádi, Mákte, Rámraj, Bhonang, Varangaon, Taloli, Sudkoi, and Kude; the four western Roha villages are, Dápol, Chávra, Vára-Potga, and Shenvai.

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thickly wooded, Máhán being the most beautiful though perhaps not the most valuable forest in the district. In the western section the forests on the north or Alibág slopes are chiefly evergreen, and those on the south or Roha side are teak. The teak in Chávra is as valuable a block of timber as any in the district. The whole Sukeli range is worked departmentally, the produce leaving the district by the Nágothna and Roha creeks.

The Roha forest lands may be roughly grouped into a ROHA-HABSÁN BLOCK. These forests are chiefly found along two main lines of hills and on some connecting spurs and peaks. The two lines of hills are the low range that runs parallel and close to the left bank of the Roha river, from Ráthvad about four miles south of Kolád to Shedsai about five miles west of Roha. The other line of hills is in the west, the range that on the whole running north and south separates Roha from the Habsán. Behind Roha between the Roha range and the Habsán hills there is much rough country with some fairly wooded hill sides. The area of the whole block is estimated at about 17,000 acres. The fifty-seven villages whose forest lands are included in the Roha Habsán block may be arranged into four groups, eighteen of which hold the north slopes of the line of hills to the south of the Roha river, from Ráthvad four miles south of Kolád about ten miles west to Roha.¹ Almost the only produce of the forest lands of these villages is stunted teak. The section of this range, to the west of Roha, includes the lands of thirteen villages, four to the north, three at the western end, and six on the southern slopes.² The produce of this section of the Roha range is partly teak partly evergreen timber. In the rough hilly ground to the south-west of Roha and between Roha and the Habsán border, ten Government and one alienated village (Váli) have some teak and evergreen forests.³ Along the western border of Roha the forest belt includes the lands of thirteen villages, one of which Mumbroli in the south is alienated.⁴ Almost the whole of these hill slopes are covered with evergreen forest, which, especially near Bhálgaon in the south, yields large quantities of crooked and diseased timber. The produce goes to Bombay by the Roha and Mándád creeks. Across the Mándád creek, from the south of Roha, the forest lands of four Mángaon villages, Girne, Nánavli, Máláte, and Raháthád form the MANDÁD BLOCK, a thick well grown forest about 2200 acres in area. As in other parts of the district the teak of the lower slopes gradually passes into upper evergreen forests.

As has already been noticed, the Sahyádrí forests, which are chiefly teak on the lower slopes and evergreen timber on the upper

¹ The names are, Ráthvad, Bhon, Talavli, Várasgaon, Ámbervádi, Páli Bk. and Khurd, Sambhe, Kile, Dhátav, Váshi, Lándhar, Borghar, Taleghar, Guravli, Nivi, Varsa, Bhoneshvar, and Roha.

² The names are, on the north, Keladvádi, Táreghar, Khárgaon, Áre Bk. on the west, Áre Khurd, Shedsai, Máhalunga; on the south, Chándgaon, Talavli, Pophalvira, Usar, Shenvira, and Phansádi.

³ The names are, Pángoli, Bírúdi, Kámbere, Temghar, Sálonda, Bobadghar, Nandap; and further east, Kelgád, Tímbdi, Támanshet, and Váli.

⁴ The names are, Karavli, Kokban, Shiloshi, Dahivli, Knairát, Sársoli, Khándád, Mashádi, Kánti, Gopálvat, Bhálgaon, Kándna Khurd and Bk., and Mumbroli.

slopes and terraces, are too scattered to be divided into blocks, and in the Mahád sub-division, though there is from fifty-eight to fifty-nine miles of tree land, there is no forest of any size or importance.

The following table shows the chief details of the twelve leading Kolába forest blocks and ranges:

Kolába Forest Blocks and Ranges, 1881.

No.	NAMES.	SUB-DIVISION.	ACRES.	VILLAGES.	PRODUCE.	OUTLET.
1	Kankeshvar	Alibág ...	4000	17	Teak coppies and brushwood.	Mándva & Revus.
2	Ságargad	Do. ...	10,000	30	Teak and evergreen forest.	Alibág and Bhákarvat near Dhanantar.
3	Bidvágte-Bheloshi ...	Do. ...	14,000	16	Do. do. ...	Rovdanda and Sámbrí.
4	North-East Pen Range ...	Pen ...	5500	8	Slight teak and general timber not worked.	.....
5	East Pen Block	Do. ...	5500	4	Thick teak ...	Rail to Poona.
6	Belarda Málevádi Block...	Do. ...	1600	2	Do. ...	Bhima river.
7	Ramráj-A'ghai Range ...	Do. ...	7000	12	Poor teak and a little evergreen.	Rail to Poona.
8	Mira Dongar Block	Do. ...	9500	13	Chiefly teak ...	Pen river to Bombay.
9	East-Nágothna Range ...	Nágothna ...	16,000	21	Teak and evergreen forest.	Nágothna & Pen rivers.
10	Sukeli Range	Nágothna, Alibág, Roha.	31,500	63	Do. do. ...	Nágothna and Roha creeks.
11	Roha-Habsán Block	Roha ...	17,000	57	Do. do. ...	Roha & Mándád.
12	Mándád Block	Mánguon ...	2200	4	Do. do. ...	Mándád.

In the central Alibág hills, on the slopes of Mira Dongar and a few other places in Pen and Nágothna, in the deeper Sahyádrí ravines, and along the Habsán border in the west are some very rich evergreen forests. But the bulk of the timber is teak coppice. From December to May when the teak branches are bare, almost all the hill sides look brown or misty grey. But during the rainy and early cold months (June-December), when the teak is in leaf, many uplands and woodlands are a rich deep green, turning in the later months to a russet brown.

The rights of Government over teak, blackwood, and sandalwood on unalienated land, and, over all trees on waste lands, have always been enforced. But there was no special conservancy till 1863, when Kolába and Ratnágiri were formed into one forest charge and placed under a European officer. From that time the work of marking lands to be kept as forests has been steadily carried on, and, by 1878, about 220 square miles had been set apart. In 1879, before the Forest Act VII. of 1878 came in force, large additions were made by gazetting as forest all available land suited for the growth of trees. These additions have raised the forest area to about 247 miles. The settlement of claims to lands then included as forest is still going on.

In 1863, when a forest officer was first appointed, his staff was exceedingly small. Additions of temporary guards were made from time to time. But it was not till 1878 that a full staff was appointed. In that year the Kolába forest officer was freed from the charge of the Ratnágiri forests, and the Kolába staff was raised to the following

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strength. One district forest officer with his clerks and messengers, six rangers and foresters in charge of ranges, twenty-five round guards in charge of rounds, and 143 beat guards in charge of beats or village clusters. Of the round guards each ranger and forester has one as a clerk, and, of the beat guards each ranger, forester and round guard has one as a messenger. Teak is almost the only revenue-yielding tree; other timber is seldom cut. Kolaba teak is very hard close-grained and strong. But, except in a few of the mixed Sāgargad forests where there are some high straight and clean grown trees, the teak is small, crooked, and gnarled. As most of the forests want nursing, care is taken to limit the cuttings to the poorer timber. The outturn is therefore of little value. Most of it is cut in small blocks and sent by boat to Bombay as firewood. The rest finds its way by cart to the Deccan where it is used as roof rafters and house beams. The people of the district meet most of their wants for house building and for field tools from the trees growing on their holdings. The dwellers in forest villages are allowed to take dead wood from the forests for fuel. Outsiders have to pay for the dead wood, taking passes at the forest toll gate, the fee being $\frac{1}{2}$ d. (6 pies) a headload and 1s. (8 as.) a cartload.

Produce.

Minor forest produce, such as fruit, gums and grass, yield but a small revenue. Till 1878 the right to collect myrobalans or *hirdās*, the berry of the *Terminalia chebula*, was farmed and brought a revenue of £30 (Rs. 300). During 1879 and 1880 the berries have been gathered departmentally and the revenue raised to £70 (Rs. 700). Almost the whole supply, from thirty to thirty-two tons (70-80 *khandis*) of a total of thirty-four tons (85 *khandis*), comes from Chikalgaon in east Nāgothna. Mango fruit, gum, honey, *kārvi* stalks, bamboos, *shembi* bark and *shikekādī*, the bean of the *Acacia concinna*, seldom together yield more than £10 (Rs. 100) a year. Grass is not sold.

Revenue.

During the eleven years ending 1880 the revenue has risen from £2488 (Rs. 24,880) in 1871-72 to £9194 (Rs. 91,940) in 1877-78 and has averaged a little over £5000 (Rs. 50,000). During the same period expenditure has risen from £2561 (Rs. 25,610) in 1872-73 to £7020 (Rs. 70,200) in 1876-77 and has averaged over £4000 (Rs. 40,000). Since the increase of the forest staff in 1878 the charges have been greater than the revenue. The following statement gives the available details:

Kolaba Forests, 1869-1880.

YEARS.	Revenue.	Charges.	YEARS.	Revenue.	Charges.
	£	£		£	£
1869-70 ...	8885	3982	1875-76 ...	3634	5282
1870-71 ...	6085	3761	1876-77 ...	2631	7020
1871-72 ...	2488	3455	1877-78 ...	9194	4082
1872-73 ...	4156	2561	1878-79 ...	3851	5114
1873-74 ...	5445	3674	1879-80 ...	4402	5250
1874-75 ...	6613	4245	Total ...	57,392	43,370

There are no timber marts in the district. The timber dealers are Brahmans, Gujarát Vánis, Sonárs, Maráthás, Marátha Vánis, Pársis, and Musalmáns. Most of them are men of means, and all but a few who come from Poona and Bombay belong to the district. Some of these are wholly engaged in the timber trade, while with others timber dealing is only one branch of their business. The whole work of felling and bringing the wood out of the forests is in the hands of the forest department. The forest officers mark the trees to be cut and engage workmen to fell and stack the timber. The wood is stacked on the skirts of the forest where it was felled and is at once taken either for local use or sent to Bombay. Up to 1880-81, the timber taken from each forest, after being stacked departmentally, was sold by auction in one lot. In this way the whole produce was bought by dealers. As this pressed hardly on the local consumers, an attempt was made in 1880-81 to divide the cuttings into small lots. But the arrangement failed as all the lots were bought by professional dealers. When the wood has been paid for the forest officers exercise no further control. The trade is entirely left in the dealers' hands. The price of timber varies considerably from year to year. None of the Kolába forests at present yield logs larger than what in the timber trade are known as rafters. Within the past few years the price of rafters has varied from 1s. to 1s. 6d. (as. 8-12) and of firewood from 8s. 6d. to 11s. 6d. (Rs. 4-4 - Rs. 5-12) a ton (Rs. 1-3 - Rs. 2 a *khandi*). On the whole prices have of late been falling.

There are two forest tribes, Thákurs and Káthkaris, whose settlements are almost all in the north and west in Pen, Nágothna, Alibág, and Roha. The Thákurs are a quiet orderly people, who do little harm to the forests except at times by carrying wood-ash or *dalhi* tillage beyond the bounds of their holdings. The Káthkaris, on the other hand, often cause widespread damage by setting fire to forests when in search of game. They are also much given to stealing wood. The forest workers are chiefly Kunbis, Blandáris, and Maráthás. The men get about 6d. (4 as.) a day, the women 4d. (3 as.), and the children 2½d. (1½ as.).

The Kolába forests have a great variety of trees. Teak, *ság*, *Tectona grandis*, is at once the most widely spread, the most valuable, and the most useful. Perhaps next to teak comes the Mango, *ám*, *Mangifera indica*, which is plentiful both in the open country and in the hill forests. Blackwood, *sisu*, *Dalbergia latifolia*, is not common, being chiefly found in the Chávra forests of Roha. Its valuable timber is used both in house building and for ploughs. *Dhóvda*, *Anogeissus latifolia*, was at one time very plentiful, but a few years ago large quantities were cut for railway sleepers and very little remains. It yields an useful gum. *Ain*, *Terminalia tomentosa*, is a valuable and common tree. Its timber is much used in house building and in making field tools. Its gum is gathered in large quantities and sold by the forest tribes, and its bark is used by Chámbhárs in tanning and by Kolis in dyeing their fishing nets. This and the *jám*, *Xylia dolabriformis*, and *háj*, *Terminalia paniculata*, are the principal

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trees in evergreen hill forests. *Jamba*, *Xylia dolabriformis*, is almost as much used for building purposes as *ain*, and would perhaps be quite as much used were it as plentiful. Since conservancy has been introduced large numbers of *jamba* seedlings have sprung up in the evergreen forests. *Kinjal*, *Terminalia paniculata*, is used for house building. *Nána*, or *Bandára* or *Bongada*, *Lagerstroemia paniculata* or *parviflora*, a not very plentiful tree, yields a most useful timber, is used in house building and for field tools, and the leaves are given as medicine to cattle. *Hela*, *Terminalia bellerica*, is a large tree, perhaps the largest in the district. The people have a very low estimate of its value as timber and never cut it. But if steeped in water it is believed to be not unsuitable for house building. The fleshy fruit, which is a small grey drupe containing a stone, is used in tanning. From *Khair*, *Acacia catechu*, the *Kábhkaris* formerly made catechu, *káth*, and so damaged the trees that almost all are stunted. The timber of well grown *khair* trees is valuable and is much used in making cart-wheels. *Kumbha*, *Careya arborea*, does not yield good wood, but is sometimes used in building huts, and its bark is useful for tanning. *Apta*, *Bauhinia racemosa*, yields a strong hard and lasting wood, but it never grows big enough for any purpose but burning. Its leaves are used in making native cigarettes, *bidis*, and on *Dasara* day (October), under the name of gold, they are handed about as signs of friendship and good-will. *Várang*, *Kydia calycina*, is used only as firewood. *Chera*, *Erinocarpus nimmanus*, yields a timber which is pretty often used for building huts.

Ála, *Phyllanthus emblica*, bears a nut which is sometimes eaten raw, sometimes pickled, and sometimes used medicinally. When eaten raw it is at first bitter, but its after-flavour is sweet not unlike the flavour of an apple. The leaves are used in tanning. *Khavsi*, *Sterculia colorata*, yields timber suited for hut building and for field tools. *Chinch*, *Tamarindus indica*, a fairly widespread tree, yields a very hard wood, which is in much demand for rice pestles, carpenters' mallets, and rollers for crushing sugarcane. The fruit is used as a medicine, an article of food, and a spice. The stones are bought by Dhangars who pound them and use them for starch in blanket weaving. *Dikámáli*, *Gardenia lucida*, yields a gum used in treating sores and skin diseases. *Umbar*, *Ficus glomerata*, yields wood used in making rice mortars. The fruit is greedily eaten by cattle, and is palatable but generally full of small black flies. *Hedu* *Adina cordifolia*, *Kalam* or *Kadam* or *Niva* *Nauclea cadamba*, *Shivan* *Gmelina arborea*, *Koshimb* *Scleichera trijuga*, and *Váras* *Spathodea roxburghii*, all yield timber valued for house building and field tools. *Shivan*, *Gmelina arborea*, yields a fruit which is eagerly eaten by deer and cattle, and *Kadam*, *Nauclea cadamba*, a wood that if a little less heavy would be much valued for gun stocks. *Rán bhendi*, *Thespesia lampas*, yields a pliant tough wood much used in making drum and other round frames. It is planed, soaked in hot water, steamed, and bent to the required shape. *Kápur bhendi*, *Naregamia alata*, is a firewood with healing leaves and bark. Of the *Sátvin*, *Alstonia scholaris*, the bark is used in medicine as an astringent. *Homb*, *Polyalthia cerasoides*,

yields good timber, as also does *Rauzan*, *Mimusops hexandra*, but the latter is seldom of any size. *Vavla*, *Mimusops elengi*, yields a good wood chiefly used for the platforms, *máchans*, on which the villagers stack their hay and rice straw. *Shimat*, *Odina wodier*, and *Sávar*, *Bombax malabaricum*, both yield a wood which is sometimes used in making rice mortars. *Sávar*, *Bombax malabaricum*, is very common. *Pángára*, *Erythrina indica*, has a soft quick-decaying wood that is little used.

Gorak chinch, *Adansonia digitata*, grows to an enormous size, but is not put to any use. *Hirda*, *Terminalia chebula*, by no means common in the Kolába forests, would probably yield as good timber as its congeners, *Ain*, *Terminalia tomentosa*, and *Kinjál*, *Terminalia paniculata*, but it is never used for timber as its nut, the myrobalan, is of much value in tanning.¹ The fruit of the *Bibva*, *Semecarpus anacardium*, sometimes called the Marking Nut Tree, is eaten, and the nut's black juice is used as a counter-irritant. *Rita*, *Sapindus emarginatus*, is sometimes used as timber, but is more valuable for its nuts which the people use instead of soap. *Chárbor*, *Bauhinia vahlii*, has an edible fruit. The leaves of the *Palas*, *Butea frondosa*, are used as platters; it yields a first class gum, and ropes are made of its roots. The *Karpia*, *Cupania canescens*, and *Shendri*, *Rottlera tinctoria*, yield good walking sticks, and when large enough useful timber. The wood of the *Shiras*, *Albizzia lebbek*, is used for carts and field tools. *Kimai*, *Albizzia procera*, is used only as firewood, and *Sáldol*, *Sterculia urens*, a large white barked tree, conspicuous from its colour and fantastic shape, is of no use. *Jámbhul*, *Eugenia jambolana*, yields the well known *jámbhul* fruit, which is eaten raw, preserved, and pickled. The wood is a useful timber. The leaves of the *Kharvat*, *Ficus asperima*, which grows in walls and wells are used instead of sand paper. *Kanchan*, *Bauhinia purpurea*, highly ornamental when in bloom, is used only as firewood. *Kuda*, *Holarrhena antidysenterica*, *Kálá-kuda*, *Wrightia tinctoria*, and *Bhor kuda*, *Wrightia speciosa*, are all of no use except as fuel. The wood of the *Karanj*, *Pongamia glabra*, is not used, but its seeds yield a good burning oil. The pods of the *Bhóya*, *Cassia fistula*, called by Europeans the Indian Laburnum, are used as a purgative, and the wood is burnt as firewood. *Aturni*, *Flaccurtia ramontchii*, is generally very small and used only for fuel. When of sufficient size it yields good timber. The wood of the *Temburni*, *Diospyros melanoxylon*, is very hard and good and is used in cart-building.

Nirgud, or *ningdi*, *Vitex bicolor*, makes a good hedge plant and yields excellent walking sticks. The fruit of the *Bhor*, *Zizyphus jujuba*, is eaten and its thorny branches are used for hedging. The leaves and the bark of the *Ráméta*, *Lasiosiphon ericephalus*, are thrown into water to poison fish. *Jásundi*, *Saraca*

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Production.

Forest Trees.

¹ As already noticed, almost the whole stock of Kolába myrobalans comes from Chikalgaon a village to the east of Nagothna. The natural place of export for Chikalgaon myrobalans is Chaul. And it seems probable that Chebula, in the botanical name *Terminalia chebula*, is *chevuli* that is belonging to Chevul, the proper form of the present word Chaul.

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Production.
Forest Trees.

indica, yields a good and much used timber. *Bábhul*, *Acacia arabica*, of which there is very little in the district, is used now and then in cart building. *Asána* *Briedelia retusa*, *Ud* *Ailanthus malabarica*, and *Kharsing* *Stereospermum xylocarpum*, yield good timber. *Bibla*, *Pterocarpus marsupium*, yields good timber; its bark is used in medicine, and its red juice is the *kino* gum of commerce. The wood of *Dháman*, *Grewia tilicefolia*, like lancewood in its length of grain and pliancy, is much used in hut building. The fruit of the *Álu*, *Vangueria spirosa*, a very small tree, is eaten and the wood burnt. The fruit of the *Kumbli*, *Gnetum scandens*, and *Gehela*, *Randia dumetorum*, are used to poison fish; their wood is burnt as fuel. *Páyri* *Ficus cordifolia*, *Nándruk* *Ficus retusa*, and the Banyan or *Vad* *Ficus bengalensis*, are used as firewood. When big enough the light and strong air roots of the banyan are much prized for lateen sail yards. *Ránpšanas*, *Artocarpus hirsuta*, is used as timber, while its congener, *Phanas*, *Artocarpus integrifolium*, is grown for its fruit, the celebrated Jack or Indian bread-fruit. *Kármel*, *Dillenia indica*, yields good timber and its large leaves are used as platters. *Ambáda*, *Spondias mangifera*, is used only as firewood. *Goldáda*, *Sterculia guttata*, yields a wood used in hut building. *Pimpal*, *Ficus religiosa*, is held in great honour, and near villages is often surrounded by a masonry plinth. *Bhokad* *Cordia myxa*, *Kájra* *Strichnos nuxvomica*, and *Dhárti* *Woodfordia floribunda* are used as firewood; the flowers of the last yield a red dye. The wood of the *Rakt chandan*, *Pterocarpus santalinus*, is used as a medicine. The fruit of the *Karanda*, *Carissa karandas*, is gathered in great quantities and largely eaten by almost all classes. *Kevni* *Helicteres isora*, *Ukshi* *Calycopteris floribunda*, *Bákáli* *Ixora parviflora*, and *Gometi* *Zehneria umbellata*, are used as firewood. The wood of the *Támána*, *Lagerstræmia reginæ*, which is made into canoes on the Malabár coast, is not used except as fuel. It grows along streams and is beautiful when in bloom. *Moha* or *Mahuda*, *Bassia latifolia*, yields flowers from which liquor is occasionally made. *Sájeri* *Bocagea dalzellii* and *Pási* *Dalbergia paniculata* are used only for firewood. *Dakivad* *Cordia wallichii*, and *Goinda* *Diospyros goinda*, are used in hut and cowshed building.

Salt Marsh Trees.

The chief trees and bushes found in salt marshes are the Mangrove, *Tivar* *Sonneratia acida*, *Khájan*, *Lon*, and *Khájkúiri*. All of these are used as fuel.

Creepers.

Of creepers and shrubs, *Phalsi* *Grewia asiatica*, *Kusar* *Jasminium latifolium*, *Kaneri* *Nerium odorum*, and *Garudvel* *Entada scandens*, are used as firewood. The leaves of *Rántur* *Atylosia lawii*, and *Mátisul* *Leonotis nepetifolia* are used medicinally; the root of *Sápsan*, *Aristolochia indica*, is an antidote to snake-bite. *Gárambi*, *Márgul*, *Gaysr*, *Kájur*, *Dhavshira*, *Sherni*, *Kapurciel*, and *Torni* yield an edible fruit. *Kávli*, *Bendri*, *Ámti*, *Ghosia*, *Ghosetur*, *Pálkunda*, *Thátvad*, *Mánmodi*, *Ghotia*, *Upatsadi*, *Gangávni*, *Nanden*, *Pingri* yield fruit from which oil is pressed; and the leaves of the *Kákrán* and *Mhavli* are used as platters. The nut of the *Shikákái*, *Acacia concinna*, is used instead of soap.

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Production.

Creepers.

Besides the trees mentioned above there are many, some of them of much value, whose botanical names have not been ascertained. Of these the chief are, *Dharan* which yields a very strong and useful timber; *Udali* from the bark of which good rope is made; *Votrik* used as timber; *Ragat rohida* and *Sándruk* whose bark is applied to broken limbs and bones; *Suguran* and *Chápa sugaran* whose leaves and bark are used medicinally; *Kudik* and *Rán khimas* whose wood is used by the poor in building their huts; *Pándri*, *Hasoli*, and *Phatkari*, which yield excellent walking sticks; *Bhatia* used for firewood; *Rán undi* for timber; *Phinan* whose bark yields a decoction used in killing cattle ticks; *Gánda umbar*, *Pángli*, *Shen-khair*, *Avri*, *Apti*, and *Ashi* used for firewood. *Chándavila* used as timber; a second tree of the name of *Khurshi* used as firewood; *Ránphuti* used for firewood; *Tembri* the leaves of which are used in making native cigars; *Rán chápa* and *Pándra chápa*, both used as timber; *Songhol* and *Barikghol* whose leaves are a favourite fodder; *Khárgol*, *Dátri*, *Tetu*, *Kolambi*, *Pendri*, *Kela*, *Kadu Nimb*, *Shakti*, *Seitan*, all used for firewood; *Ragatthol* whose wood is used as timber and its bark as a medicine; *Nágkuda* whose roots are used as a medicine; *Lavsat* used as timber; *Tarsi*, *Ambáni*, *Asat*, *Nónbibi*, *Bhánputri*, *Nivar*, *Ránlechi*, *Morchuki*, *Atavda*, *Shema*, *Chápa*, *Purvas*, *Chikli*, *Alshi*, *Gulámbri*, *Asáni*, *Asogi*, *Kachori*, *Selavri*, *Nariel*, *Marich*, *Ránpárvati*, *Kándal*, *Bhokida*, *Támbeti*, and *Páli*, all used as firewood. *Turi* whose leaves are used medicinally; *Hadsánlan* whose bark is applied to broken bones; *Dudki*, *Ráhát Kínjal*, *Kajri*, *Zokhi*, *Bhát Jámbul*, and *Huda*, all used as timber; *Karáv*, *Tet Karán*, and *Dinda*, the stalks of which are used for the walls of huts; *Machel* used as a vegetable; *Shembi* whose bark is much used in tanning; *Chikúda* and *Peda*, the gum of both of which is used to poison fish and their charcoal for making gunpowder; and *Bhormala*, *Shembádi*, *Chinch Karav*, *Kátekárdi*, *Ráhát Dálambi*, and *Bhor Jámbul*, which are used for firewood. Besides these trees, two or three kinds of cactus, prickly pear, *Nivédang*, *Opuntia vulgaris*, and one or two other bushes are sometimes used as firewood.

Except¹ *Moha*, *Bassia latifolia*, which is found in small numbers in Pen and whose flowers are occasionally used in making liquor, the liquor-bearing trees are all palms. They are of three varieties, the Cocoa palm *mád Cocos nucifera*, the Palmyra *tád Borassus flabelliformis*, and the Wild Thick-stemmed Palm *bherli-mád Caryota urens*. Of these, cocoa palms number 118,774, all but sixty-three of them in Alibág,² of which 11,130 were tapped in 1878-79; palmyra palms number 6535, 5334 in Alibág, 1101 in Pen and 100 in Nágothna, of which in 1878-79, 1153 in Alibág were tapped; and wild big-stemmed palms number 21,672, 9066 in Roha, 7500 in Nágothna, 4169 in Mángaon, 437 in Pen, 350 in Alibág, and 150 in Mahád, of which in 1878-79 about 5000 were tapped.³

Liquor-yielding
Trees.

¹ Contributed by Mr. R. Courtenay, C. S.

² Forty in Mahád, thirteen in Pen, and ten in Nágothna.

³ The details were: Roha 3334, Nágothna 900, Mángaon about 400, Mahád 150, Pen 106, Alibág 103.

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Production.
Liquor-yielding
Trees.

Of these three trees the cocoa palm is the most important. Though found almost solely in Alibág, and in Alibág only along the west coast in a belt about twenty-three miles long and generally not more than half a mile broad, the moist climate, sandy soil, brackish water, and abundance of fish manure make its growth so vigorous that the yield of juice is much in excess of the wants of the district. The trees are grown in walled or hedged enclosures sometimes entirely given to cocoanut palms, in other cases partly planted with mangoes, jack, betelnut, and other fruit trees. Every garden has one or two wells from which the trees are watered by a Persian wheel. In starting a cocoanut garden a bed is prepared, and, in it, at the beginning of the rainy season, from twenty to forty large ripe unhusked nuts are planted two feet deep. The bed is kept soaked with water and after from three to six months the nut begins to sprout. The seedlings are left undisturbed for two years. They are then, at the beginning of the rains, planted in sandy soil in rows about eighteen feet apart and with a distance of about fifteen feet between the plants. For about a foot and a half round each plant the ground is hollowed three or four inches deep, and during the dry months the plants are watered daily or once in two days, and, once or twice in the year, enriched with fish manure or with a mixture of salt and *náclini*. When nine years old the trees begin to yield nuts twice a year and sometimes thrice, 120 nuts being the yearly average yield from each tree. The trees are then ready to be tapped. Each cocoa palm, when ready for tapping, is estimated to represent an average outlay of about 18s. (Rs. 9).¹

The cocoanut gardens are generally owned by high caste Hindus, who let the trees to some rich Bhandári who has agreed to supply the owner of the liquor shops with fermented or distilled juice. The Bhandári pays the owner of the garden 2s. (Re. 1) a month for every three trees. If he cannot do the work himself he employs another Bhandári to tap the trees, paying him 12s. (Rs. 6) a month for every fifteen trees. Thus the crude juice of fifteen trees costs the Bhandári about £1 2s. (Rs. 11) a month, or 1s. 6d. (*annas* 12) for each tree. A tree yields on an average about 4½ pints (1¼ *shers*) of juice a day or 10½ imperial gallons (52½ *shers*) a month. The juice is seldom sold raw. Most of it is distilled by the Bhandári and sold by him to the liquor shopkeeper. To help him in distilling, the Bhandári generally engages another Bhandári, paying him according to the amount of spirit he turns out. The average daily outturn is estimated at from thirteen to fifteen gallons (65-75 *shers*) and the average monthly pay at 12s. (Rs. 6). According to this estimate the monthly charge for distilling the juice of one tree is about 2d. (1¼ *as.*). The cost of fuel is about 6d. (4 *as.*) more or

¹ The details are as follows: The monthly wage of the labourer who waters a garden of 100 trees is 10s. (Rs. 5), and the monthly keep of the bullock who works the water-wheel is roughly about 8s. (Rs. 4). The yearly cost of watering a garden of 100 trees is therefore roughly about £10 16s. (Rs. 108), that is about 2s. 2d. (Re. 1-1¼ *annas*) on each tree. This gives a little above 17s. (Rs. 8½) as the outlay on each tree till it is fit for tapping; or with the cost of the fish manure a total of 18s. (Rs. 9).

about 8*d.* (5½ *as.*) in all. Distilling lowers the quantity of liquor by one-half, that is, it reduces the average monthly outturn of each tree from 10½ to 5½ gallons (52½-26½ *shers*)

Besides the wages of the distiller and the cost of fuel the Bhandári has to make good to the liquor shopkeeper part of the tapping-tax he had paid to Government. Government levies from the liquor-shopkeepers 260 (Rs. 600) a year for every hundred trees tapped. Three-fourths of this the liquor shopkeeper pays; the remaining fourth he recovers from the Bhandári who supplies the liquor. The Bhandári's share of the tax amounts to £15 (Rs. 150) on one hundred trees for one year, that is, a monthly charge of £1 5*s.* (Rs. 12½) on the 100 trees, or on each tree a monthly tax of 3*d.* (2 *as.*).

The average charges met by the Bhandári on each tree are therefore, rent about 8*d.* (5½ *as.*), tapping about 10*d.* (7 *as.*), distilling about 3*d.* (5½ *as.*), and tax 3*d.* (2 *as.*), or a total of about 2*s.* 5*d.* (Re. 1-3-3). In return for this outlay the Bhandári draws from each tree an average yield of about 5½ gallons (26½ *shers*) of distilled juice. Allowing 3½ pints (1½ *shers*) for wastage and leakage there are left five gallons (25 *shers*) worth about 3*s.* (Re. 1-8). This leaves him a net profit on the produce of each tree of about 7*d.* (4½ *as.*) a month. A Bhandári, with a grove of from 200 or 300 cocoa palms, has a fairly good profit, and if he himself or the members of his family do the tapping and distilling their profits are considerable. A tree of the best type, with good soil and plentiful water, has never to be left fallow during the period it is tapped. Other trees are generally allowed one year's rest in four or five. After it ceases to be tapped a cocoa-palm lives, as a rule, for about twelve years. In 1878-79, of a total of 118,774 cocoa-palms, 11,130 or 9·3 per cent were tapped. Since then, on account of the rise from 8*s.* to 10*s.* (Rs. 4-Rs. 5) in the monthly rent for fifteen trees, the number of tapped palms is believed to have fallen to about 5000 trees.¹ This increase in the tree-tax has greatly lessened the consumption of liquor.

The Palmyra or Brab Palm, *tād*, *Borassus flabelliformis*, is found only in the northern sub-divisions of Pen and Alibág, which have a total of 6535 trees. With few exceptions these palms are self-sown and no care is taken of them, except that a few thorns are sometimes set round seedlings to keep cattle away. The tree is full grown at twenty-five or thirty years. It is tapped for about thirty years more, and is said to live for about forty years after it has grown too old to be tapped. Both the male and female trees are tapped. The spathe, *pogi*, of the male tree is called *lendi*. Vigorous trees throw out from three to five spathes a year, some in November, *sargacha hangam*, and the rest in February, *bhár kála*. Trees that are not in full vigour throw out spathes in November only. The spathe is gently bruised with a piece of wood, the bruised parts bound together, a slice is cut off the point of the spathe by the drawer's sharp and

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Production.

Liquor-yielding Trees.

¹ The landholders raised the rents of trees owing to the small number of trees that were taken for tapping.

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Production.

High-yielding
Trees.

broad-bladed knife, *dat*, and a pot is tied over the end to catch the juice. The tree is then tapped twice a day, a little slice being cut off the end of the spathe at each tapping. Under this process each spathe lasts according to its length from a month to a month and a half. The tapping season continues from October to May. The drawer is paid at the rate of 1s. (as. 8) a month for each tree. Each tree yields about 3½ pints (1½ *shers*) a day, which at 1½d. the pint (6 *pies* the *sher*) is worth 1½d. (9 *pies*) or 2s. 9½d. (Rs. 1-6-6) a month. Taking five months as the average time during which tapping lasts, the approximate gross profits are 14s. (Rs. 7). Deducting from this 6s. (Rs. 3) paid to Government and 5s. (Rs. 2-8) to the *Plandari*, the net profit on each tree is about 3s. (Rs. 1-8). This was the state of affairs before 1879-80 when the tree-tax was raised to 12s. (Rs. 6). Since this change the tapping of palmyra trees has ceased except in Alibág. Palmyra juice can be distilled, but this is never done as the supply of cocoa-palm liquor is in excess of the demand.

The Wild Thick-stemmed Palm, *bherli mód*,¹ *Caryota urens*, has a total of 21,672 trees, of which about 5000 or one-quarter of the whole were tapped in 1878. It is almost entirely a forest tree and no trouble is taken in growing it. These trees are tapped when they are from fifteen to twenty-five years old. Besides bruising and binding it, the spathe, which is called *kote*, is heated to make the juice flow. Every three or four days a white cottony substance called *kaph*, which forms in the centre of the spathe, is removed. The stem of the tree is so soft that notches cannot be cut, and the tapper climbs by the help of branches tied to the trunk. Tapping goes on for eight months in the year. It is stopped during the rainy season (June-October), because the tree becomes slippery and the spathe cannot be heated. The trees are not allowed a rest but are tapped until they are exhausted. In good ground they last for ten years and in poor soil for four or five. After this they are useless. In yield or in the value of the juice the big-trunked palm differs little from the palmyra. Since 1879, when the tree-tax was raised from 1s. 6d. to 6s. (as. 12-Rs. 3), the number of trees tapped has greatly fallen.

Forest Trees.

In 1857, on the introduction of the revenue survey, Government abandoned their right to trees in occupied land except teak and blackwood. Since then most trees in occupied numbers have been cut. Though the fields are somewhat bare, most village sites are well shaded chiefly by the mango *Mangifera indica*, *karanj* *Pongamia glabra*, tamarind *Tamarindus indica*, *bhend* *Thespesia populnea*, *pangára* *Erythrina indica*, and on the coast by the cocoa-palm, *Cocos nucifera*. With these trees bamboos of three kinds, the *rela* *Bambusa arundinacea*, the *kallak* *Bambusa vulgaris*, and occasionally the *bása*, *Dendrocalamus strictus*, are often mixed. In the north of the district the palmyra, *Borassus flabelliformis*, and the *bákhul* *Acacia arabica*, are sometimes found.

¹ *Bherli*, from *bher* a pot belly, seems to mean thick-stemmed. It is also called *dhur Mód*, or the liquor-palm, because it yields no nuts.

The banyan, mango, *karanj*, *nándruk*, and *páryi*, are the trees best suited for roadside planting. Besides these the *suru*, *Casuarina equisetifolia*, if properly cared for and surrounded by a fence, grows freely. *Bábhuls* sown along the roads to the Revas and Dharamtar ferries, on the Nágothna creek, have grown well.

The returns of Domestic Animals for 1880-81 show 51,848 oxen, 40,632 cows, 9,811 buffaloes, 496 horses, 15,574 sheep and goats, and seventy-five asses. Exclusive of horses, asses, sheep and goats, this gives for each village an average of about 150 head of cattle. Among these there are generally many worn-out buffaloes, cows, and bullocks, though of late the proportion of useless animals is said have become smaller, as few but rich husbandmen scruple to dispose of their worn-out cattle to the Latcher.

During the early months of the rainy season (June-September), village cattle, except plough bullocks, are usually sent in the morning to the village grazing land, *gairan*, and brought back at night to the shelter of their stalls. In September, when the rain is lighter and the climate less trying and when there is no field work or carting, the cattle are sent to the uplands and hill-sides that are found within a few miles of almost all Kolába villages. Here they stay for two or three months (October-December), each family's stock of cattle being tended by a servant or young boy, who live in small huts while the cattle pass the night in an unroofed pen. Every evening the cows and she-buffaloes are milked and the milk is sent to the village, where, as much as can be spared is made into clarified butter and sold either to the villagers or to Gujárat Vánis, Bráhmans, and other travelling butter-dealers. In November and December, when the rice fields are clear and dry, the carting season begins and the working bullocks are brought back to the village. As the hill-sides grow bare, the cows and buffaloes follow, and, for the rest of the season, they are allowed to wander about the fields picking what they find during the day, and at night brought back to their stalls. Towards the end of the hot weather most of them grow very thin, and, getting little except a few handfuls of straw, stubble, or rice husks, are, before the rain falls, little better than skeletons. They do not recover condition till after they have fed on the new grass for some weeks, and the sudden change from starving to rich feeding often causes outbreaks of cattle disease.

In different parts of the district, chiefly on the flat tops of the Nágothna and Alibág hills, are settlements of professional herdsmen of the Dhangar and Gavli castes. Their cattle, both buffaloes and cows, spend the whole year on the hills, sheltered during the rains in rough sheds, and, in the cool and hot months, moved to places where water and shade are easily found.

Except a few traders and large landowners who have Gujárat bullocks, almost all the oxen of the district are of the local breed. Though hardy, active, and neatly made, most of them are poor, small, and weak compared with Deccan and Gujárat bullocks. No attention is paid to breeding. Most villages have two or three bulls, neither specially chosen for strength nor specially cared for. From among the calves the husbandman generally chooses or

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Domestic Animals.

Oxen.

Chapter II.

Production.

Domestic
Animals.
Oxen.

buys a likely young male, and, taking him home, makes a pet of him and looks for another to match him. They are allowed to graze near the house during the day, and at night have a bundle of good grass. Scraps of food and rice husks are carefully put aside for them; and they are occasionally given handfuls of green gram, *udid*, or some other grain. At four years old they are broken to the yoke, and in their fifth year they are castrated and either kept for ploughing or sold to traders or carriers.¹ In ploughing and carting only one pair of bullocks is used. In one day a good pair will draw a cartload of seven hundredweights about twenty miles. The cost of a good pair varies from £5 to £6 (Rs. 50 - Rs. 60), and of a second class pair from £2 to £3 (Rs. 20 - Rs. 30). A bullock works for about seven seasons from his fourth to his eleventh year. For five years more he goes on, still of some use, gradually growing weaker and less healthy, till he is sold to the butcher, or, if his owner is well-to-do, he enjoys a year or two of idleness, and dies. A husbandman's bullock costs little to feed. During the early months of the rains, when he has hard field work and the climate is trying, he gets green grass, and, besides the grass, about two pounds a day of oil cake at a monthly cost of not more than 2s. (Re. 1). In July, when their field work is over, the plough bullocks are allowed to graze with the rest of the village cattle, and, in September, go with them to the hills. They stay in the hills till November, when they are brought back to the villages, and, for the rest of the fair season, except that they get a little straw when the day's carting or ploughing is over, are left to pick what they can. Town carriers' and traders' bullocks, besides grass or straw, have a daily allowance of oil cakes and pulse, or a mixture of coarse rice and pulse. The monthly cost of keeping a town bullock varies, in Alibág and the larger towns, from 12s. to 16s. (Rs. 6 - Rs. 8), and, in outlying parts, from 10s. to 14s. (Rs. 5 - Rs. 7).

Cows.

Cows are returned at a total of 40,632. A good cow is worth from £2 to £3 (Rs. 20 - Rs. 30), and a second class cow from £1 4s. to £2 (Rs. 12 - Rs. 20). A heifer has her first calf when four years old, and for about twelve years continues to bear every other year. About sixteen she becomes barren and is either sold to the butcher or left to herd with the village cattle. Receiving no help, except a few handfuls of straw or stubble in the hot season, she soon loses strength and seldom lives more than two or three years. When a cow calves she is generally fed for three days on wheat, raw sugar, the white of the cocoanut, and black pepper. Cows are milked in the morning and evening. An ordinary cow will, for three months after calving, yield four pounds of milk a day; for the next six months she will yield three pounds and for the next four about two pounds till the supply gradually ceases. Except when grazing on the hills, cows, when in milk, get every night about a pound of oil cake

¹ Young bulls are generally castrated in September. The animal's legs are tied together and he is thrown on the ground, and his testicles after being well rubbed with butter, are laid on a long smooth wooden roller and gently crushed with a tanner's pestle. The operation lasts for about half an hour. The art of castrating bullocks is known to, or at least is practised only by Mángs.

and *tur* husks and a bundle of grass. When not in milk the oil cake and pulse are stopped and the bundle of grass made smaller. To a husbandman the monthly cost of a cow's keep is not more than 2s. (Re. 1). Town cows get grass and oil cake all the year round at a monthly cost of about 7s. (Rs. 3-8). Cow's milk, especially for young children, is more highly prized than buffalo's milk. But the quantity is small and it is seldom kept separate. If a town cow dies leaving a calf less than two years old, the calf is generally given to a husbandman to rear. If it is a male calf he keeps it till it is four years old, works it for three years, and then sends it to its owner. If it is a heifer the husbandman waits till she has had two calves and then returns her to the owner with the second calf, keeping the first for himself.

Buffaloes numbered 39,811 head, 22,648 of them males and 17,163 females. All are of the local breed, smaller, but blacker and smoother-skinned than those of the Deccan and Gujarát. In the larger towns Dhangars and Gavlis keep a stout healthy well-fed bull buffalo for whose services they are paid 1s. (*as.* 8). Most villages have a few buli buffaloes who herd with the village cattle, and no care is taken that they should be either specially well made or well fed. Except those kept for breeding, male buffaloes, in their fifth year, are castrated and used either in ploughing or levelling fields, drawing stone or timber carts, or in dragging timber in the forests. A good male buffalo is worth from £3 to £4 (Rs. 30 - Rs. 40). Female buffaloes are much more valuable than males. A first class cow buffalo costs from £5 to £8 (Rs. 50 - Rs. 80), a second class animal from £3 to £4 (Rs. 30 - Rs. 40), and a poor animal from £1 10s. to £2 (Rs. 15 - Rs. 20). A cow buffalo has her first calf generally in her fifth year. She calves every third year and seldom lives to be more than twenty. After the second or third calf she yields from twelve to sixteen pounds of milk a day and at other times about eight pounds. A buffalo's monthly yield of clarified butter is estimated to be worth about 8s. (Rs. 4). Except that a buffalo requires about twice as much food, the arrangements for her feeding and grazing are the same as those for a cow.

Sheep and Goats are returned at 15,574. The rainy season is too damp for sheep. A few are reared in the district but almost the whole of them come from the Deccan. Dhangars and professional shepherds coming, some of them in October and the rest in December, bring their women and generally travel in bands of several families. They camp in the fields under rough cloths stretched over stakes, and move from place to place wherever sheep are in demand. At night the sheep are crowded into a pen fenced with thorns, and so highly is their manure prized, that, for one night of a flock of twenty sheep, the owner of the field pays from twelve to sixteen pounds (3-4 *adholis*) of rice, or from 1s. to 2s. (*as.* 8 - Re. 1) in cash. In Pen, Alibág, Mahád, and other large towns, there are butchers of the Khátik caste, who do not, as a rule, keep animals in stock, but buy one or two at a time according to the demand. Before the rains set in all the Dhangars find their way back to the Deccan.

Chapter II. Production.

Domestic
Animals.
Cows.

Buffaloes.

Sheep.

Chapter II. Production.

Domestic Animals. *Goats.*

Goats are kept in small numbers, chiefly by Musalmáns, Maráthás, Kumbhárs, Káthkaris, Chámbhárs, and Mhárs, who are too poor to have cows. They are reared chiefly for their milk, and are occasionally eaten on high days. During the rains they graze with the village cattle, and, after the crops have been reaped, in the fields. At nights they are generally housed in sheds. In her second year a she-goat has generally two or three, but sometimes only one and occasionally as many as four kids. As they generally brouse on tree leaves the keep of a goat costs nothing. A she-goat is worth from 6s. to 10s. (Rs. 3 - Rs. 5) and a he-goat from 4s. to 6s. (Rs. 2 - Rs. 3). Goat's milk is sometimes given to children suffering from enlarged livers or spleens. It is also rubbed on the hands and feet as a cure for sleeplessness.

Horses.

Horses are returned at 494. Most of them are mere ponies rarely more than twelve hands high. They are brought from the Deccan, sometimes by Dhangars and sometimes by Vanjáris, and vary in value from £2 to £3 (Rs. 20 - Rs. 30). They are ill cared for being generally left to feed themselves as they can.

Asses.

Asses are returned at 75. Beldárs, travelling stone masons, and Ghisádis, wandering tinkers, keep them as beasts of burden, and, in and about Alibág, washermen use them for carrying clothes. An ass costs about £1 10s. (Rs. 15) and can carry a burden of about 320 pounds (four *mans*). It is left to pick what it can and costs nothing to keep. Asses' milk is sometimes given to weak puny children.

Pigs.

Pigs, which are not shown in the returns, are reared in very small numbers by native Christians and by the tribe of Vadars or stone masons. The wandering tribe of Bhorpis or rope-dancers also rear and eat pigs.

Dogs.

Except the thin long-haired Cháran dog, a sturdy brave animal sometimes brought by Cháran salt-dealers, the dogs of the district are all of the ordinary Pariah type. No house is without a cat but there is nothing unusual in the breed. Bráhmans and others keep rabbits as pets.

Fowls.

Kunbis, Maráthás, Mhárs, and Musalmáns rear fowls. All are of the ordinary small breed, the large *kulam* fowl not being known in the district. Some of the fowls are black-boned and others have ruffled feathers. These last are greatly valued, and by Maráthás are thought peculiarly grateful offerings to the gods, especially as a sacrifice for the recovery of the sick.¹ A hen lays daily for ten or twelve days; she then stops for about a month or six weeks and again begins to lay. These changes are repeated five or six times in the year, the whole number of eggs varying from forty to eighty. Over most of the district, eggs are in good demand for the Pen, Nágothna, Alibág, and Bombay markets, fetching about 3d. (*as*. 2) a dozen in the country parts and 4½d. (*as*. 3) in towns. A hen will

¹ As few people can afford to sacrifice a goat or sheep, large numbers of cocks are offered. The cock must be able to crow and should, if possible, have ruffled feathers.

rear two or three broods a year, each brood varying from eight to ten. Hens have to be guarded from many enemies: their eggs are eaten by rats, mungoses and snakes, and their chickens by kites, crows, and cats. There is a good demand for fowls both locally and for Bombay, the price of a hen varying from 6d. (as. 4) in outlying villages, to 9d. or 1s. (6-8 annas) in towns. Fowls are eaten by Muslmáns and Christians, and, among Hindus, by the degraded classes, by Kolis, Gábits, Kunbis, Maráthás, Lohárs, and Sutárs. Of other flesh-eating Hindus, Sonárs, Prabhus, Rajputs, and Shenvis do not eat fowls. Ducks are sometimes brought from Bombay; they are seldom reared in the district. They cost about 1s. 6d. (as. 12) each, and are eaten only by Musalmáns and Christians.

For so hilly and wooded a district Kolába is poorly stocked with game. Two kinds of monkeys are found, the large grey Langur monkey or *vānar*, *Simnopithecus entellus*, and the *mākud*, *Macacus radiatus*. Neither is often met, though both may be seen in most of the deeper forests. The Fruit-eating Bat or Flying Fox, *vādvāgul*, *Pteropus medius* and several other varieties of bats are common. The Musk Rat, *Sorex caeruleus*, is common. The Black Bear, *asval*, *Ursus labiatus*, is occasionally met on the Sahyádris and is now and then found on the Ráygad range. The Indian Otter, *ud*, *Lutra nair*, is common in the Mándád creek and probably occurs in most tidal rivers. There are always one or two tigers, *vágh*, *Felis tigris*, in the district. The Ságargad range has almost always a tiger, and the forests on the Roha-Habsán frontier generally hold one or two. The Panther, *bibla vágh*, *Felis pardus*, is common, but on account of the large amount of cover is seldom found. The Common Jungle Cat, *bául*, *Felis chaus*, is often seen in the forests. The Striped Hyæna, *taras*, *Hyæna striata*, is perhaps commonest in Mahád. The Civet Cat, *kálintra*, *Viverra malaccensis* is rather rare, but the Black Wild Cat, *manori*, *Paradoxura musanga*, and the *mangus*, *Herpestes griseus*, are found everywhere. Jackals, *kolha*, *Canis aureus*, are numerous, and the Indian Fox, *kokad*, *Vulpes bengalensis* is sometimes seen. The Red Squirrel, *Sciurus elphinstonei*, is now and then met in the thickest forests; the Five-Striped Squirrel, *giluri* or *kharkundi*, *Sciurus palmarum*, is common over the whole district. Traces of the Porcupine, *sáyal*, *Hystrix leucura*, are often found in the forests, but the animals though probably numerous are seldom seen. The Hare, *sasa*, *Lepus nigricollis*, is not very plentiful probably owing to the wholesale way in which they are netted by Káthkaris and others. The Wild Boar, *dukhar*, *Sus indicus*, is found in almost every forest and on almost every hill. They are much hunted by the Káthkaris but show no signs of declining in number. Of Deer the *sámbar*, *Rusa aristotelis*, is sometimes met in the Roha-Habsán forests, but it is exceedingly rare. The Spotted Deer, *chital*, *Axis maculatus*, is a little more common, but is also rare and found only in the Roha-Habsán forests. The Canine Deer or Muntjac, called *bhekra* by the natives, *Cervulus aureus*, is not uncommon on the Sahyádris. The Mouse Deer, *pisai*, *Meminna indica* is rarely found. The most common deer is the Four-Horned Antelope also called *bhekra*, *Tetracerus quadricornis*. It is found in every forest and on almost every hill.

Chapter II.

Production.

Domestic

Animals.

Fowls.

Wild Animals.

Chapter II.

Production.

Snakes.

Snakes are numerous but are of no great variety. The Cobra, *Nág*, *Naja tripudians*, does not seem to cause any great number of deaths. Though not often seen, they are by no means uncommon and for a small reward the villagers will bring one or two every day. They are seldom more than five feet long. *Aghya ghonas*, *Daboia elegans*, is another venomous snake, sometimes but not often found in the forests. A black snake locally known as *Kándar ghonas* also sometimes occurs. The *kándar* and the *aghya ghonas* are by some held to be the same, the *kándar* being the old and the *aghya* the young snake. The people believe that the *ghonas* bites at night only, and that at whatever hour of the night he was bitten the victim dies just before daybreak. The *Phursa*, *Echis carinata*, is very common especially in the fields. A green snake with a broad flat head and short thick tail, locally called *Harantol* and probably the *Trimeresurus erythrurus*, is said by the people to be very venomous. It differs from the Green Tree Snake, *Passerita mycterizans*, whose head and tail are long and thin. The *Manyár*, *Bungarus*, is sometimes found. The bite of all of these snakes is fatal. The cobra, both *ghonases*, the *harantol*, and the *manyár* are supposed to cause death within a few hours, while the victim of the *phursa's* bite may linger for days, blood oozing from every pore. Kunbis state that they know a cure for the bite of the *phursa*, but the truth of the statement is doubtful. Of other snakes there is the Green Tree Snake, *saraptoli*, *Passerita mycterizans*, which is always found on trees and is very difficult to distinguish from the leaves. It seems to be specially fond of the cashewnut, *Anacardium occidentale*. Though it is probably harmless the natives consider it dangerous, their idea being that it never bites anywhere but in the head and that its bite is quickly fatal.¹ The *Dhúman* or *Ardhela*, *Ptyas mucosus*, is common, especially in the fields. It is a harmless snake, though the people say that on Sundays its bite is fatal and that it kills cattle by crawling under them or by putting its tail up their nostrils. Its shadow also is thought to be unlucky. For all these reasons, when they have the chance, the natives are careful to kill the *dhúman*. The *Níneti*, *Lycodon aulicus*, is another snake which though harmless, the people believe to be venomous on Sundays. It is very common and appears to be gregarious as five or six are often found together. They live near and not seldom inside of houses. The Black Sand Snake, *Eryx johnii*, the Red Sand Snake, *Gongylophus conicus*, and the Water Snake, *pándivad*, *Tropidonotus quincunciatus*, are common.

Game Birds.

Mr. Vidal's list of Ratnágiri birds published in Volume X. of the Bombay Gazetteer applies with few changes to Kolába. Snipe of four kinds are found all over the district. They are the Pintailed Snipe *Gallinago sthenura*, the Common Snipe *Gallinago gallinaria*

¹ In 1771, at the hot spring near Dásgaon, Forbes noticed a long green snake called a whip snake from its whip-lash form. According to his account, the whip snake hides itself among the tree branches and darts rapidly on the cattle grazing below. On one occasion one of these snakes flew at a bull, and wounding him in the eye threw him into a violent agony. The bull tore up the ground furiously and, foaming at the mouth, died in about half an hour. Oriental Memoirs, I. 200.

the Jack Snipe *Gallinago gallinula*, and the Painted Snipe *Rhynchoea bengalensis*. Of these the three first are found in the cold weather only and the painted snipe throughout the year. The three cold weather visitants generally come in October and leave in February, though they are sometimes found as late as April. With so large an area under rice, the district is well suited for snipe. They are found in most rice lands, though they lie thickly only in favoured spots. Though the creeks are never entirely without them, Duck are neither common nor of many kinds. The commonest sorts are the Whistling Teal, *Dendrocygna javanica*, and the Common Teal, *Querquedula crecca*. Of Partridges, both the Painted, *Francolinus pictus*, and the Grey, *Ortigonis pondiceriana*, occur. The painted is rare, but in Alibág and Pen the grey is common. A few Grey Quail, *Coturnix communis*, are occasionally found close to the sea. Their stay in the district seems to be very short. The Rain Quail, *Coturnix coromandelica*, is not uncommon in Mahád where a fair number may be found by beating the *tur* fields along the creek. The Button Quail, *Turnix dussumieri*, is by no means uncommon and the Bustard Quail, *Turnix taigoor*, is often met, and large coveys of a Bush Quail, believed to be *Perdicata asiatica*, are always flushed by any one walking among the uplands and bushlands. Of Plovers, the Golden Plover, *Charadrius fulvus*, is often met in open sandy spots near the sea, and the Stone Plover, *Edicnemus scolopax*, and the Red Wattled Lapwing, *Lobivanellus indicus*, are common. The Curlew, *Numenius lincatus*, is found on the sea shore during the cold and rainy months. Peafowl, *Pavo cristatus*, the Grey Jungle Fowl, *Gallus sonnerati*, the Red Spur Fowl, *Galloperdix spadiceus*, the Blue Rock Pigeon, *Columba intermedia*, and the Green Pigeon, *Crocopus chlorigaster*, are common.

Owing to the flatness of the country the tide runs so far up the creeks, that the fresh-water fisheries are very restricted and of small value. The small fish that are found in the rivers and streams, and, during the rains, in rice fields and salt pans are chiefly caught in snares and basket traps known as *bokshi*, *koin*, *lungdi*, and *bagla*. Hooks, lines, and spears are seldom used in killing fresh-water fish.

During the rains many of the rivers abound with good fish. The *blinsla*, like the carp in general shape and taste, has a large toothless mouth and strong scales, and weighs from fifteen to twenty pounds; the *potla* is like the *blinsla* but smaller; the *sivra* is an excellent fish without scales, has a large mouth with several rows of teeth, and weighs from ten to twelve pounds. On the Ráygad-Kál at the Válan pool, in Panderi, about ten miles north-east of Mahád, is a deep hole full of fish of all sizes which are fed by the passers-by. The fish range from about forty pounders to little things the size of one's finger. When they find they have the chance of a feed they crowd to the surface several rows deep. The people never harm them and believe that they cannot be caught or killed. They say that the fish formerly lived in a pool lower down the river, and that the pool suddenly dried and the fish travelled to their present home through a pass in the hills known as the Fishes' Pass, *Másle Khind*.

Chapter II. Production. Game Birds.

Fish.

Chapter II.
Production.
Fish.

The sea fisheries, especially of the Alibág villages, are of considerable importance. The chief kinds of sea fish¹ are the *pomphlet* or *saranga*, *Stromateus cinereus*, 53, 3; *bamelo* or *bombil*, *Harpodon nehaeus*, 118, 1; *gol*, *Setæna glaucus*, 46, 2; *pákhat*, *Trigonus*, 194, 1; *mushi*; *shinghali*, *Macrones chryseus*, 99, 3; *boit* or *dhádví*; *rávas*, *Polynemus*; *surmai*, *Cybium guttatum*, 56, 4; and *halva*, *Stromateus niger*, 53, 4.

Sea-fishing is carried on chiefly by stake-nets. From twelve to twenty miles from land, nearly every bank is covered with stakes made of two or three cocoa or brab palm stems or other wood fastened together with nails, and from forty to a hundred feet long. In November when the stormy weather is over the stakes are towed to sea behind two or three fishing boats. When the bank is reached a rope is passed through a hole in the lower end of the stake, and the ends of the rope are fastened to boats which anchor at a distance. Men in other boats then draw the upper end of the stake out of the water. As the stake becomes upright the lower end is allowed to fall by its own weight. And as soon as the lower end reaches the mud, the rope is drawn through the hole. At high tide two boats, one on each side, are fastened by ropes to the top of the stake, and, as the tide ebbs the weight of the boats forces the point of the stake into the mud. When it has taken firm hold the stake is driven about twelve feet deep by working the boats from side to side. A line of stakes is thus driven in, each stake being about twenty-five feet from the next stake. The nets that are tied to these stakes are made by the fishermen in their leisure hours, especially during the rains. The twine is the Bombay hemp, *san*, and the nets are coloured with the bark of the *ain*, *Terminalia tomentosa*. The nets are pocket or bag-shaped, the mesh varying in size from an inch near the mouth to about a quarter of an inch near the bottom of the pocket. At the turn of the tide the net is drawn up, the fish picked out, and the net turned so as to face the new current. The fishermen often stop from their homes for more than a night at a time. A row of large stakes costs from £20 to £30 (Rs. 200-Rs. 300), and a large net about £10 (Rs. 100). The stakes are drawn out in the latter part of May before the burst of the south-west monsoon, towed to shore, and stowed away. They last from two to three years. The right to fix stakes in certain banks belongs to certain villages who have used the same spot for generations. These rights are well established and never become the subject of dispute. The nets, when not in use, are stored in sheds or in the lofts of huts, and, if carefully used, last from two to three years.

Besides by stake nets, salt water fish are, to a small extent, caught by pocket-shaped nets with meshes very wide near the mouth and gradually growing smaller to the end of the pocket. They are also caught by torch light. A torch is tied to the prow of a fishing boat, and, from the boat, a net is hung in which the fish, as they rise

¹ The first number after the scientific name of the fish refers to the Plates in Day's Fishes and the second to the Figures in the Plate.

to the light, are caught. Fish are also caught by enclosing, with rough walls, parts of the shore under highwater mark. The fish come in at high water, and, as the tide ebbs, are left within the wall and caught by the fishermen.

Fresh-water fish are never offered for sale as the local markets are fully supplied with sea fish. After setting apart enough to meet local wants, the sea fish are taken in small boats to Bombay direct from the stakes of Varsoli, Thal, Mándva, and Revas. Other fishermen, such as those of Alibág, Návgao, Akshi, Kural, and Revdanda take their fish to the neighbouring villages. On reaching the shore the boats are surrounded by fish dealers, chiefly Merian and Khoja Musalmáns from Bombay, who buy all the larger fish for the Bombay market. No fish are salted, but *mushi*, *bamelo*, and *vágti* are dried in the sun. They are then sold to the Deccan fish merchants who come to the coast villages to buy. If there are no customers on the spot, the fish are taken to Mahád which is the great local fish mart. From Mahád they are sent to the Deccan in carts and sold at from 2s. to 4s. (Re. 1 - Rs. 2) the thousand. Such small fish as sardines and shrimps are thrown on the sand to dry, and afterwards under the name of *kuta* sold as manure.

The fishermen, who are returned at a total strength of about 6800, souls are almost all Son-Kolis and Gábits. The greatest number are found in Pen and the least in Mahád. Most of them follow other callings besides fishing. Of the whole population all but Bráhmans and Gujarát Vánis eat fish.

Chapter II.
Production.
Fish.

CHAPTER III.

POPULATION.

Chapter III.
Population.
Census Details.

In 1852 (1st October) the Kolába sub-collectorate was formed by adding the sub-divisions of Underi and Reydanda, which comprised the chief parts of Angria's territory, to the three southern Thána sub-divisions of Sánkshi, Rájápuri, and Ráygad. Census details of the present district are, therefore, not available for 1846 or for 1851. The 1881 census shows a total of 381,649, an increase of 31,244 or 8·91 per cent over the 1872 population.

1872.

According to the 1872 census the population of the district was 350,405 or 233·44 to the square mile; Hindus numbered 330,914 or 94·43 per cent; Musalmáns 17,194 or 4·90 per cent; Jews 1946 or 0·55 per cent; Christians 208 or 0·05 per cent; Pársis 25; and there were 118 others. The 1881 census showed a population of 381,649 or 255·11 to the square mile. Of these 361,231 or 94·66 per cent were Hindus, 17,891 or 4·68 per cent Musalmáns, 2139 or 0·56 per cent Jews, 305 Christians, and 33 Pársis. The percentage of Hindus on the total population was 94·66, of Musalmáns 4·68, of Jews 0·56, and of Christians 0·07. The percentage of males on the total population was 50·29 and of females 49·70.

1881.

Birth-place.

Of 381,649 (males 191,952, females 189,697) the total population, 347,269 (males 173,623, females 173,646) or 90·99 per cent were born in the district. Of the 34,380 who were born in other parts, 12,049 were born in Ratnágiri, 4107 in Thána, 3272 in Poona, 3077 in Sátára, 1455 in Bombay, 703 in Gujarát, 1030 in other parts of the Presidency, 6709 in the Bombay states, and 1978 in other parts of India and outside India.

Language.

According to the 1881 census returns, of 381,649 the total population of the district, 366,717 (183,588 males, 183,129 females) or 96·08 per cent spoke Maráthi. Of the remaining 14,932 persons, 10,968 spoke Arabic and Hindustáni, including Urdu and Deccani; 2435 spoke Gujaráti; 1009 spoke Márvádi; 232 spoke Portuguese, Konkani, or Goanese; 226 spoke Telegu, including Vadári; fifty-three spoke Kánarese; and nine spoke Támil, including Kaikádi, Arvi, and Madrási.

The following tabular statement gives, for the year 1881, details of the population of each sub-division according to religion, age, and sex:

Kolaba Population, 1881. Sub-Divisional Details.

Chapter III.
Population.
Census Details.
1881.

SUB DIVISIONS.	HINDUS.								
	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females	Males.	Females	Males.	Females	Males.	Females	
Alibág ...	12,878	12,317	11,164	11,519	12,576	12,261	36,618	36,997	72,715
Pen ...	12,663	12,014	10,976	10,009	11,127	10,543	34,766	32,566	67,332
Roha ...	7952	7523	6728	6548	6892	7015	21,372	21,061	42,433
Māngaon ...	14,270	13,413	11,061	11,300	12,496	13,586	37,827	38,304	76,131
Mahād ...	19,469	17,713	14,529	15,120	17,277	18,532	51,275	51,365	102,640
Total ...	87,232	82,990	54,458	54,466	60,168	61,937	181,858	179,433	361,291
	MUSALMA'NS.								
	Males.	Females	Males.	Females	Males.	Females	Males.	Females	
Alibág ...	321	324	367	287	441	379	1129	990	2119
Pen ...	365	345	403	379	448	402	1219	1126	2345
Roha ...	309	365	290	321	330	314	929	940	1869
Māngaon ...	850	379	702	733	961	863	2413	2420	4833
Mahād ...	1190	1074	896	1043	1176	1326	3262	3463	6725
Total ...	3035	2897	2661	2763	3256	3284	8952	8939	17,891
	CHRISTIANS.								
	Males.	Females	Males.	Females	Males.	Females	Males.	Females	
Alibág ...	37	54	49	42	50	33	136	139	265
Pen ...	1	2	3	1	3	...	7	3	10
Roha ...	2	2	2	2	3	...	...	4	11
Māngaon ...	...	...	...	...	...	...	...	...	...
Mahād ...	3	6	1	3	5	1	9	10	19
Total ...	43	64	55	48	61	34	159	146	305
	JEWS (2139) AND PARSIS (33).								
	Males.	Females	Males.	Females	Males.	Females	Males.	Females	
Alibág ...	196	201	118	157	158	209	472	567	1039
Pen ...	78	102	78	90	75	90	231	282	513
Roha ...	67	100	67	84	80	94	214	278	492
Māngaon ...	25	25	12	17	22	20	59	62	121
Mahād ...	...	...	3	...	4	...	7	...	7
Total ...	366	428	278	348	339	413	983	1189	2172
	TOTAL.								
	Males.	Females	Males.	Females	Males.	Females	Males.	Females	
Alibág ...	13,432	12,896	11,698	12,005	13,225	12,882	38,355	37,783	76,138
Pen ...	13,106	12,465	11,463	10,479	11,653	11,035	36,221	33,979	70,200
Roha ...	8330	7935	7087	6952	7108	7423	22,525	22,310	44,835
Māngaon ...	15,145	14,262	11,775	12,055	13,379	14,469	40,299	40,786	81,085
Mahād ...	20,662	18,813	15,428	16,167	18,463	19,859	54,552	54,839	109,391
Total ...	76,674	66,371	57,451	57,668	63,827	65,668	191,932	189,697	381,629

From the above statement it appears that the percentage of males on the total population was 50·30 and of females 49·70. Hindu males numbered 181,858 or 50·33 per cent, and Hindu females numbered 179,423 or 49·66 per cent of the total Hindu population; Musalmán males numbered 8952 or 50·03 per cent, and Musalmán females 8939 or 49·96 per cent of the total Musalmán population; Christian males numbered 159 or 52·13 per cent, and Christian females numbered 146 or 47·86 per cent of the total Christian population. Parsi males numbered 25 or 75·75 per cent, and Parsi females numbered 8 or 24·24 per cent of the

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total Parsi population. Jew males numbered 958 or 44·78 per cent, and Jew females numbered 1181 or 55·21 per cent of the total Jew population.

The following tabular statement gives the number of each religious class according to sex at different ages, with, at each stage, the percentage on the total population of the same sex and religion. The columns referring to the total population omit religious distinctions, but show the difference of sex :

Kolaba Population by Age, 1881.

AGES.	HINDUS.				MUSALMA'NS.			
	Males.	Percent- age on total males.	Females.	Percent- age on total females.	Males.	Percent- age on total males.	Females.	Percent- age on total females.
Up to 1 year	4449	9·44	4433	2·47	331	2·53	207	2·31
1 „ 4 years	24,368	13·30	25,445	14·13	943	10·53	1013	11·33
5 „ 9 „	53,003	15·17	25,293	14·09	1917	14·71	1251	13·09
10 „ 14 „	20,057	11·02	15,534	8·65	1115	12·45	804	9·06
15 „ 19 „	14,054	7·73	14,020	7·82	682	7·62	603	7·75
20 „ 24 „	12,819	7·04	15,416	8·59	610	6·53	774	8·06
25 „ 29 „	17,341	9·53	17,331	9·65	791	8·33	853	9·54
30 „ 34 „	15,422	8·43	15,450	8·61	634	7·64	600	6·55
35 „ 39 „	10,364	6·02	8922	4·97	909	6·80	499	5·58
40 „ 49 „	16,017	8·89	15,895	8·80	634	9·54	804	8·59
50 „ 54 „	7407	4·10	8343	4·65	405	4·52	477	5·38
55 „ 59 „	2959	1·64	2907	1·62	181	2·02	163	1·82
Above 60 „	7305	4·01	10,422	5·90	524	5·35	541	6·05
Total	181,853		179,423		8953		8939	

AGES.	CHRISTIANS.				OTHERS.				TOTAL.			
	Males.	Percentage on total males.	Females.	Percentage on total females.	Males.	Percentage on total males.	Females.	Percentage on total females.	Males.	Percentage.	Females.	Percentage.
Up to 1 year	2	1·25	8	5·43	34	3·45	41	3·44	4709	2·45	4632	2·47
1 „ 4 years	21	13·20	24	10·44	136	13·33	139	11·69	25,408	13·26	26,621	14·05
5 „ 9 „	16	10·04	30	15·75	127	13·93	128	15·31	38,073	15·70	26,756	14·70
10 „ 14 „	13	8·13	14	9·59	119	12·10	125	10·51	31,304	11·09	16,537	8·71
15 „ 19 „	9	5·06	12	8·21	67	6·31	102	8·57	14,812	7·71	14,838	7·32
20 „ 24 „	12	7·55	16	10·06	63	6·30	90	8·07	13,500	7·03	15,302	8·59
25 „ 29 „	26	16·35	14	9·39	88	8·23	85	7·15	18,246	9·50	12,255	6·64
30 „ 34 „	14	8·90	9	4·43	61	6·20	93	7·98	16,191	8·43	16,353	8·62
35 „ 39 „	20	12·58	9	6·18	64	6·21	80	5·04	11,637	6·07	9436	6·00
40 „ 49 „	19	11·92	12	8·31	69	7·03	110	9·25	18,939	8·83	18,821	8·86
50 „ 54 „	1	0·60	1	0·68	45	4·57	61	5·13	7913	4·12	8332	4·08
55 „ 59 „	4	2·54	1	0·63	29	2·95	16	1·34	3263	1·67	3087	1·62
Above 60 „	2	1·25	4	2·74	72	7·33	71	5·97	7969	4·12	11,038	5·83
Total	180		144		963		1189		194,862		193,697	

The following table shows the proportion of the people of the district who are unmarried, married, and widowed :

Kolába Marriage Details, 1881.

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	HINDUS.													
	Under ten.		Ten to fourteen.		Fifteen to nineteen.		Twenty to twenty-four.		Twenty-five to twenty-nine.		Thirty and over.		Total.	
	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.
Unmarried.	56,395	43,525	16,567	3689	7466	490	3855	158	1728	123	1880	223	87,386	63,317
Married ...	932	6808	3385	11,425	6467	12,329	9286	14,294	15,225	3,814	51,964	81,053	87,253	91,586
Widowed...	26	141	102	424	132	554	228	669	496	1996	6229	30,534	7213	24,612
	MUSALMA'NS.													
	Under ten.		Ten to fourteen.		Fifteen to nineteen.		Twenty to twenty-four.		Twenty-five to twenty-nine.		Thirty and over.		Total.	
	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.
Unmarried.	2445	2308	994	551	465	110	263	10	153	16	213	34	4533	3042
Married ...	45	102	116	304	269	559	344	711	616	760	2387	1724	4017	4220
Widowed...	1	1	5	2	8	24	9	44	22	75	267	1524	492	1677
	JEWS.													
	Under ten.		Ten to fourteen.		Fifteen to nineteen.		Twenty to twenty-four.		Twenty-five to twenty-nine.		Thirty and over.		Total.	
	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.
Unmarried.	300	356	103	85	45	10	14	3	6	...	13	4	484	458
Married ...	5	19	11	40	23	89	45	88	72	78	283	321	487	537
Widowed...	...	...	1	...	1	2	3	4	1	6	29	184	37	196

According to occupation the census returns for 1872 divide the whole population into seven classes :¹

- I.—Employed under Government or municipal and other local authorities, numbering in all 1590 souls or 0·45 per cent of the entire population.
- II.—Professional persons, 1906 or 0·56 per cent.
- III.—In service or performing personal offices, 5201 or 1·48 per cent.
- IV.—Engaged in agriculture and with animals, 95,970 or 27·33 per cent.
- V.—Engaged in commerce and trade, 9023 or 2·57 per cent.
- VI.—Employed in mechanical arts, manufactures and engineering operations, and engaged in the sale of articles manufactured or otherwise prepared for consumption, 18,697 or 5·33 per cent.
- VII.—Miscellaneous persons not classed otherwise, (a) wives 87,810 and children 1,26,251, in all 214,061 or 61·09 per cent; and (b) miscellaneous persons 3897 or 1·11 per cent; total 217,958 or 62·20 per cent.

The people of the district belong to three main sections, Hindus, Musalmáns, and Beni-Isráels or Jews. For descriptive purposes, Hindus may be brought under the thirteen heads of Bráhmans, Writers, Merchants, Cultivators, Craftsmen, Musicians, Servants, Shepherds, Fishers and Sailors, Labourers, Unsettled Tribes, Depressed Classes, and Beggars.

According to the 1881 census, among the Hindus there were thirteen divisions of Bráhmans, with a strength of 13,763 souls (males 7856, females 6407) or 3·80 per cent of the Hindu population. Of these 8337 (males 4355, females 3982) were Chitpávans; 1940 (males 1034, females 906) Deshasths; 331 (males 166, females 165) Devrukhs; 135 (males 76, females 59) Golaks; 560 (males 415, females 145) Gujarátis; 54 (males 39,

¹ The occupation details of the 1881 census are not ready.

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females 15) Javals; 1133 (males 601, females 532) Karhádás; 73 (males 31, females 42) Kirvants; 18 (males 17, female 1) Márvádis; 56 (males 24, females 32) Palshes; 1075 (males 554, females 521) Shenvis; and 51 (males 44, females 7) Tailangs.

CHITPÁVANS are returned as numbering 8337 souls and as found in most parts of the district. Most of them are said to have been settled where they now are for several generations, and probably came to Kolába during the time of the Peshwa's supremacy. They are about the middle size, fair, and their women graceful. They speak Maráthi, and are clean, neat, thrifty, and orderly. A few are traders, but most are landlords, Government servants, and religious boggars. They own mud and stone built houses surrounded by gardens. Their every day food is rice, rice and wheat bread, pulse, vegetables, butter, and curds. They take two meals a day. The men wear a round peaked turban, coat, waistcloth and shouldercloth, and square toed shoes, and the women a robe and bodice. In religion they are Smárts, and observe the regular Hindu fasts and feasts. As a class they are well-to-do. DESHASTHS are returned as numbering 1940 souls, and are said to be found in small numbers over the whole district. Most of them seem to have come to Kolába during Maráthá supremacy. The Alibág Deshasths are said to have come from the Deccan about a hundred years ago. They are Government servants, traders, husbandmen, and beggars. They are Rigvedis and worship Khandoba, Báláji, and Mahálakshmi. They send their boys to school and are generally well-to-do. DEVRUKNÁS are returned as numbering 331 souls and as found over the whole district except Roha. They take their name from the village of Devrukh in the Sangameshvar sub-division of Ratnágiri. Most of them are husbandmen. As a class they are rather badly off, but are gradually rising. They send their boys to school. Their only division is into family stocks or *gotras*. They are generally strong and healthy, and somewhat darker than Chitpávans and Deshasths. Their women are also strong, healthy, and dark. Their home speech is ordinary Maráthi. Their house, dress, and food do not differ from those of other Kolába Bráhmans. But, though they do not differ in religion or customs from Chitpávans, Karhádás, and Deshasths, these classes look down on them and generally object to dine with them. GOLAKS, who are more like Chitpávans than Deshasths, are returned as numbering 135 souls and as found only in Alibág and Pen. They are religious beggars, taking alms from all classes except Mhárs, Mángs, Chámbhárs, and Dheds. As a class they are well-to-do, gathering alms enough to support them in fair comfort. GUJARÁT BRÁHMANS are returned as numbering 560 souls and as found over the whole district. All are said to have come to Alibág as priests to Gujarát Vánis since the beginning of British rule. They are now settled in the district, and a few keep up their connection with Gujarát on marriage occasions. Their home speech is Gujaráti, but they dress like Maráthá Bráhmans. As a class they are well off, their patrons being careful to keep them from want. JAVALS, who take their name from the village of Javalkhor in Ratnágiri and who are also known as Khots or village farmers, are

returned as numbering fifty-four souls and as found in ones and twos over the whole district. None of them are priests; all are laymen. They are sturdy dark and hardworking, and their home tongue is the rough Maráthi spoken by Kunbis. They dress and eat like other Bráhmans, and in family matters copy Chitpávans. Other Bráhmans neither eat nor marry with them. They are husbandmen, and are frugal, honest, and well-behaved. They worship all Hindu gods, but their guardian deity is Kálkái. As none of them belong to the priestly class, their household priests are Chitpávans. Social disputes are settled by the votes of the men of the caste. They do not send their boys to school and show no sign of rising above their present position. KARHÁDÁS are returned as numbering 1133 souls and as found in Alibág, Pen, and Mahád. Many are priests, astrologers, and husbandmen; some work in the fields with their own hands and others are moneylenders and traders; but their chief occupation is Government service. In speech, dress, food, and customs, they differ little from Deshasth Bráhmans. They are fairly off, few of them rich but still fewer poor. They are a rising class.

KRAMVANTS : Veda-reciters, erroneously called Kirvants, number 73 souls and are found only in Alibág. Except that the women's eyes are not weak or grey, Kramvants do not differ from Chitpávans in appearance. There is also some slight difference in their pronunciation of Maráthi, the Kramvants speaking more in the Deccan than in the Konkan style. They are clean, honest, hospitable and well-behaved, and in food, dress, and customs, differ little from Chitpávans. They generally marry with Deshasths, and sometimes with Chitpávans and occasionally with Karhádás. As a class they are well-to-do, owning land, lending money, acting as priests, and entering Government service as clerks. They send their boys to school. MÁRWÁR BRÁHMANS are returned as numbering 18 souls and as found in Roha, Pen, and Mahád. All are said to be new settlers who have come as priests to Márwár Vánis since the beginning of British rule. They speak Gujaráti and dress like Marátha Bráhmans. As a class they are fairly well-to-do.

PALSHES are returned as numbering 56 souls. They probably take their name from the village of Palsavli in Thána and are found only in Alibág. They have been settled in the district since before the rise of the Maráthás.¹ SHENVIS are returned as numbering 1075 souls and as found over the whole district. Except a few who are Shenvis proper, they belong to the subdivision who take their name from the village of Bhálával in the Rájápur sub-division of Ratnágiri. The men are generally well made, middle-sized, and dark from working in the fields and following other open-air callings; the women are rather tall and regular featured. They speak Maráthi, are husbandmen, grain-dealers, and bankers, and a few are in Government

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¹ Details of the Palshes are given in the Thána Statistical Account. The ordinary explanation of the name *pala ashin*, that is flesh eater, is probably the work of their rivals the Deccan and Chitpavan Bráhmans. The Palshes seem to be an old tribe of Bráhmans of Gujarát origin, who suffered by the Marátha conquest of the Konkan in the seventeenth and eighteenth centuries.

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service. They live in good brick-built and tile-roofed houses, and eat fish and mutton, and are fond of pulse. Their dress is a waistcloth, a coat, a loosely rolled head-scarf or a Brāhman turban, and shoes. Their women wear the fuli Marātha robe and bodice, and on festive occasions throw a scarf over the head. They formerly employed Konkanasth priests, but within the last few years they have begun to make use of priests of their own class. Their headmen have little authority and their caste disputes are settled by a majority of the votes of the men. Most Shenvis are well off and few are poor. One of their number Zilba Nāna, an Alibāg merchant, is reported to be extremely rich. They send their boys to school. TAILANGS are returned as numbering 51 souls and as found in small numbers over the whole district except in Roha. They are natives of the Madras Presidency. They come to Kolāba, and after staying a year or two begging and selling sacred threads, return to their homes. They generally learn a broken Marāthi. They dine with other Brāhman, and are frugal and well-behaved. Their every day dress is a waistcloth and a shouldercloth, but on great days they dress like local Brāhman.

Writers.

Of **Writers** there were two classes with a strength of 4242 (males 2085, females 2157) or 1·17 per cent of the Hindu population. Of these 4182 (males 2050, females 2132) were Kāyasth Prabhus, and 60 (males 26, females 34) Pātāne Prabhus. KĀYASTH PRABHUS are returned as found over the whole district. So strong is the rivalry between Kāyasth Prabhus and Brāhman, that the Brāhman have put out of caste the priests who officiate for the Prabhus. In Pen no Brāhman is allowed to take alms from a Prabhu's house on pain of a fine of £1 (Rs. 10) and of excommunication, and no Prabhu is allowed to enter the Mahādev temple. As a class the men are middle-sized and slightly built, and the women graceful. They speak Marāthi and are clean and hardworking. They are mostly writers and accountants, but some are husbandmen and traders. Most of them live in one or two-storied brick or stone and lime built houses with tiled roofs. They eat fish, and the flesh of goats and sheep, and drink liquor. Their daily food is rice, pulse, vegetables, and fish. Both men and women dress like Konkan Brāhman. Among them girls are married between nine and eleven, and boys between twelve and sixteen. They burn their dead and do not allow widow marriage. Polygamy is allowed and practised. They are generally Bhāgvats and have images of their gods in their houses. Their priests, who are Brāhman, are treated with respect. They keep all Hindu holidays and fasts. Social disputes are settled by a meeting of the men of the caste, and the decision of the majority is respected. They send their boys to school, and though the competition for clerkships has greatly increased, they are still well-to-do.

PĀTĀNE PRABHUS are returned from the whole district except Pen. The date of their arrival in the district is not known. Though in the main agreeing with the Marāthi spoken by north Konkan Brāhman, there is among the elders a considerable non-Marāthi element in their home talk. They are generally frank, hospitable,

and loyal. Their houses are like the ordinary dwellings of well-to-do Hindus, and they eat fish and flesh but do not drink liquor. They have two meals a day, and on fast days eat neither fish nor flesh. The men dress like Marátha Bráhmans, and the women like Bombay Prabhus in the half-sleeved bodice and robe. Girls are married between seven and ten, and boys between twelve and twenty. To perform their children's marriages they go to Bombay and spend from £100 to £300 (Rs. 1000-Rs. 3000). They burn their dead, forbid widow marriage, and in rare cases practise polygamy. They are mostly Shaivs, worship all Hindu gods, and observe all Bráhman fasts and feasts. They have no headman and no caste council, all disputes being settled in the ordinary law courts. Heavy marriage expenses have reduced many families to straitened circumstances, and day by day the old residents of Chaul, Pen, and other places are selling their houses and lands and leaving the district to live in Bombay. Except those in Government service almost none of the old residents remain.

Of Merchants, Traders, and Shopkeepers, there were five classes with a strength of 8206 or 2·27 per cent of the Hindu population. Of these 22 (males 10, females 12) were Bhansális; 18 (males 11, and females 7) Bhátiyás; 5 (males 3, females 2) Joháris; 10 (males 5, females 5) Komtis; and 8151 (males 4711, females 3440) Vánis. BHANSÁLIS are returned as numbering twenty-two and as found in Alibág only. They are fair and tall, and wear the top-knot and moustache. Their home tongue is Maráthi. They are clean, thrifty, and hardworking, and earn their living as petty shopkeepers and husbandmen. They live in substantial one or two storied houses, and own cattle and keep servants. Their staple food is rice, pulse, vegetables, butter and sugar, and in private they eat flesh and drink liquor. The men wear the waistcloth, coat and turban, and the women the Marátha robe and bodice. They marry their daughters after twelve and burn their dead. They worship all Hindu gods and goddesses, and their priests are Gujarát Bráhmans. Their chief holiday is *Shikisaptami*, which falls on the seventh of *Shrávan* (August-September), when they eat food cooked the previous evening. They send their boys to school and are fairly off. *BHÁRIYÁS* are found in small numbers in Alibág, Mahád, and Pen. They are said to have come about a hundred years ago as traders from *Mándvi* in Cutch. They are well off. They speak Gujaráti at home and Maráthi out-of-doors. As a rule they are hardworking, and trade in grain and cotton. Their usual food is rice, pulse and butter in the morning, and rice bread in the evening. Fish and meat are forbidden them. Except their special double-horned turban, the men's dress does not differ from that of high class Maráthás. Their women dress like Gujaráti women. Their chief gods are Mahádev and Gopálkrishna. They go to their native country on marriage occasions. They are a steady people. *JOHÁRIS* come from Poona and pass through the streets of Kolába towns and big villages, hawking brass pots and vessels, which they carry in baskets and exchange chiefly for old clothes and sometimes for money. They speak a rough Maráthi, but their home tongue is Hindustáni. In food, dress, and appearance,

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they look like high class Maráthás. They worship Shiv and are fairly off, saving money and sending their boys to school. They are unscrupulous and successful bargainers, often getting valuable embroidered clothes worth twice the brassware they give in exchange. KOMTIS are returned as numbering ten souls and as found in Pen only. They are a dark thin people and their young women are good-looking. They live like Bráhmans and wear the sacred thread. They beg and also sell basil plant beads, sacred threads, and *gopichandan* pills. As a class they are well-to-do.

VÁNIS are of four divisions, Gujarát, Márwár, Lingáyat, and Marátha. Gujarát Váni, of five subdivisions, Kapol, Shrimáli, Khadáit, Sorathiya and Desávál, are found in small numbers over the whole district and are well-to-do. KAPOL VÁNIS are found mostly in Alibág, and there are about ten of them in Pen. They are divided into Delvádiás and Ghogáris, the Delvádiás neither giving daughters to nor taking wives from the Ghogáris. They are permanent settlers. They are said to have come about a hundred and fifty years ago as traders. Their home speech is Gujaráti, but out-of-doors they speak Maráthi. They are moneylenders and live in substantial houses. They eat twice a day rice, rice bread, pulse, and butter. The men dress like ordinary Marátha Bráhmans, and the women like Gujarát Váni women. They are Vaishnavs and their social disputes are settled by a hereditary Nagarshet. They are well-to-do. SHRIMÁLI VÁNIS are divided into Jains and Vaishnavs. They came about two hundred years ago from Gujarát as traders, and as a class are well off. They generally speak Maráthi out-of-doors and Gujaráti at home. They live in good houses and are vegetarians, eating rice, pulse, and rice bread. The men usually dress like upper class Maráthás, and the women like Gujarát Váni women. They are untidy in their dress, but generally have a store of rich clothes. They still go to Gujarát on marriage occasions. KHADÁITS, SORATHIYÁS and DESÁVÁLS, who are said to have come into the district about a hundred years ago, are Vaishnavs by religion and settled permanently, though they occasionally go to Gujarát on marriage occasions. In manners, customs, dress and habits, they do not differ from Kapol Vánis.

MÁRWÁR VÁNIS are of three main divisions, Porvads, Osváls, and Meshris. They are found in most large villages. They are well-to-do, many of them rich, all the money having been made since they came to the district. They were formerly complete strangers, going to Márwár as soon as they made money enough to marry and often returning to Márwár to spend their old age. Of late, though most keep some connection with Márwár, they are practically settled in Kolába and have become more anxious to gain full or part proprietary rights in land. MESHRIS are not settled in the district. They come as traders and do not bring their families. They are generally moneylenders and shopkeepers. Their home tongue is Márwári, but out-of-doors they speak incorrect Maráthi. Their dress is like that of an ordinary Márwári Váni. They rub sandal on their brow and wear a necklace of basil plant beads. They eat rice, pulse, wheat and butter. They are Vaishnavs in religion and are well-to-do.

Most of the LINGÁYAT VÁNIS came from above the Sahyádris as traders about twenty-five years ago. Very few are permanent settlers, most of them living with their families in hired houses. Their state is middling. They speak Deccan Maráthi, and both men and women dress like high class Maráthás. Their character is good. Some of them are priests and others are husbandmen, but most are village grocers. The men work in their shops and a few, who can write, serve as shopmen during the day and in the evening write the day's accounts. The women look after the house, and when old sometimes help the men in the shop. Their staple food is rice, pulse, and hill grains of which they make bread. They are forbidden fish or flesh. They generally wear Deccan hand-woven cloth because of its strength. Both men and women wear a *ling* hanging in a case from their necks. They are generally dark and strong, and the women well made. Their houses have mud walls and thatched roofs, very few are tiled. They worship Sámb or Shiv and the bull, *nandi*, or Shiv's carrier. They generally marry with other Konkan Lingáyats, very few get wives from the Deccan. They have no social relations with other Kolába Vánis. Their priests are Jangams. LINGÁYATS are found throughout the district, especially in Roha. The head-quarters and chief monastery of the sect is at Karbudra in the Karnátik. There are four leading divisions of Lingáyats, Jangams, Panchams, Shinvants, and Tinvants. Among these the Jangams rank highest. Excepting Tinvants, these divisions eat together and intermarry. The Lingáyats perform the same sixth and the twelfth day ceremonies after the birth of a child, as are usually performed by upper class Kolába Hindus. Children, both boys and girls, when they reach the age of seven, are invested with a *ling*, which is worn either hanging from the neck or tied to the right forearm. After investiture they are always required to wear their *lings* especially at meals. Their marriage differs from a Bráhmanic marriage in having no cloth drawn between the bride and bridegroom at the time of the ceremony. All their ceremonies take place on Mondays, which they hold specially sacred and well-omened. With them death is a subject for rejoicing, as the dead Lingáyat goes straight to Shiv's heaven. When a death takes place, they call their relations in and hold a feast. The body is worshipped seated on a shrine-like bier and buried sitting, still wearing the *ling*. There is no mourning, and no shaving of the men's moustaches or of the widow's head. Social disputes are settled at a meeting of the males of the caste. They send their boys to school whenever they can. They are an increasing and well-to-do class.

MARÁTHA VÁNIS, probably the oldest class of traders in the district, are returned as found over the whole of Kolába. They are of three subdivisions, Kudáli from Kudál in Sávantvádi, Sangameshvari from Sangameshvar in Ratnágiri, and Pátane.¹ According to the local story, their forefathers came from the Deccan during the great Durgádevi famine (1396-1408). They settled in Goa and Vádi, and remained there till about the middle of the seventeenth

¹ The Pátane Vánis are said to take their name from Pátan in Sátára.

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century, when, on account of ill usage, they fled to Kánára, Belgaum, Ratnágiri, Kolába, and Thána. The three subdivisions do not marry or eat together. Among them the Kudális claim superiority wearing the sacred thread and forbidding widow marriage. The men are tall strong and dark, with long rather gaunt faces, the nose straight, the lips thin, and the cheeks sunken. The women, who are fairer and better looking than the men, are fond of wearing flowers in their hair. Their widows are much given to prayer and worship, listening to sacred books and telling their beads. Their home speech is Maráthi somewhat mixed with Konkani. Except a few who are husbandmen, they are small traders and shopkeepers, wanting in enterprise and unwilling to give up the trade followed by their fathers, even though it has ceased to pay. They own one-storied mud-built houses covered with tiles. In front of the house is an open shed, *ángne*, in which is the shop. Their stock in trade is laid out on the veranda, or *ota*. Inside is the central hall, *májjhar*, with idols set in niches in the wall. On one side of the central hall is the cook-room. Next to it is a room where the women do all the house work, and grind and pound grain. On one side of it is the bathing place. Behind the house, is an open yard with a basil plant on a pillar, and, behind this, the stable, with cows, buffaloes, bullocks, and in a few houses a horse or a pony. A relation of the family generally serves as an apprentice and minds the shop. Besides the ordinary grains and vegetables, they eat fish and mutton and drink liquor. Their caste dinners consist of a mall fried cakes, *vades*, and pea soup costing from 4½d. to 6d. (3-4 *as.*) a head. On holidays a variety of dishes are prepared at a cost of from 9d. to 1s. 3d. (6-10 *as.*) a head. In-doors the men wear a small waistcloth, *pancha*, and, on going out, roll a cloth-scarf round the head, draw a waistcloth over the shoulders, and put on shoes. At marriages and other ceremonies they wear the middle-sized flat-rimmed Maráthá Bráhmañ turban and a coat. They generally keep in store two or three pairs of waistcloths worth altogether from 16s. to £1 (Rs. 8-Rs. 10), and one or two coats worth from 1s. to 2s. (*as.* 8-Rs. 1) each. The women wear the full Maráthá robe and short-sleeved bodice worth from 6s. to 7s. (Rs. 3-Rs. 3½) which covers the back and bosom. They have in store a robe, valued at from 12s. to £1 (Rs. 6-Rs. 10), and a bodice worth from 1s. to 1s. 6d. (8-12 *as.*). The men spend their time in their shops, and the women in cleaning the house, bathing, making ready the articles of worship, worshipping the basil plant, and cooking. In the afternoon they clean, grind and pound rice, and later on, prepare the evening meal. The poor among them work in the fields. They are Śaśrts and worship the ordinary Hindu gods. Their places of pilgrimage are Benares, Rámeshvar, Násik, Trimbak, Gokarn, Mahábaleshvar, and Pandharpur. Their priests are Koukanasth Bráhmañs whom they style *gurus* and greatly reverence. They have the same fasts and feasts as other Bráhmañic Hindus. In former times social disputes were settled by some elderly and wealthy man, but within the last five years, one Rámchandra Vithal Káñekar has, with the consent of the caste, appointed councils or caste committees which settle disputes. Persons put out of caste are not allowed to have the services of washermen

barbers, or priests, and none of the castemen are allowed to dine with them. There seem to be no signs of any decline in caste authority. Of late years there has been no change in condition. They make enough to keep themselves and their families. But they do not take to new callings and never increase their trade, even if they have the means. They never engage in large transactions, and their whole stock ranges in value from £20 to £40 (Rs. 200-Rs. 400). They send their boys to school, and when they are able to read, write, and keep Maráthi accounts, they apprentice them to shopkeepers. Except four or five in Government service, all are shopkeepers.

Of **Husbandmen** there were three classes with a strength of 218,522 (males 109,074, females 109,448) or 60·48 per cent of the Hindu population. Of these 44,191 (males 22,120, females 22,071) were Ágris; 159,336 (males 79,349, females 79,987) Kunbis; and 14,995 (males 7605, females 7390) Máhs. Ágris, literally gardeners, chiefly found along creek banks in Alibág and Pen, are divided into Mithágris, salt makers and tillers of salt rice land, and Dholágris, called so from beating the drum, *dhol*. The Dholágris eat from the Mithágris, but they do not intermarry. Among Mithágris the commonest surnames are Mhátre, Thákur, and More, and among Dholágris, Thákur, Mhátre, Kotvál, and Pátíl. Their small size and dark colour, their love of liquor, and their belief in *devs* or un-Bráhmaṇ gods are almost marked enough to make them rank as a local or early tribe. According to one of their stories they are the musicians of Rávan, the demon king of South India, who, in reward for good service, were settled by him in the Konkan. The late, or Áryan element, which they claim and which appears in some of their surnames, was, according to their story, introduced into the Konkan from Paithan in the Deccan, when the Deccan was conquered by the Musalmáns at the close of the thirteenth century. The men are dark and stout, with lively eyes, somewhat flat noses, round face, and black hair. They wear the top-knot and moustache but no beard. They do not shave the head oftener than once a fortnight, and sometimes once a month. The women, though somewhat fairer, are like the men short, stout, and round faced. They speak incorrect Maráthi, using several peculiar words and phrases. The establishment of schools, their contact with Bráhmaṇs and other correct speaking people, and their reading of sacred books, *poṭais*, have of late improved the Ágris' Maráthi. Those who can read are held in much respect, and the cheapness of printed books fosters a taste for reading. They are active, intelligent, honest, hospitable, and cheerful workers, but dirty and much given to drinking and smoking. Some are makers of salt and a few are sailors, but most grow salt-land rice. No class of husbandmen in Kolába have greater or even equal skill in salt-land tillage. Besides house work the women are always ready to help their husbands in the field. They do not move from their own villages in search of work. Their houses are generally thatched, with walls of mud or unbaked brick, and surrounded by a wattle fence. They have a cooking room and a central room, one side of which is set apart for cattle, and the other kept as a sitting room. They own cows, buffaloes and oxen,

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but seldom have any servants. Of late several of them have taken to build better houses with tiled roofs and walls of baked brick. Their cooking vessels are generally of earth, and their water-pots of copper or brass.

They eat fish, and, when they have the opportunity, goats, sheep, wild hog, hare, deer, domestic fowls, and the iguana or *ghoryad*. They drink liquor, chiefly fermented palm-juice, the men often to excess, even the poorest spending from 3*d.* to 6*d.* (2-4 *as.*) on liquor in two or three days. The women also drink but not in the presence of the men. The liquor is chiefly country spirits distilled either from *mahuda* flowers or from cocoa or brab-palm juice. The recent increase in excise duties is said to have lessened the amount of drunkenness, but to have encouraged the use of European spirits which some of the *Ágris* strengthen by adding coarse Eau-de-Cologne. In the morning they eat rice and *náchni* bread, and, at noon and night, rice and fish curry. The holiday fare used to be rice-flour balls, but of late they have begun to use cakes and balls of wheat flour, butter, and sugar. On marriage feasts each guest is given a couple of pulse cakes. They generally eat from one large earthen platter round which the whole party sit. In some families the men and women eat together; in others the women eat after the men have done. They are habitual smokers, boys often beginning when they are four years old. Among the women, smoking is confined to the middle-aged and old. On all occasions, whether mournful or merry, drinking is part of the ceremony, and bargains or other matters of business are generally sealed by a draught of liquor.

Some of the women wear no bodice, but most of them wear a bodice with long sleeves that covers both the back and the bosom. They draw the end of the robe over the right shoulder and let it hang in front, sometimes tucking it into the waistband. Perhaps because they have so much wet and muddy walking, they wind the rest of the robe so tightly round the waist and thighs as to leave the greater part of the leg bare. Out of door men wear a cloth round the head, a waistcloth, and a jacket with two front pockets, in one of which they keep tobacco and leaf cigarettes, and in the other a flint, a piece of steel, and a mango stone filled with the fibre that surrounds the seed of the silk-cotton tree. In wet or cold weather both men and women draw a blanket over their heads. No change has been lately made in their dress. Most of their clothes are of plain cotton. Few have silk-bordered waistcloths or robes and turbans with gold ends. Their boys go naked until they are five years old, after which they wear a loincloth about three inches broad and sometimes a small waistcloth, or, if their parents are well-to-do, a coat waistcloth and cap. After five, until she is married, a girl wears round her waist a piece of white or red cloth, two or three yards long. The men wear gold earrings and silver finger rings, and round the waist a stout twisted silver chain. The women gather their hair in a knob at the back of the head, and generally wind round it a chain of soapnuts, *ritke*, and often deck their hair most tastefully with flowers. They wear gold ear

and nose rings, and glass beads and silver chains round the neck. They wear silver rings round their arms and wrists, and bangles of green or black glass. Besides these ornaments a newly married girl wears a silver waistbelt, *kamarpatta*. Some well-to-do women have of late taken to wearing gold ornaments in their hair, like high caste Hindus. The women and elder children help the men in the fields and salt-pans. Several of them send their boys to school, but the boys are very early made use of as cattle and crop watchers.

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Ágris.

Among Ágris, after the birth of a child, the first ceremony is the worship of *Sati* on the fifth day. It is performed by women either married or widows. The next ceremonies are those connected with marriage. Boys are generally married between twelve and twenty-five, and girls between eight and fifteen. When an Ágri wishes to get his son married, he asks a friend or a relation to go to some family who have a daughter likely to make a suitable match. On reaching the girl's house, the messenger says why he has come and asks the girl's father whether he is willing to give his daughter in marriage. If the father agrees, liquor is brought and drunk. A Bráhmán priest is asked whether the stars are propitious; and, if the reply is favourable, preparations begin. The first observance is the *dej* ceremony when the boy sends the girl ten *mans* of rice and £4 (Rs. 40) in cash.¹ In the evening of the marriage day the boy, accompanied by men and women relations and music, goes on horseback to the girl's house. He is received by the girl's father, the priest repeats verses and the boy and the girl are married. Betelnut and leaves are handed round, and money and uncooked food are distributed among Bráhmans. In the night a feast is held when rice, pulse, one or two vegetables, and pulse cakes are served. Little or none of the food is eaten, as the guests pass the whole night in drinking and often become uproarious.² Ágris allow widow marriage, and, if well-to-do, practise polygamy. Some burn and others bury the dead; but burial is more common than burning. They do not carry the body to the grave, till all near relations within seven or eight miles have come. At their funerals the cost of liquor varies from 2s. to £1 (Rs. 1 - Rs. 10). A death is not considered to cause impurity. The guests not only touch the chief mourner and his family, but eat with him during the ten days of mourning. On their return from the burial the mourners all dine at the deceased's house, and others who go to condole with the mourner during the ten days of mourning do not leave it without dining. In religion they are nominally Smárts and Bhágvats, but their death and other customs show that they were once Lingáyats. They worship all Hindu gods, particularly Khandoba and Bhairoba, and in their houses have gold and silver embossed plates of their gods and goddesses.

¹ This sum varies according to the circumstances of the parties. It is never less than £4 (Rs. 40), but sometimes rises as high as £20 (Rs. 200).

² Liquor is often the heaviest item at an Ágri's marriage. If the guests are not satisfied with the quantity drunk, they try to get the host or one of the guests into a scrape. One accuses him of a caste offence, another supports the accusation, and all declare him guilty and fine him from 2s. to £2 (Rs. 1 - Rs. 20).

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Their priests are Palshe Brāhmins whom they greatly respect. In the time of their monthly sickness women are not considered impure, and they call a Lingayat priest to perform their death ceremonies and observe a special rite, *mahebin*, on the second of *Māgh Shuddh* (February-March). In other respects their social and religious customs do not differ from those of Kolāba Kumbis.

Of late they have become more careful observers of the rules of the Brāhmanic religion. Formerly there were no temples in small villages, but of late several temples have been raised to Mūrnti and Devi. They now keep religious books in their houses and read them to their wives and children, or go to hear them read and explained by Brāhmins. They have taken to chant verses in their temples, accompanied by music, and perform *bhajan saptahās*, that is loud public prayers, which last for seven days. They make pilgrimages to Pandharpur, Nāsik, Trimbak, and Benares, and in every way show a marked increase in their attention to religious matters.

Every *Agri* village has its head or *pīṭil*, who is generally chosen from the oldest, wealthiest, and most intelligent families. Meetings of the *Agriś* of one village are called *jamāts*, and, when the people of several villages come together, the assembly is called *Kūshi-got* or *Ganga-got*. For the larger meetings invitations are sent in the name of the *pīṭil* or of some other respectable person, and the guests are told where the meeting is to be held and the reason for holding it. When all have come, earthen jars full of liquor are placed in the middle of the company. One among them fills a small conch-like shell¹ with liquor, and presents it to the *pīṭil* or other leading guest, and then to the rest. When all have had a draught the discussion begins, and while the discussion lasts liquor is handed round from time to time. After a draught, some mouthfuls of parched gram or peas are eaten. In this way as much as £2 (Rs. 20) worth of liquor is drunk. The accused, if found guilty, is generally fined from 2s. to £10 (Re. 1 - Rs. 100). If he refuses to pay, he is put out of caste. The authority of caste has in no way declined. The *Agriś* are a prosperous class. They have begun to take Government wood and ferry contracts. Several of them send their boys to school, and during the last ten or fifteen years they have risen steadily.

Kumbis.

KUMBIS are found over the whole district. They are considered pure Shudras sprung from the feet of Brahma. They are dark and slightly made and speak Marāṭhi. Most of them are husbandmen, and, as a class, are hardworking, orderly, contented, hospitable, and well-behaved. Their women are good managers and their houses are clean. Besides as husbandmen some serve as labourers, and others as household servants, messengers, and soldiers. Their

¹ The point of the shell is tipped with brass. The drinker stretches himself back, till his head is nearly parallel with the ground and generally leans his neck on a bamboo rail. The liquor-server withdraws his thumb from the point of the shell and lets the liquor pour into the drinker's mouth, till the shell is empty or till the drinker shakes his head, as a sign that he has had enough.

women work in the fields or as labourers. They live in thatched square houses and own cattle. They eat rice, *nāchni*, *vari*, pulse, fish, mutton, and fowls, and drink country liquor. In-doors the men wear a loincloth, and the women a robe and bodice. Out of doors the women's dress is the same as in-doors, but the men wear a waistcloth and blanket, and on great occasions a turban. They rise at five or six in the morning and go to bed at nine or ten at night. They breakfast at or before seven in the morning, dine at twelve, and sup at eight or nine at night. In the rainy season they sow the rice in beds and afterwards plant out the seedlings in ready ploughed fields. While the plants are growing the chief field work is weeding. In the fair season, after harvest and the thrashing are over, they gather brushwood to burn on their fields, mend the rice dams, get their tools ready, fence and thatch their houses, and store fuel.

Among Kolāba Kunbis, when a child is born, the midwife beats a metal plate, *tūt*, and the father runs to the nearest Brāhman astrologer who tells him what name to give his child. Meanwhile the midwife cuts the navel cord, and rubs both the child and the mother with turmeric and oil, bathes them in water that has been boiled and allowed to cool, and swathes the child in cloth bandages. A piece of cloth soaked in milk is put into the child's mouth, and it is laid beside its mother on the cot under which an iron *pal* or billhook is laid to keep off evil spirits. The mother is fed on fine rice, butter, pepper, chicken soup, and warm water, but no salt. Elderly women drop in to ask how she is. If the child is a boy, they congratulate the mother; if it is a girl, they say the first daughter is bread and butter, *pahili beti tūp rotī*. If the child's aunt is present at the time of the delivery, she coudungs the threshold of the room, places a packet of betelnut and leaves near it, and says, looking towards the child, 'This child is to be my son's wife.' In the evening the mother is again bathed, *nim* juice is given her to drink, and, as in the morning, she is fed with rice, butter, pepper, and hot water. A lamp is kept burning during the night, and next morning, after rubbing them with turmeric and oil, both mother and child are bathed, the mother fumigated with carraway or *tīl* seed and the child given a dose of castor oil. Then, after taking some *nim* juice, the mother has a meal of rice, butter, pepper, and some hot water to drink. At noon women neighbours and relations begin to drop in. As each woman comes she touches the soles of her feet, as if picking some dust off them, waves it round the child, and blows the dust partly into the air and partly on the ground. Then cracking the finger joints of both her hands, she takes her seat, and is given turmeric and red powder. On the third and the fourth days, nothing particular is done except that the mother is bathed in hot water. On the morning of the fifth day, a coconut, five pieces of cocoa kernel, five dry dates, five grains of pepper, dry ginger, poppy, cardamoms, cloves, nutmeg, betelnut and leaves, catechu, scented and red powder, tooth powder, a coloured cord with a small parcel of red and scented powder, frankincense, and a small copper or brass image of Satvāi are brought. Dishes of mutton and rice-flour balls are cooked, and relatives and friends are

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asked to a feast. The women guests bring with them, on a brass plate, about half a pound of rice, betelnut and leaves, and sometimes a cocoanut, and, placing the plate before the goddess, bow before her. Then the child's grandmother, or some other elderly woman, places a grind-stone in the lying-in room, and, on the grind-stone, sets a rice-flour image two or three inches long in form like a woman. Then she sprinkles red powder on the image, burns frankincense, offers fruit and cooked food, and, wrapping the child in a cloth, lays it before the goddess and prays her to accept the offerings, be kind to the child, and overlook any shortcoming in the worship. The mother then comes forward, bows before the image, and eats of all the dishes. The other women bow before the goddess, and, after eating, return to their homes.

When the women have gone, the men begin to drop in, and as they come, are seated on blankets and dinner is served. After dinner a pipe of tobacco is handed round, first to the *pítli*, then to the elders, and last of all to the rest, except to the young boys who have to go out if they want to smoke. Singing, smoking, and drinking go on till next morning when all go to their homes. Next day the mother and child are rubbed with cocoanut oil and bathed in warm water, and she goes back to her special dish of rice, butter, pepper, and hot water. Then five unmarried girls are rubbed with red powder and turmeric, and their laps filled with wet ~~coconut~~, a piece of cocoanut, betelnut and leaves, and small balls of powder of ginger mixed with molasses. After the mother has prostrated herself five times before the girls, dinner is given to one or two women neighbours.

On the morning of the eighth day the mother and boy are bathed, and, after eating her usual special food, she is given betel-leaves and nuts to chew, and a dish of live coals is placed under her cot. Cocca-kernel and dates are pounded together and mixed with molasses, and a little is given to the mother and the rest distributed among the neighbours. On the ninth day the mother is bathed with hot water. On the tenth day two or three women come and wash all the clothes and bedding, and in return are given breakfast. All the house walls and floors are fresh plastered with cowdung, and the five women are sprinkled with cow's urine. Then with the house-people they feast on bread, white onions, *chutni*, chillies, and a dish of *shepu*, *Pimpinella anisum*.

On the eleventh day preparations are made for the twelfth-day ceremony. Articles are laid in and the Bráhmaṇ priest and guests are invited. On the morning of the twelfth day the women of the house bathe the mother, and again purify the walls and floor of the house with a plaster of cowdung. They then make some cakes and cook dishes of rice, vegetables, and pulse. A goat is killed and its blood is gathered in a metal plate and mixed with spices and boiling water. This dish is called *rakti*. The bones and flesh are cooked in two separate pots, and the *kiling* or liver, in the third. A girl goes to tell the neighbours that the feast is ready, and when a few women have come, the mother goes along with them to a spot outside the village and makes offerings to Satrái. On their return

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a bangle-seller puts green bangles round the mother's and black bangles round the midwife's wrists. Men guests have by this time begun to drop in, and, as they come, are seated on blankets spread on the veranda. The Bráhmaṇ priest next arrives with his almanac, and he too takes his seat on the veranda. The women of the house tell the Bráhmaṇ the day and hour at which the child was born, and he, spreading his almanac before him and counting his fingers, gives the child a name and tells his fortune. The child is dressed in a new frock and cap, soot is rubbed on his cheeks and eyelids, and he is set on his mother's lap, who sits on a low wooden stool, *pát*, facing the east. The priest is given about a pound of rice and split pulse, a little molasses, and betelnut and leaves. Then, from the roof of the sitting room, a bamboo cradle is hung and worshipped, turmeric and red powder are thrown over it, cooked food is offered, and a blanket spread in it, with some wet gram and betelnut and leaves in the corners, and a string tied in the middle. Then the mother sits near the cradle, and each of the women neighbours gives her red powder and turmeric, and generally presents the child with a frock, a cap, and a cocoanut. Then the child is dressed and put into the cradle, and as the women rock the cradle, they sing songs. The mother, lifting the child and turning it thrice round the cradle, says 'Take Harpál and give Gopál, take Govind and give Krishna, take Mahádev and give Rám, and take Bhárat and give Shatrughna.' The child is then laid in the cradle, and one of the women puts her mouth close to the child's ear and says, 'Take a handful of cooked pulse and come and amuse our Somáji *pát*il.'¹ Then the mother's lap is filled with cocoanut, rice, glass beads, turmeric, pieces of cocoa-kernel and betelnut, and she is taken to bow to the family gods. A piece of thread is tied round the child's loins, and the guests are feasted. After they have done, they are given betelnut and leaves, wet pulse, and rice cakes. When the guests begin to leave, an old man and woman seat themselves in the doorway and refuse to let the women pass, till they mention their husband's name.² After some coquetting the boldest of the women repeats a couplet in which her husband's name occurs, when the rest, one by one, follow her lead.

On the thirteenth day the young mother begins to go about the house, washing, cooking, and cleaning. Except on the new moon and on the fifth day after the new moon, the child is bathed every other day as usual, care being taken that none of the coal is removed while the water is being heated, as this is believed to give the child itch. When two months old, to guard against liver disease, the mother gives the child tooth-powder mixed with cow's milk and liquor, draws a circle round its navel with black nut, and sprinkles ashes over it, while a sorcerer mutters a charm. To increase her supply of milk, the mother is given rice, butter, and split peas. When the child is three months old, to help it to hold up its head,

¹ The Maráthi runs, '*Muth muth ghugrya ghya, áni ámchya Somáji pátálas kheledáyas ya.*'

² A Hindu wife never mentions her husband's name.

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the mother eats a cooked goat's head, and round the child's neck is hung a black thread with two black nuts, *bajar batus*, and an image of the goddess Satvái. To ward off the evil eye a black thread is tied round the child's waist, and copper rings are put on its feet, and the eyelids of both the child and the mother are touched with soot. In the same month the mother and child, accompanied by female relations, go to visit the shrine of the goddess Satvái, when betelnut and leaves, turmeric, tooth-powder, soot, rice, dry cocon-kernel and frankincense, and sometimes a goat, two coconuts, a robe and bodice are offered to the goddess and the goat is killed before her. Except the head and legs, *khurmundi*, which are placed behind the goddess, the body of the goat is taken away, cooked, presented to the goddess and eaten. The ministrant or *pujári* tells the goddess the reason of the offering, and, taking a pinch of ashes, rubs them over the brow of the child and its mother. After feasting on the flesh of the goat and other dishes, they buy back the goat's head and legs from the ministrant at from 1½d. to 6d. (1-4 as.) and go home. All the religious parts of this ceremony are performed by the temple priest, generally a Marátha or a Gurav by caste. The services of a Bráhmaṇ are not required.

On reaching home the mother and child stand at the house-door, and a woman, coming from the house, waves a piece of bread and some water round them, and pours water over the mother's feet. When the child is four or five months old, it is bathed outside of the house, and when it is about a year old and begins to walk, its head is shaved, except a tuft on the crown, and the hair offered to the goddess Satvái. The barber gets a present of a handkerchief and sometimes a cap or a pair of scissors, and the mother gives a feast to a party of married women. Six months later, when the child begins to eat, the mother passes an old live fish three or four times round the child's face to stop the flow of saliva. When four years old the child begins to run about the streets and lanes, spins tops, and plays at marbles, bat and ball, and hide and seek. After about seven the child begins to be of use to his parents, taking the cattle to graze and bringing them home in the evening. When ten years old he is branded on the hand as a cowherd. A few pellets of hare's dung are brought from a hill, pounded and set in four or five places about the boy's left wrist and burnt. The older men hold the child so as to keep him quiet, and when he can no longer bear the pain, the burning pellets are knocked off and the skin rubbed.

At sixteen the parents of the boy, if well-to-do, think of marrying him, or, as they say, 'Tying a clog round his neck.' The girl chosen for his wife is usually from eight to twelve years old. Among Kunbis it is not necessary that a girl should be married before she reaches womanhood, and among men though, if well-to-do, they may be married at sixteen, it often happens that in large or poor families the younger sons remain unmarried till well on in life. Some keep Kunbi, Maráthi, Akarmáshi or Sinda mistresses, and, after the people have been told, the child is admitted into caste. It is not uncommon for old men of forty or fifty and upwards to marry children of eight or ten. Before a marriage can be fixed, the parties

must ascertain that the boy and girl are not of the same clan, or *kul*. They may bear the same surname, but the crest, or *devak*, must be different. After talking the matter over with his wife and fixing on some girl, the boy's father goes to a Bráhmaṇ and asks him when he should set out to make his offer to the girl's parents. The Bráhmaṇ generally names the next day as the lucky time, and the boy's father, taking some bread and vegetables in a piece of cloth, starts with a relation or two to the girl's house. When they reach the house he makes over the bundle to the women of the house. The guests are seated and asked to smoke a pipe of tobacco. In the evening when the men come home they talk the matter over, and, after some pressure, the girl's father agrees to give his daughter, and, as a sign of agreement, the two fathers sup from the same plate. Next morning the boy's father goes to the Bráhmaṇ and tells him the boy's and girl's names, and fixes the next day for the sweet-rice feast, *gulbhāt*. He sends word to the girl's father and goes to his own house. Immediately after the girl's father invites the boy's father to a feast at his house. At the same time they settle what presents each is to make to the other's child; that the boy's father should not bring more than five or six men to dine with him during marriage dinners; that the girl's father should be paid fifteen rupees as dowry, *dej*, a month before the marriage day; and, lastly, that some of the women of his family should be present when the wedding clothes are bought.

Next day some of the relations, taking earrings, a robe and bodice, a piece of cocoa-kernel, dates, and betelnut and leaves, go to the girl's house and present them to the girl, placing the betelnut and leaves before the household gods. When the guests are seated, one of them asks the girl's father why the dinner is given. To this one of the leading guests, perhaps the *pátīl*, answers that the dinner is given because the host has given his daughter to So and So's son. Then, after the girl's father has been asked and answered that what the *pátīl* says is true, the boy's father is asked what ornaments he has agreed to give and he names them. When these and other points are thus openly settled they feast. Before leaving, the boy's father asks the girl's father to dine the next day at his house. When the girl's father and his relations arrive, the boy, dressed in his best, is presented to them. His grandmother is given a bodice, and betelnut and leaves are set before the household gods. Dinner is served and the marriage presents are named. When dinner is over the guests leave. From this time marriage preparations are pressed on. The boy's father pays the dowry in presence of two or three witnesses, and the next day both men and women go to the market to buy clothes. When the priest fixes a lucky evening for the wedding, word is sent to the girl's parents; and the boy's father sends invitations to relations and friends and castefellows; neighbours are asked to help in making a booth. Except that an altar is built at the girl's house, the preparations at both the houses are the same. Musicians are called, and early in the morning of the wedding day, at the girl's house, the household hand-mill is cleaned and turmeric ground and made into fine powder. A piece of cloth is dipped in the turmeric and a few grains of rice, betelnut, and a turmeric root are put in the

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cloth and tied to the neck of the mill. Then a low wooden stool is set in the doorway, and round it five metal water-pots are arranged, and thread wound round them five times. A betelnut and a few grains of rice are placed in the girl's hands, and a metal water-pot filled with cold water is placed in the bridesmaid's hands, and the two go round the pots five times. The bridesmaid, or *karavli*, who walks behind the girl, pours a little water on a low wooden stool, and the girl, five times over, drops a few grains of rice on the water, and setting first her right foot and then her left on the stool, sits on it. Her head is then rubbed with oil and she is bathed. While this goes on the girl bathes a number of little children who stand in front of her, and the musicians play from time to time. When all the children have been bathed, the girl's mother comes forward, and sitting close to her daughter, is bathed. She is then presented with a robe and bodice, her arms are rubbed with turmeric, red powder is applied to her brow and a cocoanut and some rice are placed in her lap. The girl is dressed in a robe and green bodice, and her clothes are stained with turmeric, her brow daubed with red powder and rice, her cheeks and the spot between the eyebrows marked with soot, and her lap filled with a cocoanut, five dry cocoa-kernels, five betelnuts, five turmeric roots, and some grains of wheat. After this a chaplet either of flowers or tinsel is tied round her brow and her head is covered with a blanket. Without letting the thread that encircles them touch the girl, four women stand with the water-pots in their hands and a fifth loosens one end of the thread and ties it to a post on one side of the doorway.

By this time, at the boy's house, the priest has come and the worship of a winnowing fan and Ganesh is performed, and the priest leaves with a present. A near relation of the boy, taking some turmeric and accompanied by music, goes to the girl's house, and, making over the turmeric to the people of the house, returns. Then the boy is seated on a low wooden stool like the girl, bathed and dressed. His brow is daubed with red powder and over it a few grains of rice are stuck. A tinsel chaplet is tied to his brow. The guests are now feasted and the boy is seated on a horse or in bullock cart, or on a man's shoulder, or he walks accompanied by men and women relations and friends with music to the boy's village temple, and from the temple, with about twice as many friends as he had promised to bring, goes to the boundary of the girl's village. On reaching the boundary a lemon is waved round the boy's head and thrown away. One of the company, going to the girl's house, tells her father that the boy is come. Then the girl's near relations go to meet him, and the girl's brother and uncles refuse to let him pass the boundary. After a while they give in, betelnut and leaves are handed round, they embrace, and the boy and his party enter the village. They first go to the village temple and then, after bowing before the god, the bridegroom is led to the door of the girl's marriage hall. Here he is bathed and dressed in new clothes and seated near the outer wall of the house. The girl, who is richly dressed, has her lap filled with a handful of wheat and a cocoanut, and is seated on the boy's left. They are then made to stand facing each other, and a cloth is held between them. Behind the girl stands her sister with a lighted lamp in her hand,

and behind the boy his brother with a lemon stuck on the point of a dagger. The Bráhmaṇ repeats verses, *mangaláshtaks*, the guests throw rice over the couple, and, at the end of the verses, the Bráhmaṇ claps his hands, the musicians play, and the marriage is over. The priest is presented with a cocoanut, rice, and money, and retires. The boy and the girl are seated on the altar close to each other, the girl to the boy's left. The guests are feasted and they either stay over the night or go home. On the fourth day the procession goes back to the boy's house.

Kunbis allow their widows to marry. Polygamy is allowed and practised by those who have no family by the first wife, who have only daughters, or who need servants for field work. Most Kunbis have two wives, and from twenty to twenty-five per cent have more than two.

When she comes of age, a girl is seated in a room by herself for three days. On the fourth day she is bathed and word is sent to her parents, and in her lap are laid some grains of wheat and a betelnut. Relations are feasted and in the evening the girl is sent to sleep in a room by herself, and one of the boy's female relations shuts him into his wife's room.

When a Kunbi is on the point of death his son lays his father's head on his right knee, and drops water into his mouth, and, when he breathes his last, the women of the house weep. A small piece of gold is laid in the mouth, and, after an hour or two, friends and neighbours come. One of them goes to buy an earthen pot, cloth and bamboos, and if the deceased belongs to a family of Kunbis who burn their dead,¹ the village Mhár accompanies the funeral party to the burning ground. A neighbour cooks a handful of rice which one of the mourners carries with him to the burning ground. The corpse is brought out of the house and laid on the house steps with its feet towards the roadside. It is rubbed with turmeric and warm water is poured over it. It is then laid on the bier and covered from head to foot with a sheet. On the sheet is sprinkled red and scented powder and sweet basil leaves, and the chief mourner is given a piece of cloth to tie across his shoulder and chest. Then, holding an earthen jar with some live coal in his right hand, the chief mourner starts, and four near relations, lifting the bier, follow; when near the burning ground the foremost bearer touches a stone with the toe of his right foot and orders the mourners behind to pick it up as the *jirkhada* or stone of life. This stone is considered the type of the dead man and is handed over to the chief mourner. At the same time the corpse-bearers change places, those in front coming behind and those behind going in front. On reaching the pool near the burning ground, the body is lowered and the pile made ready, any ornament that there is on the dead man's body being placed on the pile. The chief mourner bathes and brings a potful of water into which he drops some cocoanut milk. The deceased's sister's son puts a few drops of the water into the dead man's mouth, then the other mourners drop in a

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¹ Among Kunbis the rich burn and the poor bury.

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little, the chief mourner coming last. The chief mourner then lights the pile and beats his mouth with the open palm of his right hand. He next takes the water-pot, and, boring holes in it, walks three times round the pyre, when he dashes the pot on the ground and again beats his mouth. Then the kernel of the cocoanut is crushed and mixed with earth, and each of the mourners, taking a piece, stands round and throws it on the pyre. Then they bathe, and, on their way home, take a draught of liquor and go back to the mourner's house. On reaching his house the chief mourner lays the stone of life, *jivkhada*, in some safe place in the roof where it remains for ten days. At the same time a lighted lamp is set in the house and all the mourners throw grains of rice over the lamp, and, except such as have come from long distances, return to their homes. Meanwhile neighbours come with bread, cooked rice, and vegetables, and serve them to the mourner, his family, and guests. In the evening, taking a shell and filling it with milk, the mourners sit watching whether ants or other insects come to drink. If any insect drinks they believe that it is the spirit of the dead man who comes to show his friends that he has died contented. If no insect comes, or if an insect comes near and draws back, it is thought that the spirit has some unfulfilled wish or care that keeps it from leaving the earth. They speak to it, calling upon it to drink quietly and go to heaven, and promising that they will see that all its wishes are carried out. This is repeated on two days.

On the third day the chief mourner and some other relations go to the burning ground and bathe, and offer rice balls to the dead. Then they bow to the offering and ask crows to come and eat. If the crows come and eat, it is believed that the soul is happy and has entered its new birth. If the crows refuse to eat, the mourners call on the dead to tell why he is unhappy and assure him that he has nothing to fear, and that they will take care of his family. If they do not succeed in getting the crows to eat, a figure of a crow is made, and, with it, the chief mourner touches the offering and the party go home. For ten days the house is in mourning. On the eleventh the house is cowdunged, and, on the twelfth and thirteenth, rice balls are offered and friends and relations feasted. A yearly feast is held on the death day when rice balls are offered to the crows.

Kunbis worship the ordinary Hindu gods. But the chief object of their worship are local or demon-gods, whose displeasure they greatly fear and take every care to avoid. They hold in high respect the Bráhmans who are their priests. They keep all Hindu fasts and feasts. Social disputes are settled at meetings of the men of the caste, whose authority has not of late grown weaker.

Mális.

MÁLIS are returned as numbering 14,995 souls and as found over the whole district. Besides by the name of Mális, they are known as Páchkalshis, Sutárs, and Maráthás. They speak Maráthi, are hardworking contented and well-behaved, and earn their living as husbandmen, gardeners, carpenters, and day-labourers, and a few as writers. About fifty Mális are village headmen, but most are cultivators. They live in one-storied houses with mud or brick walls and with thatched or tiled roofs. They have cattle and a few have servants. They live on rice, rice bread, vegetables, and fish.

Their holiday dinners consist of pulse-bread, mutton, fowls, and liquor. They dress like Bráhmans, Prabhus, or Kunbis, wearing a loincloth, a coarse blanket, and a cap or a piece of cloth rolled round the head. On festive occasions they dress in silk-bordered waistcloths, turban, and coat, and the women in the full Marátha robe and bodice. The wives of husbandmen and gardeners help their husbands by selling vegetables, butter, and milk. They worship all the Hindu gods and their priests are ordinary Bráhmans. They wear the sacred thread, and do not forbid widg marriage. They send their boys to school and are well-to-do.

Of **Craftsmen** there were twenty-two classes with a strength of 22,953 (males 11,609, females 11,254) or 6·35 per cent of the Hindu population. Of these 1466 (males 699, females 767) were Bángad Kásárs; 361 (males 189, females 172) Beldárs; 1375 (735 males, 640 females) Buruds; 6248 (males 3215, females 3033) Chámhbárs; 18 (males 6, females 12) Jingars; 100 (all males) Kachhis; 830 (males 389, females 441) Kátáris; 98 (males 61, females 37) Khatris; 27 (males 13, females 14) Koshtis; 3732 (males 1826, females 1906) Kumbhárs; 328 (males 171, females 157) Lohárs; 28 (males 19, females 9) Otáris; 11 (males 4, females 7) Pancháls; 48 (males 23, females 25) Pátharvats; 6 (males 2, females 4) Rangáris; 43 (males 18, females 25) Ráulis; 475 (males 242, females 233) Sális; 12 (males 9, females 3) Sangars; 1637 (males 856, females 781) Shimpis; 5229 (males 2689, females 2540) Sonárs; 37 (males 15, females 22) Tábats; and 844 (males 418, females 426) Telis.

BÁNGAD KÁSÁRS are found over the whole district. They are dark, tall, and thin. They speak Maráthi. They make lac bracelets and help women in putting on lac and glass bracelets. They do not keep any animals. They eat rice and rice bread and vegetables, but neither fish nor flesh, and they never drink liquor. Their holiday dishes are rice balls and wheat cakes, costing from 1s. to 1s. 6d. (8-12 as.) a head. On the fifth day after a birth the goddess Satvái is worshipped, and a feast is given to relations and friends. On the twelfth day the child is laid in the cradle and named. Girls are married between eight and ten, and boys between fifteen and twenty. They do not wear the sacred thread, and they allow widows to marry. They worship the ordinary Hindu gods, but their chief deities are Vithoba, Khandoba, Chandoba, and Chinái. Their priests are Bráhmans, and their fasts and feasts are like those of high caste Hindus. Social disputes are settled at meetings of the men of the caste. Caste authority has not of late grown less. They send their boys to school and are a steady and prosperous class.

BELDÁRS or stone-masons are returned as found in Pen and Alibág. They are a well employed class. BURUDS or basket-makers are returned as numbering 1375 souls and as found over the whole district. They are divided into Sankpáls, Játs, Parváris, and Tailangs. They are hardworking orderly people, and live by making bamboo baskets, mats, fans, and blinds; the women doing as much work as the men. They hold a very low position, Chámhbárs refusing to mend their shoes. As a class they are rather poor, though able to keep their families in fair comfort. They do not send

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their boys to school, neither do they take to new pursuits. are returned as found over the whole district, but Mángaon and Mahád. They are leather-dressers and sl makers. Very little leather is prepared in the district, it comes from Bombay and Poona. As a class Chámbl off. JINGARS or saddle-makers are returned as found i Mángaon, and Mahád. The decrease in the number of and the greater use of European harness, have greatly demand for native saddles. The Jingars have had to employments, and now earn their living as coppersmiths bookbinders, umbrella menders, and painters. As a badly off, scarcely any of them being in easy circumstance are returned as numbering 100 souls and as found only. They are hardworking, sober, and orderly. I are fruit-sellers. They eat fish and flesh and drink I worship the ordinary Hindu gods, and their priests Bráhmans. They have no headmen and settle social meetings of the men of the caste. They send their bc and are in easy circumstances. KÁRÁRIS or wood-turners as found only in Pen. None of them have taken to new c but they are a steady prosperous people. KHATRIS ar in Alibág. They claim to be of Kshatriya descent an they were originally settled in Chaul, as silk weaver and went to Revdanda on account of a pestilence. A have since come to Alibág. The men are short and sp small-eyed. Their women are fair and short. They s They live in houses with walls of mud or brick and. They eat fish and flesh, and drink liquor. Both men dress like Marátha Bráhmans. They were formerly silk dyers, and dealers in gold, silver, and silk lace. Every still one or two looms in working order, but they do not c on weaving for their living. About twenty years ago, a silk weaving a declining trade, the Khatris took to r The people who deal with them are generally famil substance and the articles pledged are almost alway When they are not redeemed they are sold by the Kh worship the ordinary Hindu gods, and their favourit goddesses are Áshápurí, Maháalakshmi and Bhaváni, Khandoba. Their priests are Bráhmans whom they respect. Social disputes are settled by their headman, with the help of the men of the caste. Though not so was twenty-five years ago, this pawnbroking is a thrivi and the Khatris, as a class, are well-to-do and free from send their boys to school, and, on the whole, are pro rising. KOSIRIS are found in Pen, Mángaon, and Mañác the same as Sális, and, in their handlooms, weave both silk. Like the Sális they are depressed by the competition and Bombay machine-made goods. KUMBHÁRS or potters as found over the whole district. They take to no new on the whole, are rather a complaining and declining cas or blacksmiths are found in all large villages. They ar well employed, but suffer considerably from the con

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European hardware. OTÁRIS are returned as numbering twenty-eight souls and as found in Mahád only. PANCHÁLS are returned as numbering eleven souls and as found in Alibág only. They wear the sacred thread, do not eat fish or flesh, and drink no liquor. They do not eat from the hands of Bráhmans. As a class they are poor. PÁTHARVATS are returned as numbering forty-eight souls and as found over the whole district. They speak Maráthi and make hand-mills, grind-stones, and rolling pins, and also work as stone masons and carvers. Their houses are like those of Kunbis. The men wear a waistcloth, jacket, and turban, and the women the Maráthha robe and bodice. They are a poor people. RANGÁRIS are returned as numbering six and as found in Roha and Pen. RÁULIS are returned as numbering forty-three and as found in Pen only. They are a dark people and look like low-caste Hindus. They weave cot and trouser tape, and, such as have turned Gosávis, beg, weaving as they move from door to door. They dress like Kunbis, and wear brass or horn rings in their ears. Their customs are like those of Kunbis. As a class they are poor. SÁLIS or weavers are returned as found in Alibág and Mángaon. Their houses, which in almost all cases are their own property, are better than those of most craftsmen except goldsmiths, and inside and about the doors, they are neat and clean. They are ranged along the roadside, seldom with any yard or enclosure, and generally raised on a plinth from four to six feet above the level of the road. The walls are of unburnt brick and the roofs tiled. Most of them have but one storey and contain three rooms. The entrance room is used as a workshop and has generally two or three handlooms; the second room has a store of silk goods and some tools; the third room is the dining room, in a corner of which the cooking is done. Behind the dining room is a back terrace, *padvi*, where the children have their early rice and butter, the women comb their hair, and in the rainy season the bathing water is warmed. A few houses have a separate sleeping room behind the dining room. As a rule the family sleeps on the floor, either in the working or dining room. Except low wooden stools or benches for the use of customers, and shelves and cupboards where they store silk and keep their stock of goods, the house is without furniture. There are no bedsteads and no chairs or tables. Except some brass and iron ladles, the cooking pots are of copper and worth from £5 to £8 (Rs. 50-Rs. 80). The drinking vessels are of brass and worth from £1 to £1 10s. (Rs. 10-Rs. 15). Some houses have a private well. Including the house, the property of a weaver's family varies in value from £60 to £160 (Rs. 600-Rs. 1600). Their every day food is rice, pulse, and vegetables, and, among the well-to-do, milk and clarified butter. They drink fermented palm-juice, take opium and *bhang*, and use tobacco both for smoking and as snuff. The men work from seven to twelve, when they dine and rest for an hour or so, and again go on till dark, when they visit the temple, and, coming back, sup about eight and soon after go to bed. They are quiet and independent. They suffer from the competition of European and Chinese goods. SANGARS are returned as numbering twelve and as found in Mángaon and Malád. They weave and sell blankets. At home the men wear a loincloth and out of doors a waistcloth, jacket, and turban. Their women wear the ordinary Maráthha robe

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and bodice. Both men and women weave blankets, and the men go about hawking them. They marry their girls whenever they can afford to do so, and bury their dead. They allow widow marriage. They have images of Khandoba, Bhairoba, and Mhasoba in their houses, worship the ordinary Hindu gods, and employ both Bráhmans and Jangams as priests. They keep the usual fasts and feasts, and settle social disputes at a meeting of the men of the caste. They send their boys to school and are poor. SHIMPS are returned as numbering 1637 and as found over the whole district. They are divided into Námdevs¹ and Konkans, who eat together but do not intermarry. They are dark, clean, orderly, sober and hardworking, and sew and trade in clothes. They sew the whole day and often till a late hour in the evening. Their women and children help them. They live in one-storied mud and brick built houses, with a front veranda where both men and women sit sewing. They eat fish and flesh and drink liquor. The men wear a waistcloth, coat, and Bráhman turban, and the women the ordinary Marátha robe and bodice. Their family gods are Khandoba, Bhairoba, and the goddesses Ekvira and Bhaváni of Kankeshvar. Their priests are Bráhmans. The use of sewing machines has much reduced the demand for their work. They send their boys to school.

SONÁRS are returned as numbering 5229 and as found over the whole district. They are of middle height and rather slenderly made, brownish in colour, and have round well-featured faces. They speak Maráthi. They are clean and patient, but unscrupulous and crafty. They make gold and silver ornaments. They cannot do fine work or set gems. They earn from 3d. to 2s. (*annas* 2-Re. 1) a day. They generally live in one-storied mud and brick built houses, with tiled or thatched roofs, and a veranda outside for a shop. They eat fish and flesh and drink liquor. Their daily food consists of rice, pulse, vegetables, and fish, and their dress is like that of the Marátha Bráhmans. On the fifth day after the birth of a child they worship the goddess Páñchvi, and name the child on the twelfth day. They gird a boy with the sacred thread at the age of ten, and marry their boys between fifteen and twenty. Girls are married between nine and ten. They formerly allowed widow marriages. They claim to be Bráhmans, calling themselves Daivadnya Bráhmans, and asserting that they have sprung from God's mouth, *mukhvási*, and are higher than the Chitpávans or any other Bráhmans. They generally employ men of their own caste as priests, but, on great occasions, seek the help of Konkanasth or Deshasth priests. They decide their social disputes at meetings of the men of the caste. They send their boys to school, and, on the whole, are well-to-do. TÁMBATS or coppersmiths are returned as found in Mahád, Pen, and Alibág. They are divided into Mumbáikars, Deccanis, and Konkans, who neither eat together nor intermarry. They eat fish and flesh and drink liquor. They wear the sacred thread and a silk waistcloth while dining. Their chief object of worship is the goddess Kálíka.

¹ The Námdevs are called from the saint Námdev who lived about the middle of the thirteenth century.

Though they have lost much of their former trade and income from the competition of European copper and brass sheets, they are on the whole a well-to-do class. TELIS or oilmen are returned as found in Alibág, Mángaon, and Mahád. They are said to have come from the Deccan, but they have no tradition as to the date or the cause of their coming. Though they are at present somewhat depressed by the competition of kerosine oil, they are an active pushing people, and seem likely to succeed in other employments.

Of **Musicians** there were four classes with a strength of 760 (435 males, 325 females) or 0·21 per cent of the Hindu population. Of these 93 (males 48, females 45) were Bháts, 59 (males 42, females 17) Bahurupis; 29 (males 17, females 12) Ghadses; and 579 (males 328, females 251) Guravs. BHÁTS are returned from Mahád, Pen, and Alibág. According to their legend they were created from the sweat of Shiv's brow, and were driven out of heaven because of their persistence in singing Párvati's instead of Shiv's praise. They speak Maráthi and are great talkers. They are genealogists and reciters of stories. They compose songs and are generally good linguists. BAHURUPIS, that is the many-faced, are found over the whole district. They speak Maráthi, and in house dress and food do not differ from Maráthás. They are poor. GHADSES and GURAVS are musicians, and the latter, in addition, are ministrants in Shiv's temples. Both are poor.

Of **Servants** there were two classes with a strength of 4719 (males 2425, females 2294) or 1·30 per cent of the Hindu population. Of these 3153 (males 1642, females 1511) were Nhávis or barbers; and 1566 (males 783, females 783) Parits or washermen. NHÁVIS and PARITS are found over the whole district, and on the whole are well-to-do.

Of **Shepherds** there were two classes with a strength of 10,875 (males 5400, females 5475) or 3·01 per cent of the Hindu population. Of these 3543 (males 1862, females 1681) were Dhangars; and 7332 (males 3538, females 3794) Gavlis. DHANGARS are found over the whole district. There are three and a half subdivisions whose members eat together but do not intermarry. The divisions are Mhaskes, who rear and tend buffaloes; Khikris, shepherds and goatherds; Utegars, blanket weavers; and the half caste Khátiks, sheep and goat butchers. Of these the Khikris and Utegars belong to the Deccan, and visit the Konkan only in the dry season to graze and sell their sheep and goats, and to dispose of their stock of blankets. The Dhangars proper of the Kolába district are all Mhasko or buffalo-rearing Dhangars. They are found in the uplands of Pen, Roha, Mahád, and Mángaon, where they live in small hamlets with large droves of cattle. The men are generally dark and strongly made; some of them on Mira Dongar, near Pen, are very handsome with clear-cut features and a gentle refined expression. They speak Maráthi. They are easy going and without enterprise, but thrifty, honest, hospitable, and free from crime. They are cattle breeders, generally rearing buffaloes rather than cows. They live in small hamlets of four or five houses. Their daily food is cakes of *náchni* and *vare*, and gruel of soured *náchni* flour. They eat the

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flesh of sheep and goats and fowls, and drink liquor. The men wear a loincloth and a waistcloth, and throw a blanket over the head and let it hang to the knee. Their women wear a tight-girt robe, generally red, that falls below the knee. They worship Khandoba, Bhairoba, and Vithoba, and the ghosts of their ancestors Vāgajā, Khedajā, and Kālkāi. They keep images of their gods in their houses, and employ and respect Brāhman priests. They are rather a poor class and have suffered by the spread of forest conservancy. Several have of late settled as husbandmen or begun to serve as labourers. They do not send their boys to school or take to new pursuits. GAVLIS or cow-keepers are found over the whole district. They look like Marāthās and speak Marāthi. They are hardworking, orderly, and thrifty. Some cultivate and others keep cows and she-buffaloes, and sell milk and curds. They live in mud and stone built houses, and have a good store of brass vessels. The men wear a waistcloth, and the women a robe and bodice. Out-of-doors they wear blankets and turbans, and seldom shoes. They eat fish and flesh and drink liquor. Among them boys are generally married between fifteen and twenty and girls before they reach womanhood. They either bury or burn their dead, and allow widow marriage. They worship all the Hindu gods, especially the god Krishna, and their priests are Brāhmans. They keep the ordinary Hindu fasts and feasts. There has been no recent change in their beliefs or practice. They have no headman and settle social disputes at a meeting of the men of the caste. Caste authority has not grown weaker. They are a shrewd class and fairly off.

Fishers.

Of **Fishers** and **Sailors** there were four classes with a strength of 16,633 (males 8331, females 8302) or 4.60 per cent of the Hindu population. Of these 1480 (males 738, females 722) were Bhois; 98 (males 41, females 57) Gābits; 92 (males 64, females 28) Khārvīs; and 14,963 (males 7468, females 7495) Kolis. Bhois are returned as found over the whole district. Few of them are well-to-do. GĀBITS are returned from Mahād. They occasionally come from Ratnāgiri. They are sailors, and in speech, food, and dress, differ little from Son Kolis. Khandoba is their favourite god. KHĀRVIS are returned from Alibāg, Māngaon, and Mahād. In Ratnāgiri several of them own ships and are well-to-do. Kolis are found over the whole district, some in towns and inland villages but most along the coast. Except a few hill Kolis in the inland parts, almost all are coastmen belonging to the tribe of Son-Kolis, a larger-boned and sturdier class than the hill Kolis. They are found in considerable numbers north as far as Basscin, and south to Ratnāgiri. But Alibāg seems to be their chief settlement and is the head-quarters of the *Sar Pātil* or leader of the tribe. Son Kolis are strongly made and vary in colour from dark to a ruddy brown. The younger women are healthy and fresh-looking, and some of them fair and handsome. The men wear the top-knot and moustache, and shave the head once a fortnight. The women twist the hair into a close top-knot and tie it with a black silk cord. Their home tongue is Marāthi, but it has so many peculiarities, especially of pronunciation, that even to those who know Marāthi, the Kolis' home talk is most difficult

to follow. Though somewhat ill-tempered and quarrelsome, and fond of abuse, unthrifty, and drunken, they are skilful and brave seamen, manly, hardworking, and honest. In former times they used to serve as soldiers, fort-guards, and sailors in ships of war. Now their chief calling is catching fish, both for local use and for the Bombay market which is supplied direct from the Varsoli, Thal, Mándva, and Revas stakes. When a cargo of fish is landed, it is sorted on the beach, and the best carried off by the women in large baskets to the nearest market. The poor sorts are thrown on the sand to dry and afterwards sold as manure. *Mushis*, *bamelos* and *vágtis* are dried, and if sharks are caught, their maws are cut, dried, and sold for export to China.¹ Besides in fishing, Kolis are employed in carrying grain from the interior to the large coast villages. They live in one-storied mud and brick-built houses with thatch or tile roofs. They are great eaters and drinkers. On board ship they generally mess together eating from a large wooden platter. Their every day food is rice, rice bread, fish, and liquor. The liquor, chiefly fermented palm-juice, is taken in larger quantities and generally before every meal. Their feasts are of boiled pulse cakes, fish, flesh, and liquor. At these feasts the guests eat little, but drink large quantities of liquor which is poured down the drinker's throat through a hole in an earthen pot. In-doors men wear a loincloth passed between the legs, and sometimes a woollen waistcoat, and, out-of-doors, a red broadcloth cap, and a striped Malabár handkerchief thrown loosely across one shoulder. The women, both at home and abroad, wear a loose long-sleeved bodice and robe wound tightly round the waist and not falling more than half way to the knee. The end of the robe is drawn over the right shoulder and tucked in front into the waistband. On high occasions some of the men wear a silk-bordered waistcloth, a coloured turban and a white cotton coat, and others dress in a white cotton coat, red cap, and handkerchief. They always wear a small clasp knife hanging from the neck. At festive times the women dress with great care and neatness, wearing flowers and a roll of false hair, which they tie in a neat bunch at the back of the head. The Son Kolis are religious, bathing twice a day, and on Shiv's great festival abstain from fish and flesh, and eat only once a day. Their chief household gods are Khandoba, Bhahiri, and Bhaváni, and their chief places of pilgrimage are in the Deccan, at Kárlí, Jejuri, and Násik. On the *Mágh* (January-February) full-moon, and during the nine nights in *Ashvin* (September-October), great festivities are held in honour of these divinities. Koli women wear glass bangles only on the left wrist, because, on their wedding day, the right arm bangles are taken off and thrown into the sea to win its favour. Social disputes are settled by the opinion of the majority of the men at a meeting under the control of the Koli *pátíl*. If the decision is not approved, an appeal lies to their chief, the *sar* or head *pátíl*. This man, Bala Vágh Pátíl, lives in Alibág, and is

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¹ The coast Kolis of the South Konkan salt and dry the following fish: *gol*, *saranga*, *dhoni*, *dáili*, *bombil*, *buga*, *kirli*, *bnakao*, *mámdeli*, *mushi*, *sondal*, *pakat*, *dasha*, *bhing*, *páto*, *gorz*, *surnat*, *kupa*, *kalea*, *khatkal*, and *shingda*.

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the chief of all Son Kolis from Kolvan and Bhiwandi in Thána t Harnái in Ratnágiri. He has great influence over his people. His grandfather's brother Lai-pátíl had charge of Angria's fleet, and Kanhoji, one of his ancestors, is said to have been installed in his office of *sar-pátíl* by a written grant from the Emperor of Delhi. Under former grants the family is said to have had unlimited power over the Kolis, and could even put them to death, if they behaved badly or broke caste rules.¹ At every marriage a fee of 2s. (Rs. 1) is paid to the *sar-pátíl*, and he gets a handful from every boatload of fish that comes ashore. The ferry steamers have, to some extent interfered with the passenger traffic between Alibág and Bombay but the fishing and coasting trades still yield a good return. Some of the Kolis have taken to labour and others to tillage, but, as a body, they are not badly off. Some send their boys to school, and one or two have risen to be clerks and village accountants.

Labourers.

Of Labourers there were ten classes with a strength of 7670 (males 4016, females 3660) or 2·12 per cent of the Hindu population. Of these 5982 (males 3146, females 2836) were Bhandáris; 107 (males 54, females 53) Ghisádis; 25 (males 15, females 10) were Kaláls; 1124 (males 554, females 570) Kálans; 8 (males 7, female 1) Kámáthis; 85 (males 48, females 37) Khátiks; 167 (males 118, females 49) Pardeshis; 6 (males 4, females 2) Rámoshis; 90 (males 41, females 49) Sárekaris; and 82 (males 41, females 41) Shindes.

BHANDÁRIS, or palm-juice drawers, are found in most sea-coast villages. The (1879) recent rise in the palm-tree cess has reduced many to be day-labourers. GHISÁDIS are returned as numbering 107 souls and as found in Roha and Mahád only. They speak Maráthi, are hardworking, but dirty in their habits and intemperate. They are wandering blacksmiths and tinkers. They eat fish and flesh and drink liquor. The men wear a waistcloth, jacket, and cap and occasionally a turban, and the women the common Maráthi robe and bodice. They are Hindus, worshipping the ordinary Hindu god and keeping the regular fasts and feasts. They have no headmen and settle social disputes at meetings of the men of the caste. Their wives and children help by blowing the bellows and gathering pieces of old iron. They are a poor class. KALÁLS or distillers are found only in Pen. They look and speak like middle class Maráthás, and their dress and houses are better than those of Kunbis. They distil and sell liquor, and some are husbandmen. Their staple food is rice, pulse, and fish, and they may eat most animal food except bee and pork. They allow widow marriage and burn their dead. A committee of castemen settle social disputes. They are fairly off but have to borrow to meet wedding and other special charges. Most of them can read and write Maráthi and send their boys to school. KÁMÁTHIS are returned as numbering eight souls and as found in Pen.

¹ The only deed which the *sar pátíl* row has, was granted by Ibráhim Ádi Sháh II. of Bijápur in 1606. It exempts Nágji pátíl, Darvesh pátíl, and Habas pátíl from forced labour.

only. KÁLANS are returned as numbering 1124 souls and as found in Alibág, Mángaon, and Pen. They are hardworking and sober, but dirty in their habits. They were formerly palm-juice drawers, distillers and liquor-sellers, but most of them serve as day-labourers and field workers. They live in thatched huts, and eat fish, flesh, and drink liquor. They dress like Maráthás and worship the ordinary Hindu gods, but their chief gods are Bhairoba and Khandoba. They have a headman who decides their social disputes. They send their boys to school and are poor. KHÁTIKS, or butchers, of Deccan origin are found in small numbers in most parts of the district. Their look, speech, dress, and customs are those of low-class Deccan Maráthás. They kill sheep and goats and sell their flesh. They are careless and unthrifty and generally in debt. They allow widow marriage and employ Bráhmans as their priests. Social disputes are settled by a meeting of the men of the caste. They do not send their boys to school and are a falling class. PARDESHIS are found over the whole district. They come in increasing numbers since travelling has been made so easy. They speak Hindustáni sometimes with a mixture of Maráthi. They take service either with Government or with private persons as messengers and watchmen. Very few of them are married. They generally keep Marátha or Kunbi women. Some settle in the district, and others desert their wives and families and go back to their native country. They are great eaters, generally eating once a day in the afternoon, their staple food being wheat flour, pulse, and butter. They seldom use rice. They are hot-tempered, but faithful, thrifty, and obedient. Most of them save. RÁMOSHIS are occasionally found as private watchmen. They generally come from Sátára. Their food, dress, and customs are those of low-class Maráthás. SÁREKARIS or palm-juice drawers are returned from Mángaon and Mahád. They have become labourers as their craft has declined, owing to the recent rise in the palm-tree cess. SHINDES are the offspring of the female slaves, who in former times were kept in all rich Marátha families. The caste has always been and still is recruited from the illegitimate children of upper class Hindus. Their look, speech, food, dress, and customs are those of better class Maráthás. Pure Maráthás and respectable Kunbis look down on them. But as a class they are intelligent and well-to-do, earning their living as husbandmen and Government servants. They send their boys to school.

Of **Unsettled Tribes**, there five were with a strength of 14,814 (males 7528, females 7286) or 4·10 per cent of the Hindu population. Of these 10 (males 7, females 3) were Bhils; 10,292 (males 5100, females 5192) Káthkaris; 3629 (males 1916, females 1713) Thákurs; 232 (males 106, females 126) Vadars; and 651 (males 399, females 252) Vanjáris.

BHILS are returned as numbering ten and as found in Mahád and Pen. KÁTHKARIS are cultivators, labourers, and firewood sellers. Their women are hardworkers and help them by hawking headloads of firewood. Káthkaris, as a rule, are much darker and slimmer than the other forest tribes. Their women are tall and slim, singularly dirty and unkempt, and the children can always

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be known by their gaunt pinched look. In speaking to one another they use a patois, which on examination proves to be a slightly disguised Maráthi. They have no peculiar language and show no signs of ever having had one. They rank among the very lowest tribes, their touch being thought to defile. Their huts are of mud-daubed *kírci* with a peaked roof thatched with palm leaves. Poor as the hut is, there is generally a separate cook-room. As a rule the only furniture is a few earthen pots and pans, several hens and dogs, a few fishing traps, perhaps a bow and arrows, and a couple of stones for crushing *kusai* seed. They eat every sort of flesh except the cow and the brownfaced monkey. They never work except when forced by want. The men generally wear a loincloth, a blanket, and some tattered cloth round their heads. The women wear a robe and no bodice. They are very poor, being much given to drinking, and passing days together without wholesome food. **TNÁKURS** are returned from the whole district. Their surnames are Vir, Moreh, Dombari, Vágh, Mohite, and Párdhi. They are a small squat tribe, many of them especially the women disfigured by swollen bellies, most of them with hard irregular features in some degree redeemed by an honest kindly expression. The men almost always shave the head except the top-knot which is carefully grown. They speak Maráthi. They are truthful, honest, and harmless. They are hardworking, the women doing quite as much work as the men. They are husbandmen working in the fields during the hot, rainy, and early cold-weather months. At other times they find stray jobs, gather firewood for sale, and wild fruits and roots for their own eating. They live in huts of wattle and daub with roofs of palm-leaves. Near their houses, if there is an open space and water, they grow vegetables. They have a few metal cooking pots, some nets, a bow, arrows, and perhaps a musical instrument with one string, *koka*. Their food is such coarse grain as *vári* and *náchai*, wild vegetables, and roots. They are very particular about their drinking water, always choosing a spring or a good well, and taking great pains to keep the water pure. Though sober they drink freely on grand occasions, such as marriages and caste meetings. The men wear a loincloth, and occasionally a waistcloth, a blanket, and a piece of cloth tied round the head. The women wear a robe very tightly wound round the waist so as to leave almost the whole leg bare. The end of the robe is always tucked in at the waist and never drawn over the head. The only covering of the upper part of the body is a very scanty bodice and a heavy necklace of several rounds of white and blue glass beads. The **Tnákurs** have a strong belief in spirits, and are great worshippers of *Hirva*, and are often possessed by *Vághya*. They are poor but better off than the **Káthkaris**. **VADARS** as returned as numbering 232 and as found over the whole district, except Mahád. Their home tongue is Telugu, but with others they speak Maráthi. They are rude, intemperate, and unsettled in their habits, gathering wherever a building is going on. They are quarrymen and make grind-stones, hand-mills, and rolling pins. They dig wells and ponds, and trade in and carry salt and grain. They live in huts of mats and sticks, and eat almost any

thing. They are very poor, living from hand to mouth. VANJÁRIS, also called Lannás, are found over the whole district with droves of pack-bullocks. They come during the fair season from the Deccan to the towns and ports of Kolába, bringing grain and taking salt. They speak a broken Maráthi and are a hardworking people. Their staple food is rice, *vari*, *náchni*, and fish. They are fairly off.

Of Depressed Classes there were three with a strength of 34,876 (males 17,097, females 17,779). Of these 29 (males 15, females 14) were Bhangis; 34,477 (males 16,898, females 17,579) Mhárs; and 370 (males 184, females 186) Mángs. Bhangis are found in the municipal towns of Alibág, Pen, Roha, and Mahád. They have been brought into the district since the establishment of municipalities to act as scavengers. They are well-paid and in easy circumstances. Mhárs are returned as found over the whole district. They claim to be village servants, and in many villages are authorities in the matter of boundaries, carry Government treasure, escort travellers, and dispose of the carcasses of dead animals. They get small grants of grain from the villagers. But their position as village servants is not well established, the grants from the villagers being small and, except in a few cases, not supplemented by any Government allowance. A considerable number find employment in the Bombay army. They are on the whole a poor people. Mángs are found in small numbers over the whole district. They hold the lowest position among Hindus, and as a class are poor.

Of Beggars there were eleven classes with a strength of 3232 (males 1672, females 1560) or 0.89 per cent of the Hindu population. Of these 10 (males 5, females 5) were Bharádis; 3 (all males) Chitrakathis; 271 (males 172, females 99) Gondhlis; 14 (males 7, females 7) Gopáls; 1154 (males 593, females 561) Gosávis; 23 (males 12, females 11) Holárs; 1375 (males 693, females 682) Jangams; 3 (males 2, female 1) Jogis; 237 (males 105, females 132) Joshis; 133 (males 72, females 61) Kolhátis; and 9 (males 8, female 1) Pánguls.

BHARÁDIS wander about the district like Jogis. They speak good Maráthi and wear long dirty clothes, and beg, chanting songs in honour of Ambábái or Sapta-Shringi, and dance with lighted torches in their hands. They are a falling class. CHITRAKATHIS or picture-showers, come occasionally from the Deccan, begging from door to door, offering to show two or three dozen paintings of the ten incarnations of Vishnu. In speech, food, and dress, they do not differ from low class Maráthás. GONDHLIS are returned as found over the whole district. They beg in the name of the goddess Bhaváni. GOPÁLS come like the Chitrakathis from the Deccan. They are honoured as priests by the Mhárs. They sing and dance, begging from door to door. In speech, dress, and diet, they do not differ from low class Maráthás. GOSÁVIS are returned as found over the whole district. Their numbers seem to be declining. HOLÁRS, who are Mángs in the Deccan and Mhárs in the Southern Maráthá Country, are beggars who come from the Deccan and dance with a stick ornamented with peacock's feathers and hung with bells. They

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speak a broken Maráthi. Except that they eat beef, they do not differ in food or in dress from low class Maráthás. JANGAMS are returned as numbering 1375 and as found over the whole district. They have no subdivisions, and their surnames are Ganchári, Kedári, Máhábin, Ubhále, Devark, Mhaskar, Padhaveh, and Mahágunde. They came into the district from Shingánpur and Shambhu Mahádev in the Sátára district and the Karnátik. Both men and women look like Maráthás and Gosávis. Their children are named by some one among them who is considered learned. They beg, act as ministrants to village gods, and cultivate. They are in a wretched state, and there is no likelihood of their improving. JOGIS or YOGIS come from the Deccan and wander about the district. Some speak Hindustáni and some Maráthi. A few belong to the slit-ear or Kánphate sect, who wear large round pieces of wood or ivory in their ears. The rest are either prophets, telling what is going to happen, or they are showmen carrying about misformed bullocks and other animals. Their staple food is millet and pulse, but they have no objection to fish or any animal food, except beef and pork. They live either in rest-houses or under cloth canopies, which they take with them. Most of them worship Shiv. They bury their dead. JOSHS, or astrologers, also known as Kudbude or drum-beating astrologers, are a class of Marátha beggars. They occasionally come to the district from Ratnágiri. Some of them know how to read and write Maráthi, foretell events by a reference to the Maráthi calendar, and tell fortunes from lines on the hand. In speech, dress, and food, they do not differ from low-class Maráthás. KOLHÁTIS, who wander in small bands over the district in the fair months, are tumblers, and their women prostitutes. PÁNGULS are Deccan Kunbi beggars, who wander through the streets early in the morning, shouting the names of Hindu gods. Some dance and sing from door to door, calling on Vithoba. They wear long ragged coats and white turbans, and in language and food do not differ from Maráthás.

Musalmáns.

Musalmáns, according to the 1881 census, numbered 17,891 or 4·68 per cent of the population. They are chiefly found in the towns of Alibág, Pen, Roha, Mángaon, and Mahád.

They include four main classes: Konkanis or Jamátis, Dáldis¹ or fishers, Deccanis, and Gujarátis. As in Ratnágiri, the Konkanis and Dáldis claim to be partly descended from Arab and Persian settlers, some who fled from Kufa in the Euphrates valley, about the year 700 (A.H. 82), to escape the cruelties of the fierce governor Hajjáj Ibn Yusuf, and others who came as traders and adventurers. Early in the tenth century, Arab and Persian Musalmáns were settled in large numbers in Chaul, where they had mosques and a governor of their own who decided their disputes.² The first settlers were probably recruited by bands of refugees from the oppression of the Karmátians (A.D. 923-926) and of Haláku the Tártár (A.D. 1258), by Persian and Arab traders, and by foreign

¹ Other Musalmáns punningly derive this word from *dál dena*, put away, as if outcaste. Molesworth's explanation from *dálad*, fishing is, no doubt, correct.

² Mas'udi (913), Prairies d'Or, II. 86.

mercenaries who flocked to Chaul as the chief seaport of the Ahmadnagar kingdom (1490-1636).

As Musalmán power was never thoroughly established in Kolába, and, as there is no record of any attempt on the part of the Ahmadnagar kings to force the Hindus to embrace Islám, it seems probable that the bulk of Kolába Musalmáns are of part foreign descent. Within the last thirty years, from the increase of communication between the coast and the inland parts, a few Deccan butchers and craftsmen have made their appearance in the district. But their number is so small that they hardly form a distinct class. During the same time a considerable number of Bohora, Khoja, and Meman traders have come to the district from Gujarát and Bombay.

Almost all Kolába Musalmáns can speak a more or less corrupt Hindustáni. But the home speech of the Konkanis is a dialect of Maráthi, of the Deccanis Deccani Hindustáni with a mixture of Maráthi, and of the Gujarátis Gujaráti or Cutchi.

Besides by the beard, which almost all Musalmáns wear, either thin like the Konkanis and Bohorás, full like the Memans, or short or full like the Khojás and Deccanis, the Kolába Musalmáns differ from Kolába Hindus by being larger-boned and higher featured, and the Bohorás, Khojás, Memans, and a few of the Konkanis, by being fairer skinned.

Well-to-do Konkanis have one-storied houses of brick and mortar with from four to eight rooms. They seldom use tables or chairs, their furniture consisting of a few Indian carpets, cots, quilts, and some low stools. The building cost of a rich man's house varies from £100 to £200 (Rs. 1000 - Rs. 2000), that of a middle class man from £20 to £50 (Rs. 200 - Rs. 500), and that of a poor man from £2 10s. to £5 (Rs. 25 - Rs. 50). Houses are seldom hired, as every family, whether rich or poor, tries to have a house of its own.

The Konkani's ordinary food is rice and fish, or *náchni* bread eaten with fish; meat, partly because fish takes its place and partly because of the want of local butchers, is little used, except at festivals or dinner parties. Bohorás, Khojás, and Memans eat rice, pulse, and wheat or rice bread with vegetables or fish, while Deccanis prefer Indian millet bread and pulse curry with a large seasoning of chillies. They take two meals, one in the morning the other in the evening. The daily cost of food, to a rich Musalmán family of four or five persons, varies from 1s. 6d. to 2s. (*annas* 12 - Re. 1); to a middle class family from 1s. to 1s. 6d. (*annas* 8-12); and to a poor family from 6d. to 9d. (*annas* 4-6).

Public dinners generally consist of *puláv* and *dalcha*, that is boiled rice and clarified butter eaten with mutton curry, pulse, or vegetables. A dinner of this kind for 100 guests costs from £2 to £2 10s. (Rs. 20 - Rs. 25). These dinners are given on occasions of births, marriages, and deaths. Except a few Khojás and rich Konkanis, no Kolába Musalmáns drink tea or coffee. Of intoxicating drinks and narcotics a few young Konkanis and most of the Dáldis drink liquor; and many Konkanis chew tobacco, and a few of the

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poorer classes eat betel-leaves. Few Kolába Musalmáns eat or drink opium, or smoke hemp.

The man's head-dress is generally a turban. The Konkánis wear either a Bráhmán-like turban or a tall Pársi-like hat, and some wear head-scarves or *phentás* of silk like the head-dress of Khojá's and Memans. The Shíá Bohorás wear the Gujaráti white closely-bound oval turban; the Khojá's and Memans wear a Persian silk or embroidered head-scarf; and the Deccanis a Marátha-like white or red loosely-wound turban. The cost of a Konkán or Deccan Hindu-like turban varies from 6s. to 10s. (Rs. 3-Rs. 5) if of cotton, and from £1 to £3 (Rs. 10-Rs. 30) if of cotton with embroidered ends. The Meman and Khoja head-scarves of cotton with silver embroidery cost from £2 to £3 (Rs. 20-Rs. 30). Cotton turbans are used daily and silk turbans on holidays and feasts. The every day turban lasts for about three years, and the dress turban for more than ten years. The house dress of rich and well-to-do Konkánis, Khojá's, Bohorás, and Memans is a skull cap, a shirt falling to the knees, a waistcoat, and a pair of trousers. On going out they add a long coat. The poor try to get a new suit for 6s. or 8s. (Rs. 3 - Rs. 4) on the Ramzáu or Bakri-Id festivals, which lasts for a year. Deccanis wear a tight-fitting jacket and a pair of tight trousers, or a waistcloth. On going out they add a long coat and a turban. Konkánis and Deccanis wear country-made high-heeled slippers, and Bohorás, Khojá's, and Memans wear high-heeled Gujarát shoes. The price of shoes of all kinds ranges between 2s. to 4s. (Re. 1-Rs. 2). A rich Musalmán's wardrobe is worth from £10 to £20 (Rs. 100-Rs. 200), a middle class man's stock of clothes from £3 to £6 (Rs. 30-Rs. 60), and a poor man's from £1 to £1 10s. (Rs. 10-Rs. 15). A rich Musalmán spends from £1 to £1 10s. (Rs. 10-Rs. 15) a year on his clothes, a middle class man from 12s. to £1 (Rs. 6-Rs. 10), and a poor man from 4s. to 6s. (Rs. 2-Rs. 3).

Most women, except Bohora Khoja and Meman women, wear the Hindu robe and short-sleeved bodice, covering the back and fastened in a knot in front. Bohora women wear the Gujaráti dress, the short head-scarf, the gown or petticoat, and the short-sleeved backless bodice, *bíachli* or *angia*. Khoja and Meman women wear a large shirt falling to the knees, loose trousers rather tight at the ankles, and a head-scarf or *odna*.

Except Bohora Khoja and Meman women, who use silk, most Musalmán women who wear the Hindu robe and bodice, use cotton, or, in the case of rich Konkani women, silk robes with silver borders for ceremonies and festivals. A cotton robe costs from 4s. to 10s. (Rs. 2 - Rs. 5), a cotton and silk robe from £1 to £2 (Rs. 10-Rs. 20), and a silk robe with a silver border from £5 to £10 (Rs. 50-Rs. 100). A pair of cotton robes generally lasts from six to twelve months, but a silk robe with silver borders, which is generally the bride's outfit, lasts a lifetime.

Except Bohora women who wear Gujaráti slippers, no Muharrámadan woman wears shoes. A few rich Konkánis are the only Musalmán women who do not appear in public. Rich Konkani women sometimes go out at night to pay visits, drawing a white sheet over their

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heads, which covers the body except the face and feet, and Bohora women wear a large dark cloak, that entirely shrouds their figure, with gauze openings in front of the eyes. Other women wear the same dress out-of-doors, which they wear in the house. The colour is red, yellow or orange, and white among Konkani widows. The wardrobe of a rich Konkani Bohora or Meman woman is worth from £20 to £50 (Rs. 200 - Rs. 500); of a middle class woman from £8 to £12 (Rs. 80 - Rs. 120); and of a poor woman from £3 to £5 (Rs. 30 - Rs. 50).

Bohorás, Khojás, Memans, and some rich Konkanis are fond of dressing their children in gay clothes. Their boys wear silk or embroidered skull caps of Bombay make, silk or chintz trousers, a shirt and a waistcoat, and Konkani girls wear the Hindu robe and bodice, and Bohora, Khoja, and Meman girls wear the same dress as their mothers. Their ornaments are a large golden ring or *hínsli*, worn round the neck, and a pair of *kadís*, or gold or silver bracelets. Some of these ornaments are presents from grand-parents and near relations on birth and other ceremonies. Poor Musalmáns generally allow their children to run about without clothes till they are seven or eight years old. Except gold or silver finger rings, no men wear ornaments. Bohora, Khoja, and Meman women always wear gold necklaces and bracelets. Their only silver ornament is an anklet for which gold is never used. The other classes have no objection to silver anklets, bracelets, and even necklaces. Among the Konkanis and Deccanis, no married woman is without a *galsar* or necklace of gold and glass beads, which is first worn on the wedding night and is never taken off so long as the husband is alive. Besides this necklace almost all women begin married life with a good store of ornaments. Their parents give them at least one nose-ring, a set of gold earrings, and silver finger-rings; and their husbands are bound to invest in ornaments as much money as the dowry, which is generally £12 14s. (Rs. 127). Even in poor families women are careful to keep their marriage ornaments, but they are sometimes forced to part with them in times of dear food or of scanty work. Roughly a Bohora, Khoja, Meman, or rich Konkani woman's ornaments vary in value from £100 to £200 (Rs. 1000 - Rs. 2000); a middle class woman's from £20 to £30 (Rs. 200 - Rs. 300); and a poor woman's from £2 to £5 (Rs. 20 - Rs. 50).

Except the Khojás, Bohorás, and Memans who are traders, making from £100 to £200 (Rs. 1000 - Rs. 2000) a year, most rich Musalmáns are landholders. A few Deccan craftsmen, butchers, dyers, and hardware sellers, too few to form distinct classes, earn from £5 to £10 (Rs. 50 - Rs. 100). The poor are either constables, messengers, husbandmen, servants, or labourers.

Almost all traders, shopkeepers, and craftsmen rest on the Ramzán and Bakri-Id festivals, and on the last two days of the Muharram. Khojás and Bohorás, in addition to the regular holidays, rest for a day if they hear of the death of one of their leading men, or of their high priest.

As a class the Alibág Musalmáns are orderly, contented, and

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fairly hardworking. The Bohorás, Khojás, and Memans are noted for their neat tidy and sober habits, and the Konkanis and Deccanis for their vigour and shrewdness.

Except the Bohorás, Khojás, Memans, and a few rich Konkani landlords and traders, who can meet their marriage and other special expenses and save, the majority of Kolába Musalmáns, through fondness for show and good living and from want of forethought, are generally driven to seek the moneylender's aid to meet their marriage and special expenses. Hence many landholders have lost their lands, either by mortgage or sale. The rest of the poor classes live almost from hand to mouth, and are sometimes forced, through the pressure of their creditors, to leave the district in search of employment.

In matters of marriage each class of Musalmáns forms a separate community. A Konkani will not give his daughter to a Deccani or other Musalmán, nor will a Bohora, Khoja, or Meman take a wife except from the women of his own class. The local Musalmáns have no special laws or organization, but in caste disputes or family quarrels their judge, or *kúzi*, is chosen as arbitrator, and settles the case with the help of some leading laymen. Any one who neglects the *kúzi's* decision is fined from 2s. 6d. to 5s. (Rs. 1¼ - Rs. 2½), and this fine is added to the mosque fund to meet lighting and other charges. Kolába Musalmáns do not acknowledge any single *kúzi* as their religious head; there are several *kúzis*, each of whom has separate authority over his own congregation. The Shia communities have no local religious head. They occasionally go to Bombay to have disputes settled by the *mukhi* if they are Khojás, or by the deputy Mulla if they are Dáudi Bohorás.

Kolába Musalmáns as a body are fairly religious. A few of the most devout go to the mosque for the five daily prayers; the less pious content themselves with attending the mosque on Fridays; and, even the most careless, are present at the special Ramzán and Bakri-Id services. Though some of their social observances are more or less Hindu in spirit, Konkani Musalmáns seldom worship or pay vows to Hindu gods. Except the Bohorás and Khojás who are of the Shia faith, all Kolába Musalmáns are Sunnis, the Konkanis belonging to the Sháfai school, and the Deccanis and Memans to the Hanafi school.¹ The Shiás include the two branches of Nazarians and Mustálians of the Ismáili sect.² The chief representatives of the Mustálian faith are the Bohorás, the followers of the Mulla Sáheb of Surat. Though keen sectarians, hating and hated by the regular Sunnis and other Musalmáns not of the Mustálian sect, their reverence for Ali and for their high priest,

¹ The Sunnis, otherwise called the Sunat Jamát, the largest sect of Musalmáns, follow the tenets of the four Imáms or teachers, Sháfai, Abu Hanifa, Malik, and Hambal. The Sháfais are most common in Arabia and on the Konkan and Malabar coasts, the Hanafis are the largest sect spread all over the world, and the Malikis and Hambalis are small bodies solely found in Arabia. These schools differ only in the form of certain prayers. Their creed is the same.

² The origin of the names Ismáilian and Mustálian is given in the Thána Statistical Account, Bombay Gazetteer, XIII. 223.

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seems to be further removed from adoration than is the case among the Khojás, who belong to the Nazarian class. They seem to follow the ordinary rules of right and wrong, punishing drunkenness, adultery, and other acts generally held disgraceful. Bohorás and Khojás do not attend the Sunni mosques, nor have they any meeting place of their own in the district. They pray in their houses, and many of them come to Bombay during the Muharram.

The Shiás of the Nazarian branch are the followers of His Highness Ága Ali Sha, the son of His Highness the late Ága Khán. They believe in the divinity of Ali and adopt the mystic half-Hindu faith, that Ali was the tenth incarnation of Vishnu, and that the head of Ága Ali Sha's house is Ali's representative. They have no local religious head, nor any special place of worship. They go to Bombay to be married by their priest or *mukhi*, a deputy of Ága Ali Sháh. Except that their women practise Hindu rights at pregnancy and birth, their customs do not greatly differ from those of Sunnis or of Mustálian Shiás.

The religious officers of the Kolába Musalmáns are the *kázi* or marriage registrar, the *mulla* or priest, and the *mujávar* or beadle.

The *kázi*, who under Musalmán rules was a civil and criminal judge, is now only a marriage registrar and preacher. Some *kázis* hold grants of land. As in other parts of the Konkan, though only one of them holds the post, all members of the Kázi's family add the word *kázi* to their names as a surname. A few can read and understand the Kurán, but many can only repeat the marriage service. Their fee for a marriage is generally 5s. (Rs. 2½), but rich families give them presents of shawls and head-scarves.

Although it is not necessarily hereditary, the post of *mulla* passes from father to son if the son is fit to hold it. A *mulla's* duties are to read the burial service and certain funeral services on the first, third, tenth, thirtieth, and fortieth days after a death. He also leads daily prayers in the mosque as *pesh imám*, and sometimes reads sermons on special occasions. For a funeral service he is paid from 1s. 3d. to 2s. 6d. (*annas* 10 - Rs. 1¼), and for serving the mosque he gets from £1 to £2 (Rs. 10 - Rs. 20) a year from the mosque fund.

The *mujávar* or beadle, is the lowest religious office-bearer. Most beadles are of humble origin and sometimes serve a shrine for many generations. Their chief duties are to look after the shrine and receive offerings. They live either on charity or by tillage.

Of Musalmán religious beggars, or *fakirs*, a few are Konkani Musalmáns, and some come from the Deccan. They are not permanent settlers and do not form a community. The few Konkani beggars have wives and children, and therefore belong to the *báshara* or law-abiding class. They live by begging and alms.

Of places of worship, besides the mosques, which are few and supported by private contributions, there are a few *idgáhs* or special prayer-places outside the towns, which were built during the time of Musalmán rule. Since the fall of Musalmán power, the practice of holding special prayers at *idgáhs* has declined, and the holiday

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sermons are now read in the mosques. The local Shia communities have no separate places of worship. They pray at their own houses and never join the local Musalmáns in their mosques.

There are three leading Musalmán fairs, one at Pen and two at Alibág. The Pen fair is held in honour of Sháh Badr-ud-din on the 15th of *Paush Shudh* (December-January). It lasts for five days and is attended by thousands of people from Bombay and the country round. The two Alibág fairs are held in honour of Pir Sidi Sát Gazi and of Pir Ali Sháh. The Sidi saint, as his name shows, is believed to have been ten and a half feet high. He is said to have fallen in a battle with the Hindus. After the victory half of the revenue of the village of Pedamblo was allotted for the use of his shrine, and is still enjoyed by the Habshis of Janjira. Saint Ali Sháh, in whose honour the other Alibág fair is held, is said to be the first Musalmán who came to the place, and to have given his name to Alibág. The shrine has a yearly endowment of £1 6s. (Rs. 13), and one of the saint's lineal descendants is still the manager of the shrine. Few Kolába Musalmáns go on pilgrimage to Mecca, nor, for long, have the Sunni Musalmáns tried to add to their number by converting Hindus or Shiás to their faith.

Few rich Musalmán women appear in public. The Deccani and Khoja women go out in the same dress as they wear at home, but the Bohora women, when they appear in public, shroud themselves in a dark cloak which falls from the head with a gauze opening in front of the eyes. Except the Bohorás and Khojás, who do not employ the regular Kázi at their marriages, almost all Kolába Musalmáns have their marriages registered by the Kázi and pay his dues. Among rich Konkanis marriages are performed at an early age, and, for the sake of economy, there is seldom a betrothal. If they can afford it most Musalmáns try to marry within a month or two after betrothal. The marriage ceremonies last for six days. The first four days are spent in seclusion, or *manjha*, applying turmeric to the bodies of the bride and bridegroom. On the fifth day comes the marriage procession and marriage services, and, on the sixth day, the bride is taken home by the bridegroom. To a rich man a son's wedding costs from £100 to £200 (Rs. 1000 - Rs. 2000) and a daughter's wedding from £70 to £100 (Rs. 700 - Rs. 1000); to a middle class man a son's wedding costs from £30 to £50 (Rs. 300 - Rs. 500) and a daughter's from £20 to £30 (Rs. 200 - Rs. 300); to a poor man a son's wedding costs from £10 to £15 (Rs. 100 - Rs. 150) and a daughter's from £5 to £8 (Rs. 50 - Rs. 80). Few Konkanis keep the seventh-month pregnancy ceremony. On the sixth day after a birth, some women prepare boiled rice, fish, and cocoanuts in honour of the goddess *Chhathi*. The sacrifice, or *akika*, ceremony is performed by the rich on the seventh day after birth, and by poor and middle class families when the child is two or three years old. This ceremony costs a rich man from £3 to £5 (Rs. 30 - Rs. 50), a middle class man from £2 to £3 (Rs. 20 - Rs. 30), and a poor man £1 (Rs. 10). When a boy or girl is four years four months and four days old, the initiation, or *bismilla*, ceremony is performed. If the parents are rich they give a dinner party, spending according to

their means from £5 to £8 (Rs. 50 - Rs. 80); if middle class or poor they distribute sweetmeats among friends and relations.

A dying Musalmán is made to listen to the chapter of the Kurán which tells of the glorious future of the believer. The creed and prayer for forgiveness are read, and a few drops of honey or sugared water are dropped into the dying man's mouth. After death the eyes and mouth are closed. No sooner is life gone than preparations are made for the burial. The body is washed, shrouded in a new white shroud sweet with camphor and scents, laid on a bier, and carried on the shoulders of four men, with the cry *Lá-illa ha illa alláh*, 'There is no god but God.' When the bearers reach the grave, which has meanwhile been dug by labourers, they lay the body with its head to the north leaning to the right side, so that the face turns towards Mecca or the west. Then, laying clods of consecrated earth close to the body, the mourners fill the grave repeating the verse of the Kurán: 'Of earth We made you, to earth We return you, and from earth shall raise you on the resurrection day.' Then, returning to the house of mourning and standing at the door, they repeat a prayer for the soul of the dead, and all but near relations and friends, who stay to dine, go to their homes. On the morning of the third day a feast called *ziárat* is held. A large company of relations and friends meet in the mosque, and a portion of the Kurán is read, ending with a prayer that the merit of the act may pass to the soul of the dead. Besides the third day after death, the tenth, twentieth, thirtieth, and fortieth days are observed either by giving dinner parties or distributing sweetmeats and sugared water, after the usual prayers for the peace of the soul of the dead. The death of a grown member of his family costs a rich man from £10 to £20 (Rs. 100-Rs. 200), and a middle class or poor man from £3 to £6 (Rs. 30-Rs. 60).

The Kolába Musalmáns have made little advance in education. A few of the rich and well-to-do men send their boys to Kázis or Mullás to gain some knowledge of the Kurán, and about ten per cent of the whole send their boys to Maráthi schools; but none teach their boys English. No Kolába Musalmán has risen in Government service, beyond the rank of forest inspector or chief constable.

JAMÁTIS, or members of the community, as the leading branch of Konkan Musalmáns are called, are chiefly Shaikhs, though there are one or two Syeds, such as the Madnis from Madina and the Idrusis from Hadramant. Some families call themselves Kháns, but it seems probable that they are not of Afghán descent, but are the representatives of successful soldiers who won the title of Khán. As a rule Konkanis do not prefix Shaikh to their names, but add a surname taken either from their calling as Khot Kázi, or Choghle, or from their dwelling place as Pamorlkar and Tungekar. Their women add Bibi to their names. Their home speech is Konkani Maráthi, with a slightly peculiar pronunciation and a mixture of Urdu, Persian, and Arab words.¹ The men are tall, thin, brown-skinned,

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¹ Of peculiar words they use *khawar* for *kothe*, where; *awar* for *ikade*, here; *kanála* for *kasala*, why; *jápane* for *bolne*, speak; and *come* for *vikne*, sell.

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and with high features that often bear a notable trace of Arab blood. As a rule the men shave the head, but some young men and almost all boys wear a forelock, *tílu*, a little above the forehead. The beard is generally short and somewhat scanty. Some of the rich and well-to-do wear a Marátha-Bráhmaṇ, others a Pársi, and others an Arab head-dress. All wear a Hindu coat, a long shirt falling to the knees, and loose trousers, or in-doors a waistcloth. The poor wear a skull cap, a jacket, and a waistcloth, or a kerchief passed through a string and wrapt round the loins. The women, who are generally short, delicate, fair, and well-featured, wear a Marátha robe, a short-sleeved bodice covering the back and tied in a knot in front, and a chintz petticoat, worn under the robe which also serves them as a night dress. They do not use shoes or slippers. On going out, upper class women wrap themselves from head to foot in a long white sheet showing only the face, but poor women have no special outdoor dress. The rich and well-to-do dress their boys either in plain or embroidered skull caps, a muslin or chintz jacket, and tight trousers. Their ornaments are gold or silver wristlets and silver anklets. The poor wear a piece of cloth tied round their loins. All Musalmán girls wear the Marátha robe and bodice, with such women's ornaments as their parents can afford. Both men and women are neat and clean in their habits. The women, though honest and hardworking, add nothing to the family income. The men are hospitable, hardworking and sober, but, as a class, haughty, proud, and hot-tempered. Though thrifty in every day life, their fondness for show and good living often brings them into money difficulties. Some are landholders, holding estates granted them as Kázis or as preachers, and others have villages which they originally took in farm. Others trade with Bombay in rice and timber, and some in salt, others hold posts as forest inspectors and police chief constables. The majority of the poorer families work as husbandmen and field labourers. In religion all are Sunnis of the Sháfi school, but few are religious or careful to say their prayers. Though almost all the towns and larger villages have old mosques, most of them are in bad repair. In towns the mosques are kept in repair by private subscriptions and fines. To manage the mosque every town or village has, besides the Kázis, some *mutáwalis* or wardens and treasurers, who keep the accounts and manage the mosque. Social disputes are settled by calling meetings of the community and acting in accordance with the vote of the majority. Fines are levied on any one who breaks the Kázi's decisions. Besides daily prayers, a service is held on special occasions and festivals, when they sing hymns and psalms in praise of God and of the Prophet, going on till near midnight. Before breaking up they hand round flowers and rose-water, and take tea, coffee, or milk. The cost of these services is generally met by subscriptions and sometimes from the mosque fund. No women attend these meetings. Konkanis generally marry among relations and in their own community. It is thought degrading to marry with any other class of Musalmáns. As a rule boys are married at from eighteen to twenty, and girls at from eleven to fourteen. Though there is no religious objection to the practice, the higher

families disapprove of widow marriage. A married woman may be known by her blackened teeth and her five or seven stringed necklace of glass and gold beads; a widow is known by her white robes. Their staple food is rice or *núchni* bread, and fish. On account of its dearness animal food is little used. Their chief drink is water, but rich families and those that have spent some years in Bombay drink tea with sugar but without milk. They use no narcotics except chewing and smoking tobacco, and, like the Dáldis, many of the lower class drink liquor. Except enough Arabic to recite parts of the Kurán, they take little interest in teaching their children. Of late years some of the richer families have begun to send their boys to Bombay to learn English.

DÁLDIS, or fishermen, from *dálad* fishing, claim the same origin as the regular Konkani. Though they visit and may be seen in Kolába villages, most if not all belong to Habsán. Like Konkani Musalmáns they are tall or middle-sized, thin, and brown-skinned. The men shave the head, sometimes leaving a forelock. They wear the beard either short or full, and dress in a skull-cap or a piece of cloth loosely wound round the head, a shirt, a tight fitting jacket, and a waistcloth. Some villagers wear only a skull-cap and a waistcoat, and tie a kerchief round the loins, passing it through a string. The women are tall or middle-sized, thin, brown-skinned, and with regular features. They wear the Maráthi robe, a bodice, and a chintz petticoat under the robe, which serves as a night dress. They have no special outdoor dress, except that some families put on a long white sheet. Except the women of rich families they appear in public, but do not add to the family income. Both men and women are rather dirty and untidy. They speak a Maráthi much like that used by the Jamátis. The Dáldis are not now fishers, but husbandmen, seamen, servants, and constables. They are hardworking, but, being fond of liquor, are seldom well-to-do or able to save. They form a distinct community and marry only among themselves, or with other poor Konkani families. Their manners and customs do not differ from those of Jamátis, and, like them, they settle their disputes by holding meetings, presided over by the Kázi and Mulla. They are Sunnis of the Sháfai school, but few of them are religious or careful to say their prayers. They do not send their boys to school, and, on the whole, are rather a declining class.

Besides Konkani and Dáldis, who form the chief part of the Kolába Musalmán population, there are three special communities, Gujarát and Cutch Bohorás, Khojás, and Memans, all of whom are traders lately come from Bombay.

BOHORÁS of the Dáudi, or Mulla Sáheb, sect are found in small numbers in some of the large towns. They speak Gujaráti among themselves, and Maráthi or Hindustáni with others. The men are tall or of middle height, thin, and either light-skinned or brown. They shave the head, wear the beard long and full, and dress in a white turban, or a skull cap if in-doors, a coat, a shirt, a waistcoat, and a pair of loose trousers. The women, who are either tall or of middle height, delicate, and fair with regular

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features, dress in a petticoat of two or three yards of chintz or silk, a backless bodice, and a scarf of three or four yards of fine muslin or silk to cover the upper part of the body. On going out they put on a large cloak which covers them from head to foot, leaving small gauze openings for the eyes. Though honest and hardworking, they do not add to the family income. Both men and women are neat and clean in their habits. Bohorás deal in hardware and miscellaneous articles, such as iron vessels, tin-pots, lanterns, mirrors, thread, pins, hemp and cotton ropes, string, and paper. They are hardworking and sober, and are said to be very thrifty and well-to-do. They get their stock from their agents in Bombay. They are not permanent settlers, and go to Gujarát every third or fourth year. They marry among themselves only, bringing wives either from Bombay or Gujarát. They form a separate community, and, as far as possible, do not mix with other Musalmáns. They are Shiás in faith belonging to the Mustálian branch of the Ismáili sect, and are known as Dandi Bohorás from the name of a Mulla whose succession was disputed. Their high priest is the Mulla Sáheb of Surat to whom they send yearly dues through his deputy at Bombay. They teach their boys as much Gujaráti as is wanted for keeping accounts, but no English, nor do they take to any calling but trade.

Khojás.

KHOJÁS, properly *Khawája* meaning a teacher, a merchant, or a bard, are found in small numbers in some of the large towns. They are settlers from Cutch and Gujarát, and are said to be descended partly from Hindu converts and partly from Persian immigrants. They speak Cutchi among themselves and Hindustáni or Maráthi with others. The men are tall or of middle height, strong, and fair. They shave the head, wear the beard short or shave it, and dress in a skull cap or a head-scarf, a long coat, a shirt, a waistcoat, and loose trousers. The women, who like the men are tall or of middle height, are rather inclined to fatness, fair, and well-featured. They wear a long silken shirt falling almost to the ankles, a scarf of one or two yards of silk thrown over the head, and a pair of loose trousers rather tight at the ankles. They have no special outdoor dress, and appear in public and help the men in their work. Both men and women are neat and clean. Khojás are traders, chiefly in fuel, groceries, hardware, parched grain, and piece goods. A few of them act as moneylenders, in spite of the rule against taking interest. They are said to be hardworking, thrifty, and sober, and generally well-to-do. Though not permanent settlers, some have stayed for upwards of thirty years in Kolába, returning now and then to Gujarát or Cutch for a year or two. They marry among themselves, finding wives in Bombay or Cutch. Their manners and customs differ considerably from those of other Musalmáns. The women generally worship Hindu gods and consult Bráhmans as to the meaning of omens. They pay special respect to His Highness Ága Ali Sháh of Bombay, who is their hereditary high priest. They pay him yearly dues from their incomes. They do not mix with other Musalmáns nor obey the regular Kázi. In religion they are Shiás like the Bohorás, and belong to the Nazarian subdivision of the Ismáili sect. They are said to believe in the divinity of Ali and

of his descendants down to their present leader. A favourite religious book among them is Sadr-ud-din's Ten Incarnations, *dasavatár*, nine of them Vishnu's and the tenth that of the most holy Ali. As a class the Khojás are seldom religious or careful to say their prayers. They teach their children Gujaráti. On the whole they are said to be a rising class.

MEMANS, properly *momins* that is believers, are found in small numbers at Alibág and in one or two other towns. They are the descendants of Káchhia or Lohána Hindus, who were converted in Sind by an Arab missionary named Yusuf-ud-din in the year 1422. They speak Cutchi among themselves and Maráthi or Hindustáni with others. The men are of middle height, well-made, and fair. They shave the head, wear the beard full, and dress in a silk head-scarf, a coat, a long shirt falling to the knee, a waistcoat, and a pair of loose trousers rather tight at the ankles. The women, who are like the men in face, wear a long silk shirt almost reaching the ankles, a silken scarf thrown over the head, and loose trousers like the men's, rather tight at the ankles. They appear in public but add nothing to the family income. Both men and women are neat and clean in their habits. They are traders dealing in piece goods, groceries, and miscellaneous articles, and are hardworking, thrifty, sober, and well-to-do. They are not permanent settlers, but generally go to Gujarát or Káthiáwár after a stay of five or six years, and return after a year or two to begin afresh. They form a separate community and marry among themselves only, but have no special organization nor any headman, except the regular Kázi. They mix with other Musalmáns at dinner parties and religious meetings. They are Sunnis of the Hanafi school, and are said to be religious and careful to say their prayers. They teach their children to read the Kurán and Gujaráti. None of them take to any calling but trade.

Beni Isra'els are returned as numbering 2139 and as found over the whole district. Besides as Yáhudis, the Beni-Isra'els are known, from their commonest occupation, as *Telis* that is oilmen, or, because they keep Saturday as a day of rest, as *Shanvár Telis* or Saturday oilmen. They belong to two classes, the white or *gore* and the black or *kíle*. The white, according to their story, are the descendants of the original immigrants, and the black of converts, or of the women of the country. White and black Beni-Isra'els, though the same in religion and customs, neither eat, drink, nor marry together. The men are fairer than the middle class Hindus of Kolába, and are generally above the middle height and strongly made. Except two tufts, one over each ear, they shave the head and wear moustaches and short beards. The women are generally good-looking and fair. Like Hindu women they wear the hair tied behind the head in a knot, *ambáda*. Though somewhat quarrelsome and revengeful, the Beni-Isra'els are one of the best-behaved classes in the district, hardworking, fairly sober, and well-to-do. They are chiefly husbandmen, oil-pressers, and soldiers, and some of them schoolmasters, hospital assistants, shopkeepers, and cart-drivers. As landholders, some till their lands themselves and others let it to tenants. The wives

Chapter III.

Population.

Musalmáns.

Memans.

Beni-Isra'els.

Chapter III.**Population.****Beni-Isráels.**

of husbandmen and oil-pressers help their husbands, working in the fields and at the oil-mill. Their home tongue is Maráthi. Like middle class Hindus their houses are generally of one storey with brick or wattle and daub walls, and thatch or tile roofs. Oil-pressers and others who have cattle, generally keep them in a shed separate from their house. They have clay and copper vessels, wooden stools, and stone hand-mills. The only special article is a box fixed to the upper part of the right door-post. This contains a piece of parchment with a verse from the Old Testament, so placed that, from the outside, the word Almighty can be read through a hole. In going out and in coming in, the members of the household touch this box with their first two right-hand fingers and then kiss them. They eat rice, millet, pulse, vegetables; and, with certain restrictions flesh, and drink liquor. They have two meals a day, between nine and ten in the morning, and between seven and nine in the evening. Men and women eat separate, the men first. Children sometimes eat with their fathers and sometimes with their mothers. Their dress is partly Musalmán and partly Hindu, a Marátha, a Musalmán turban or a cap, a Hindu or Musalman coat, trousers or a waistcloth, and Hindu shoes. The women dress like Maráthás in a robe and bodice. Beni-Isráels worship one God and use no images. In their synagogues they have manuscript copies of the Old Testament and consider it to be of divine authority. They preach their religion only to people of their own tribe. They have synagogues in the Kolába district at Alibág, Ambepur, Barláí, Pen, and Revdanda. The synagogue, the meeting place of the congregation, is known to the Beni-Isráels as the *masjid* or mosque. From the outside the building looks like a mosque and is surrounded with an enclosure. It has an outer open terrace where the men keep their shoes, no one being allowed to enter with his shoes on. To the door is fastened a wooden box, which the worshippers kiss as they enter. Inside is a square room with windows to the right and left, and in front, in the west wall, is a cupboard-like frame with glass doors, called the ark. In this ark are kept the manuscripts of the laws of Moses written on pieces of parchment. The minister stands facing the ark in the centre of the synagogue repeating verses, and the congregation listen, seated on benches and chairs. Prayers and singing of songs also form a part of the worship. In each village caste questions are settled by a headman at a meeting of the adult male members of the caste. The Beni-Isráels on the whole are well-to-do. They are too fond of drinking, and their costly ceremonies and feasts force them into debt. Still they are vigorous and hardworking and many of them own rich lands. There are no professional beggars among them. All their destitute are relieved by private charity or from the synagogue funds.

Christians.

Christians are returned as numbering 208 (males 124, females 84). They are found in Korlai in the south of the Alibág subdivision, on the left bank of the mouth of the Roha creek. In appearance they resemble their Hindu neighbours. They are hard-working and well-behaved. Their houses are much better than those of their Marátha neighbours, built of brick and mortar, roomy, and evidently very old. The men dress in a loincloth of coarse

blue cotton, a thin sleeveless white jacket fastened down the front, and a coloured or white woollen or cotton night-cap. On great occasions these clothes are changed for a jacket and pantaloons, a coloured handkerchief is twisted round the head, and sandals or *páyatans*, are worn. The women, unlike their Hindu neighbours, wear a white robe and a white jacket, like that worn by the men, but with sleeves reaching to the wrists. On great occasions they throw a white sheet or *chádár* over their head and shoulders. Like the Hindus they tie their hair in a knot behind the head, and wear head and ear ornaments, but no nose or toe-rings. In manners, customs, and religion, they resemble the Thána Christians. They are almost all fishers and husbandmen, and are fairly off.

Pársis, numbering 59 (males 54, females 5), are generally liquor-sellers.

Village organisation in Kolába is, and seems always to have been, feeble. A large number of the villages are held by renters or *khots*, who are always village accountants. The officers found in most villages are the headman or *pátíl*, the accountant *taláti* or *kulkarni*, and the Mhár. Hereditary *pátíls* are found only in Alibág and Pen. There are a few in Roha who originally belonged to Alibág. Over the rest of Roha, Mángaon, and Mahád, the headmen are appointed by Government. They are a very different class from Gujarát and Deccan headmen, and have little influence. They are seldom even fairly intelligent, and, except among the hereditary headmen, there are not half a dozen who can write their names or read them when written. *Pátíls* are commonly Maráthás, but some are found belonging to all except the degraded classes. In some parts a great proportion of the villagers are of one caste, especially in the *khúr* or salt villages of Nágothna which are thronged with Ágrís. But, there is probably no case, except in a Thákur's or Káthkari's hamlet, where all the people belong to one caste.

In rented, or *khoti*, villages, which are very numerous in the south of the district, the *khót* is the accountant. Directly managed or *khúlsa* villages are usually thrown into groups of three or more villages and placed under the care of a stipendiary accountant or *taláti*, who is paid in cash by Government. As the revenue is often small, sometimes as many as ten or twelve villages are under one man, and the group is often broken by *khoti* villages.

The Mhár is paid a certain portion of the village produce in grain. He has many duties to perform. He is the village messenger, beadle, watchman, and referee in boundary questions. The Kolába Mhár is badly off, very few get any state allowance, and the villagers have begun to grudge their contributions. The result is bad feeling between the Mhár and the cultivators, and accusations that the Mhárs poison cattle for the sake of their skins.

In addition to the headman, the accountant, and the beadle, the villages have usually a barber *nhavi* and a washerman *dhobi*, both of them, like the Mhár, paid in grain. Some villages in Mahád have a *kumbhár* or potter, who supplies the people with earthen vessels.

Chapter III.

Population.

Christians.

Pársis.

Communities.

Chapter III.
Population.
Movements.

Every November or December, after the rice harvest is over, Kunbis and Mhárs, chiefly from Mahád and Mángaon, move to Bombay and other labour markets. They work during the fair months, and, at the close of the hot-weather, return with money enough to buy seed and keep their families during the rainy months. In their absence the women and children live on the small store of grain they may have been able to keep over from the previous harvest, and eke out a subsistence by the sale of firewood, grass, and fowls. Besides going as labourers to Bombay, Kunbis enter the army, the police, and other branches of Government service, and remit money to their relations who remain at home to look after the land. Bráhmans obtain employment as clerks in Government service, and Musalmáns add to the profits of their lands by engaging in trade or shipping. Except some Shikalgars or tool-polishers, Beldárs or stone-cutters, and Dhangars or shepherds, who yearly visit the district from the Deccan, there are no immigrants. There are no general movements of the people from one part of the district to another.

CHAPTER IV.

AGRICULTURE.

IN 1872 agriculture, the most important industry of the district, was returned as supporting about 246,400 persons or 70·32 per cent of the population.²

There are four chief varieties of soil: diluvial and alluvial, powdered laterite and trap, clayey mould resting on trap, and soil containing marine deposits with much sand and other matter in concretion. Of these the first, which is composed of various disintegrated rocks of the overlying trap formation, with a varying proportion of calcareous substances, is at once the richest and the most widespread. It is red, yellow or black in colour, crumbly, and, from the drainage of hill streams, free from salt. Of the three colours all are equally productive, but the black is most suited for growing rice. Its richness is due chiefly to its lime nodules or *kankar*, and to the vegetable matter in valleys and near river banks. The second soil, powdered laterite and clay, which covers the sides and slopes of hills, is next in point of extent. Though fitted for the growth of such hill crops as *náclni*, *vari*, *harik*, *udil*, and *til*, this soil, owing to its shallowness, soon becomes exhausted, and, after bearing for three years, has to be allowed a three years' fallow. The third soil, clayey mould resting on trap, is found near the banks of the Nágotima, Roha, and Mándád creeks, and in the strip of land that stretches from Dásgaon ten miles west along the sides of the Sávitri river. In the strip of land that runs by the side of the Nágotima creek, about eighteen miles long and from half a mile to three miles broad, the soil is mixed with chalky tubes locally called *ladh*. Some detached flats of this soil along the Roha and Mándád creeks are cultivated with inferior rice. Where the supply of fresh water is scanty the yield is small, but, where the supply of fresh water is plentiful, the yield equals that of *uthlápát* or sweet rice land. The third sort is mostly very dark brown, and, when dry, is extremely hard. In places where it is or was liable to be flooded from creeks and backwaters it is called *khúrepát* or salt land. Below this soil is a stratum of mud, in many places half liquid. The fourth soil, containing marine deposits and sand, lies along the sea-coast and is favourable to garden crops, which are helped by the abundant supply of water contained in a belt of concrete and lime.³

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Agriculture.

Soil.

¹ Materials for a portion of this chapter (pages 90-93) have been supplied by Mr. R. Courtenay, C.S.

² According to information furnished by Mr. J. A. Baines, Deputy Superintendent of Census (17th April 1882), the percentage of the agricultural population at the time of the 1881 census was the same as in 1872.

³ Bom. Gov. Sel. (New Series), VII. 3.

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Agriculture.

Arable Area.

According to the survey returns the district contains 957,697 acres, of which 83,161 acres or 8·68 per cent are alienated, paying only a quit-rent to Government. Of the 874,536 acres of Government land 478,953 or 54·76 per cent are arable, 124,000 or 14·17 per cent forest, 13,611 or 1·55 per cent salt marsh and salt pans, 81,492 or 9·31 per cent unassessed hill and upland, and 176,480 or 20·18 per cent roads and village sites. Of 478,953 acres, the total Government arable area, which is assessed at £69,989 (Rs. 6,99,890), 472,313 acres or 98·61 per cent were in 1879-80 held for tillage. Of this, 3242 or 0·68 per cent were garden land, with an average acre rate of 11s. $\frac{3}{4}$ d. (Rs. 5-8-3), 140,344 acres or 29·71 per cent were rice land, with an average acre rate of 8s. $9\frac{1}{2}$ d. (Rs. 4-6-4), and 328,727 acres or 69·59 per cent were dry crop land with an average acre rate of 4 $\frac{3}{4}$ d. (3 annas 2 pies).

Salt Lands.

Especially in the northern sub-divisions of Alibág and Pen, the most interesting feature in the tillage of the district is the large area of salt marsh and mangrove swamp that has been reclaimed for the growth of rice. These tracts, lying along the banks of tidal creeks, are locally known as *khárepát* or salt land. Most of the embankments or *shilotris*, which save the land from tidal flooding, are said to have been built between 1755 and 1780, partly by the Angriás and partly by men of position and capital, who, with the title of *shilotridárs*, or dam keepers, undertook, on the grant of special terms, to make the embankments and keep them in repair. For many years these reclamations were divided into rice fields and salt pans. The salt pans were gradually closed between 1858 and 1872; and, about two-thirds of the area formerly given to the making of salt has been brought under tillage. Each reclamation has two banks, an outer bank or *báherkántha*, and an inner bank or *ánthántha*. In the outer bank are sluice gates which are kept closed from October to June, and, as soon as the rains have set in, are opened to allow the rain water to escape. On the Theronda creek, about a mile to the north of Revdanda on the road to Alibág to strengthen the outer bank a boat has been sunk in the creek, and, on the boat, a second bank of stone and earth has been raised and strengthened with trees from twenty-five to thirty feet long laid horizontally. The shrub of most use in these embankments is the mangrove, which has proved a valuable foundation for wooden piers, keeping the piles from sinking into the sand. A special shovel, called a *pensan*, made either entirely of wood or with an iron head and wooden handle, is used in making and repairing the banks.¹

Salt land on the edge of the sea is harder to reclaim than land lying on the bank of a creek, and it is also more likely to suffer from local changes. The Sákhar creek between Alibág and Akshi has of late increased at the expense of the garden land on its banks, and, at Khármilkhat, about a mile to the north-west of the Revas creek, fifteen or twenty acres have lately been washed away.

¹ The *pensan* and not the plough is the sign mark of Ágris who are unable to write.

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Agriculture.
Salt Lands.

Two years after the embankment is complete, rice is sown in the reclaimed land, in order that the decayed straw may offer a resting place and supply nourishment to grass seeds. As soon as the banking is completed the reclaimers sublet the land in plots, but five years generally pass before any crop is raised.

In Nágothna, most of the land suitable for reclaiming, was, about a hundred years ago, made over to and brought under tillage by *shilotridárs* or dam keepers.¹ In Pen, much of the more easily reclaimed land was brought under tillage in 1857. In other parts of the district the work goes on steadily, and many applications have lately been refused because the plots asked for have been included in the area set apart for forests. The chief areas at present under reclamation are, at Dádar on the Ámba river, a stretch of about 500 acres, 300 of which were granted in 1863 to a Musalmán free of assessment for fifteen years, and 200 were in 1877 granted to several Ágris free of assessment for thirteen years. About seventy acres have been taken for reclamation at Shirki on the east or right bank of the Ámba, and at Odhangí about five miles east of Shirki; 100 acres have been taken at Navkhár near the Revas pier; and 200 at Mankul near Revas. The old salt pans at Sháhibág and Kirágár near Dharamtar are also being turned into rice ground.

In fixing the terms of the reclamation leases, the cost of saving the land and the time that will pass before there is any return, are taken into consideration. As a rule a small acre charge of from 3*d.* to 4½*d.* (2-3 *as.*) is levied from the beginning. No sum is kept in deposit. At the end of the lease, if the land has not been reclaimed, Government is at liberty to take it back; if the reclamation is completed the land is subject to full assessment.

In 1880-81, of 4661 wells, 3468 were returned as used for drinking and washing, and 1193 for watering. Of the 1193 wells used for watering, 1187 were in Alibág and six in Pen. The only part of Kolába where there is much irrigation, is, along the west coast of Alibág, in a belt known as the *Ashtágar* or eight plantations. This tract includes the lands of eleven villages, all of them with large areas of watered closely-planted cocoa-palm gardens and orchards. The wells, whose brackish water is specially suited to the growth of cocoa palms, are fitted with Persian wheels or *rháts*, which are worked by bullocks, and, in rare cases, by men. When worked by a bullock the animal is blindfolded so as to leave the driver time to look after the trees and change the course of the water. The water jars, which are tied in a belt round a large wheel, come up full of water, and empty themselves into a channel that runs along the top of a wall. Every two yards, in the side of the channel, are openings of the same width as the channel. In these openings clods of earth are placed, and, by turning the clods until they are at right angles with the opening, the stream of water is dammed

Irrigation.

¹ These *shilotridárs* hold a similar position to the *khots* of the three southern subdivisions, and are superior to them in being in no way restricted in the rents they levy from their tenants. Some of them hold under grants given by Angria's government.

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Irrigation.

and forced to flow to one side. At the foot of the wall, below each opening, a channel is cut in the earth with branches running to three or four palm trees. As soon as one tree has received its supply of water, the clod of earth, which has kept the water from flowing down the second branch, is placed across the first branch, and the stream is turned to water the second tree. A Persian wheel costs, on an average, about £8 10s. (Rs. 85), and, when in regular work, waters an acre and a half of land. In other parts of the district, where there is a sure supply of water from a river, pond, or well, gardens are occasionally, but not often, found. In Mahád the rainfall is sufficient to raise sugarcane without watering, but in Alibág watered sugarcane can alone be grown. The cost of watering varies greatly in different localities. In lands commanded by a reservoir the expense is small; in lands watered from a river-pool by the bucket and lever-lift worked by a man it is estimated at about £10 (Rs. 100) an acre; and in lands watered from the leather bag at £12 (Rs. 120).

A Plough.

In sweet rice lands the size of a 'plough' varies from two to three acres. For cold weather crops, as the land has to be very carefully ploughed, one pair of bullocks can work only two acres. In hill-crop lands, or *varkas*, where only two cross ploughings are required, a pair of bullocks can till from four to five acres. In salt rice lands near creeks and on hill slopes the plough is not used.

Holdings.

From five to ten acres of good early crop land or from ten to twenty acres of upland is a large holding; from three to four acres of early crop or ten acres of upland is a middling holding; and from one and a half to two acres of early crop or five acres of upland is a small holding. The average size of holdings is five acres in Alibág, $8\frac{3}{4}$ acres in Pen, nine in Roha, $9\frac{1}{2}$ in Mángaon, and $10\frac{1}{2}$ in Mahád.¹ The small average area of Alibág holdings is due to the small area of hill-crop land or *varkas*, which, in Alibág, is only one-third of the whole, compared with a half in Pen, two-thirds in Roha, three-fourths in Mángaon, and seventeen-twentieths in Mahád. These returns include some private or *inám* villages, so that the average holdings in Government lands are smaller than appears from the returns. Again, as most of the land is in the hands of the higher castes who sublet it, the average area of rice-land held by the actual cultivators is estimated not to be more than from two to three acres, an area which, it is believed, can hardly support a family without some addition from labour, wages, or other sources.

¹ Size of Holdings.

	Alibág.	Pen.	Roha.	Mángaon.	Mahád.	Total.
Occupied area...	61,023 $\frac{7}{10}$	72,532 $\frac{1}{2}$	59,128 $\frac{1}{2}$	126,652	180,542 $\frac{3}{4}$	499,880 $\frac{1}{10}$
Holdings ...	12,211	8769	6579	13,335	17,080	57,994
Average area ...	5	$8\frac{3}{4}$	9	$9\frac{1}{2}$	$10\frac{1}{2}$	$8\frac{7}{8}$

Hill and forest tribes hold little land direct from Government, and there are no important special arrangements for providing for their wants. Of the Thákurs about five per cent are believed to hold Government land and about ten per cent are supposed to be under-holders. Of the Káthkaris, the other leading forest tribe, very few hold land either from Government, or as under-holders. In 1859, with the object of winning the Dhangars and Thákurs from their wandering life, some large numbers were given them at from $1\frac{1}{2}d.$ to $3d.$ (1-2 *as.*) an acre to graze their cattle on, and, to a limited extent, for tillage. It was intended that all rights in trees should be reserved to Government. But, in several cases, the Dhangars and Thákurs made over their numbers to Musalmán and Hindu capitalists by whom large numbers of the trees were felled. Káthkaris and Thákurs generally till their land with the hoe. Not seven per cent of them own a plough, though some occasionally borrow a plough from a Kunbi friend and raise a little rice. To prevent hardship, these wild and ignorant people are allowed to till up to half an acre of Government unassessed land free of rent or fine. Not more than a hundred in a year take advantage of this rule.

In 1866-67 fourteen villages, which had formed part of the Khálápur petty division of Thána, were made over to Pen. In two of these fourteen villages, Goteh and Ághai, land has been set apart for grazing, and in Cháyni wooded slopes or *dalhi-rán* are set apart for the use of Thákurs. In these wooded slopes the patches of tillage are not measured, but the amount of land which can be tilled by one hoe is called *dágh* and is charged 1*s.* (8 *as.*) a year. In 1854 when Goteh and Ághai were surveyed, the upland was not divided into numbers, but tillage was charged at the rate of 4*s.* (Rs. 2) for each plough and 1*s.* 6*d.* (12 *as.*) for each hoe. In 1874 it was settled that persons holding rice lands assessed at 7*s.* 6*d.* (Rs. 3-12) or over, might till uplands free of charge. Holders of rice land, paying less than 7*s.* 6*d.* (Rs. 3-12), were arranged in classes, who for hill-crop tillage, were charged a fee, irrespective of the area cultivated, varying from 1*s.* (8 *as.*) where the holding did not pay less than 6*s.* (Rs. 3), to 3*s.* 3*d.* (Rs. 1-10) where the rent was not more than 3*s.* (Rs. 1-8). Holders who had no rice land were to continue to pay 4*s.* (Rs. 2) on each plough and 1*s.* 6*d.* (12 *as.*) on each hoe. These rules are no longer in force. Another rule is that when any person grows rice in grazing lands or in wooded slopes he has to pay rent equal to the assessment on the nearest rice field.

According to the 1880-81 returns the farm stock of the district amounted to 30,655 ploughs, 3021 carts, 51,848 bullocks, 40,632 cows, 39,811 buffaloes, 496 horses, 15,574 sheep and goats, and 75 donkeys.

The chief dry-crop field tools are the plough, *nágar*; the rake, *ala*; the basket-dredge, *petára*; the small pickaxe, *kudli*; the shovel, *pensan*; the reaping hook, *khárál*; the hoe, *pávda*; the crowbar, *pahár*; and the winnowing fan, *sup*. The better sort of Kolába plough is made of teak with carved handles, and the poorer is plain and of *bhendi* or other less valuable wood. A plough costs from 2*s.* 6*d.* to 3*s.* (Rs. $1\frac{1}{4}$ - Rs. $1\frac{1}{2}$), and, on an average,

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weighs forty-two pounds. The iron share or *phál*, which weighs from two to two and a half pounds, is fastened to the upper side of the share-beam by a movable iron ring, so that at any time it may be loosed from the beam. The wooden part of the plough is in four pieces, the pole, the yoke, the share beam, and the handle. The share-beam is nailed to a three feet long handle; the pole, which varies in length from $6\frac{1}{2}$ to $7\frac{1}{2}$ feet, is wedged both into the share-beam and into the handle; and the yoke, which is $5\frac{1}{2}$ feet long, is bound to the pole by ropes. The plough is drawn by one pair of bullocks or buffaloes and is worked by one man. It is chiefly used in sweet rice lands to work and loosen the mud after the first rainfall. The share passes seven or eight inches below the surface at the first ploughing, twelve inches at the second, and from fifteen to eighteen inches at the third. The rake *ala* is a rude tool costing from 1s. 3d. to 1s. 6d. (10 as. - 12 as.). A level pole, from five to six feet long, is wedged into an upright beam from six to seven feet long and fastened by wooden nails. On the bottom of the beam is a row of close-set wooden teeth. The rake is worked like the plough and is used for loosening mud and clearing the ground of grass. The *petúra* or basket is a sort of dredge or scoop, consisting of a handle or yoke fastened to a plank, sometimes cased with iron. From the plank a stout handle rises with a backward slope, and, to the handle and two other iron uprights, is laced the basket a hollow frame of slit bamboos smeared with a wash of cowdung. The dredge is used for deepening and levelling rice lands. In working the dredge the driver presses the handle, and the earth which the plank scrapes off is thrown up and gathers in the basket. When the basket is filled with earth the driver empties it by throwing its contents forward or to one side. The cost of a dredge varies from 1s. 3d. to 2s. 3d. (10 as. - Re. 1 as. 2). The small pickaxe, *kudli*, costing from $4\frac{1}{2}$ d. to $7\frac{1}{2}$ d. (3 as. - 5 as.), is chiefly used to break clods in rice fields. The shovel or *pensan* is used in Mángaon and Mahád. In sweet rice land a piece of iron is fastened to its end; but in salt rice land it merely consists of a hard piece of wood flattened at the end. It is used for turning turf as well as for making and mending banks. Its price is about 3d. (2 as.). The reaping hook, or *khárál*, is a small sickle notched like a saw; it costs from 9d. to 1s. (6 as. - 8 as.).

Tillage.

Almost all over the district sweet rice lands are manured by laying a layer of cowdung on the ground, covering the cowdung with branches and tree loppings or with grass, and burning the whole. The entire field is scarcely ever manured, and, with the growing difficulty of finding brushwood and branches, partly due to the increased area set apart for forests and partly to the reckless stripping of uplands, there is often no brushwood available except for manuring the seedling nursery. Scanty supplies of cowdung and wood-ash are eked out by paying Dhangars and other shepherds, who, in the cold season, bring their flocks from the Deccan, to pen their sheep in the bare rice fields. Along the coast where there are garden lands, and in all parts of the district where there is irrigation, cowdung, litter, and other sweepings are carefully kept and stored in pits. In palm gardens rotten fish spread round

the roots of the trees, is the favourite manure. In uplands, unless brushwood can be gathered for burning, the field, after cropping, is left fallow for three or four years. Over a great part of the district rice alone can be grown so that the land cannot be refreshed by a change of crops.

In 1880-81, of 476,693 acres, the total area of tilled land, 171,858 or 36·05 per cent were fallow or under grass. Of the remaining 304,835 acres, 4636 were twice cropped. Of the 309,471 acres under tillage, grain crops occupied 285,490 acres or 92·27 per cent, 141,144 of them under rice, *bhát*, *Oryza sativa*; 63,579 under *rági* or *náchni*, *Eleusine coracana*; 49,097 under *vari*, *Panicum miliare*; 31,669 under *kodra*, *Paspalum scrobiculatum*, and one under wheat, *gahu*, *Triticum aestivum*. Pulses occupied 15,031 acres or 4·85 per cent, 5899 of them under *udid*, *Phaseolus mungo*; 1796 under gram, *harbhara*, *Cicer arietinum*; 1686 under *tur*, *Cajanus indicus*; 1488 under *mug*, *Phaseolus radiatus*; one under *kulith*, *Dolichos biflorus*; and 4161 under other pulses. Oilseed occupied 4609 acres or 1·48 per cent, 4413 of them under gingelly seed, *til*, *Sesamum indicum*; and 196 under other oilseeds. Fibres occupied 1522 acres or 0·49 per cent, of which 1497 acres were under Bombay hemp, *tág*, *Crotalaria juncea*; and 25 under cotton, *kápus*, *Gossypium herbaceum*. Miscellaneous crops occupied 2819 acres or 0·91 per cent, 65 of them under sugarcane, *us*, *Saccharum officinarum*; and the remaining 2754 under various vegetables and fruits.

The following are the chief details of the more important crops: Rice, *bhát*, *Oryza sativa*, holds the first place, with, in 1880-81, 141,144 acres or 45·60 per cent of the whole tillage area. The twenty-four chief sorts of rice belong to two main groups, red rice and white rice. Red rice is inferior and is grown only in salt lowlying lands near creeks which are liable to be flooded by spring tides. White rice grows only in lands beyond the reach of salt water. Of the sixteen sorts of white or sweet soil rice, seven, known as early or *halve*, ripen about the middle of October, and nine, known as late or *garvi*, about a month later.¹ Of the sweet rice lands, some, chiefly in the southern sub-divisions near the villages of Mahád, Ghodegaon, Bivádi, Latvan, Náteh, and Poládpur, grow cold weather crops of *tur*, gram, and other pulse. But over the greater part of the district the rice lands lie bare during the cold weather. During the cold weather months patches in the fields are covered with a thin layer of cowdung on which a second layer of brushwood and tree-loppings is laid, and, above this, grass is spread to the depth of a foot. Earth is scattered on the grass, and the whole is set on fire early on some morning towards the end of the hot season. In June, just before the rains, the ground is strewn with seed, and then ploughed along

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Rice.

¹ The seven early are *panvel*, *pandre*, *nirpunj*, *mahádi*, *avchite*, *kacheri*, and *nadkalam*; the nine late are *patni*, *doakai*, *ambámohar*, *bodkái*, *kothimbri*, *támdíal*, *jiraisál*, *kolamb*, and *kinjal*. The remaining eight sorts of rice are *manjarvel*, *karkhel*, *ratái*, *mallukudai*, *vailehi*, *morchuka*, *kilanz*, and *bhadas*.

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Crops.
Rice.

with the wood and dung ashes. After a few heavy showers,¹ the plants begin to shoot, and are allowed to grow for three weeks or a month. When the soil is thoroughly softened they are pulled up in little bunches of from six to eight seedlings, and planted, from eight to ten inches apart, in soil previously ploughed and cleared of weeds. The rice is weeded by hand about a month after planting. It is reaped in the end of October or the beginning of November. After drying for some days in the field, the rice is tied in sheaves, and, about a month later, is threshed by beating the sheaves against a well-cleaned threshing floor, and the whole is afterwards winnowed.² In salt rice land neither ploughing nor manure is required. When the ground is well soaked with rain, the seed is either thrown into the mud, or, when the land is low, it is wetted and placed in a heap until it sprouts, when it is thrown into the mud or on the surface of the water. After the plants have grown a little, crowded patches are thinned and bare spaces planted. The chief labour and expense in growing salt rice is the making and mending of the banks. Every field is surrounded by a bank from two to four feet high according to its distance from a creek. This bank has to be renewed every year and kept in repair during the time the crop is on the ground. During spring tides it must be carefully watched day and night. If by any oversight the field is flooded by salt water, years pass before it again yields a good crop. The reaping and threshing of salt rice is the same as of sweet rice.

Rági.

Rági or *Náchni*, Eleusine coracana, holds the second place, with, in 1880-81, 63,579 acres or 20.54 per cent of the entire tillage. It is mostly raised in the two southern sub-divisions of Mángaon and Mahád. *Náchni* is grown both on hill slopes and on uplands near rice fields. On hill slopes the soil is cleared of brushwood and the brushwood burnt as manure. The surface is smoothed, and, when sufficiently wetted by rain, the seed is thrown into the mud. Beyond watching that animals do not destroy the field no trouble is taken until the crop is reaped by plucking off the ears. The ears are thrown into a blanket and the seed worked out by the feet. In growing *náchni* on uplands near rice fields, the soil is covered with cowdung and grass which is burnt during the cold weather. It is then ploughed twice soon after the first rainfall, and is again ploughed twice at a week's interval. The other processes are the same as in growing rice in sweet rice land.

Vari.

Vari, Panicum miliare, holds the third place, with, in 1880-81, 49,097 acres or 15.86 per cent of the entire tillage. It is raised mostly in Roha, Mángaon, and Mahád, and is always grown after *náchni*. Except that on the steeper slopes brushwood is not burnt, as the soil keeps enough power from the former year's burning, the style of tillage is the same as in *náchni* tillage.

¹ A seasonable rainfall would be in June twenty inches, in July twenty, in August thirty, in September fifteen, and in October five. Failure of rain just after the rice is transplanted is fatal to the crops. Famine Commission Report, 17.

² In lands near rivers a second crop is sown.

Harik or *Kodra*, *Paspalum scrobiculatum*, holds the fourth place with, in 1880-81, 31,669 acres or 10.23 per cent of the entire tillage. It grows either on flat land or on the steep slopes of hills, and is raised chiefly in Mángaon and to some extent in Roha and Mahád. *Harik* follows *vari* and does not require the soil to have brushwood burnt on it. The soil is ploughed four times after the first rainfall, and the seed is sown broadcast. The crop is once weeded by hand and ripens about the end of October or the beginning of November. The grain has a narcotic property, which, to a certain extent, is neutralised by steeping it in a mixture of cowdung and water before grinding it. Even after it has been steeped, *harik* has an unpleasant effect on those not accustomed to it.

Of 15,031 acres under pulse, 5899 were under black gram, *udid*, *Phaseolus mungo*. It is grown chiefly in Mángaon, Roha, and Mahád after the rice crop has been reaped. For the *udid* crop the soil is ploughed three times, and the clods of earth are broken by the hand. No manure is used and the seed is sown broadcast. The crop ripens about March. *Udid* flour is used as food in a variety of ways, and the stalks of the plant are a good fodder for cattle. Of other pulses *tur* and *mug* are grown in Roha, Mángaon, and Mahád, and gram in Mángaon only.

Sesamum, *tíl*, *Sesamum indicum*, occupying, in 1880-81, 4413 acres, is raised mostly in Mángaon and Mahád, and grows best on fairly flat land. The soil does not require to have brushwood burnt on it and is only ploughed twice after rain has fallen. No manure is used and the seed is sown broadcast from the middle to the end of June. The crop does not require to be weeded and ripens about the beginning of November.

Hemp, *tág*, *Crotolaria juncea*, grown almost entirely in Mángaon, had, in 1880-81, 1497 acres under tillage. It is sown in November after the rice is harvested. The soil is roughly ploughed twice and the seed sown broadcast. The stalks are uprooted in March and steeped in water, until the bark, which contains the fibre, can be stripped by the hand. Hemp is used for making nets and ropes, and is sent in small quantities to Bombay, Sátara, Poona, and Ratnágiri. Hemp torches are made by tying together, in four or five places, about 200 stalks with their fibres, each torch being about three feet long and ten inches round. Hemp matches are also made by Bohorás who cut each stalk into about six pieces and dip the ends into a solution of sulphur.

Betel-leaf, *pán*, is grown to a considerable extent in the plantations between Alibág and Chaul. The soil is well ploughed and dug, ridges are made, and the betel-vine cuttings planted on the ridges. *Tur* sticks are set in the ground for the vines to grow up. They are shaded with palm leaves and manured with fish. If well watered the creeper yields after the first year. During the rains the leaves are largely sent to Bombay.

The Betel-palm, *sopári*, is grown in large numbers, from 50,000 to 60,000, in cocoa-palm plantations along the Alibág coast. After the nuts have dried and fallen to the ground they are buried about two

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inches deep in loosened and levelled soil. When the seedlings are a year old, they are planted out in July and buried about two feet deep. The soil is then enriched by a mixture of salt and *náchni*, sometimes with the addition of cowdung. During the first four months the plant does not require watering. After four months, it is watered either daily or at an interval of one or two days. A well watered betel-palm begins to yield nuts in its fifth or sixth year. But if water is stinted the tree does not begin to bear till it is eight, nine or ten years old. The tree yields twice and sometimes thrice in a year, about 250 nuts being considered an average yearly yield. The price in the local market is about 700 or 800 nuts for 2s. (Rs. 1). The nuts are not inferior to Thána nuts and are sent to Bombay where they are sold at from 6s. to 8s. (Rs. 3-Rs. 4) a *man*.¹

Mango.

The Mango, *ámbar*, *Mangifera indica*, grows wild throughout the district; but grafted mangoes are little grown except in Alibág, Chaul, and Revdanda. The common mangoes are sent green to Bombay for pickling.

Pine Apples.

The Pine-apple, *ananas*, *Ananassa sativa*, grows mostly in Chaul and Revdanda. It does not want manure, and when properly shaded and watered the fruit reaches a large size and is very sweet. Pine-apples are generally sold at from 1d. to 1½d. (8 ps.-1 anna) a piece, and are mostly bought for export to Bombay where they fetch from 6d. to 1s. (4 as.-8 as.) each. From 10,000 to 15,000 are yearly sent from Chaul to Bombay.

Husbandmen.

The chief Kolába husbandmen are Kunbis, Maráthás, Musalmáns, Mhárs, and Bráhmans. Bhandáris, Chavkalshis, and Páchkalshis are gardeners rather than husbandmen. Very few Bráhmans work in the fields with their own hands. They hold land both as proprietors and tenants, and either employ labourers, or sublet the land to tenants who pay them a fixed share of the produce. Near Thal, on the shore about six miles north of Alibág, are several villages chiefly of Bhandáris and Kolis, but in no villages do all the people belong to one caste. Bhandari husbandmen are found entirely on the coast, Maráthás chiefly in inland villages, Musalmáns and Mhárs in the south sub-division of Mahád, and Kunbis over the whole district.

The Kunbi generally lives in a small house with mud and gravel walls, and a thatched gabled roof held up by wooden posts let in at the corners. The rafters are generally bamboos, and the thatch bundles of rice and coarse straw. A rough wooden frame, let into the wall, supports a small door made as often of split bamboos as of wood, and one or two small holes in the wall serve to let in a little air and light and to let out smoke. The inside is generally divided into two compartments, a larger, where the family cook and live in the day time, and a smaller the sleeping and store-room. At the gable ends of the house there is usually a lean-to-shed in which cattle and field tools are kept, and grass and wood stored.

¹ A detailed account of the culture of betel palms is given in the Thána Statistical Account, Bombay Gazetteer, XIII. 298-300.

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Husbandmen.

A Marátha's house is generally better and neater than a Kunbi's, with sun-dried brick walls, tiled roof, a front veranda, and, in the fair season, an outer booth of palm leaf matting with carefully cowdunged floor. Most Bráhmans and Musalmáns live in well-built houses raised on stone plinths. The walls are of masonry or burnt brick and the roofs are tiled. The wood work is strong, and the door and window frames are neatly put together. The village Mhár usually lives in a small shapeless roughly built hut with mud walls and thatched roof. The Kunbi generally owns a pair of bullocks, a cow or buffalo, and a few hens. His field tools are a plough, three harrows one with short wooden teeth, a log for crushing clods, and a flat smoothing board. He has also two or three picks, billhooks, hoes, and sickles, and half a dozen clod-crushing mallets. His household gear is a few copper and brass cups and saucers, and two or three cooking pots. He carries his water and cooks his food in earthen vessels. A few of the better class store enough *náchni* or *harik* to support their families for a few months after harvest and to supply seed, but, as a rule, Kunbis have no store of grain. Except that, in the matter of household goods, they are often better off than Kunbis, these details apply to most Marátha husbandmen. In Mahád and Mángaon, much of which is rocky and barren, the Kunbis are extremely poor. The Kunbi is an orderly and hardworking husbandman, very skilful in damming streams and cutting water-courses for rice fields. Wherever the soil suits and there is water he grows garden crops and uses manure freely. The Marátha is orderly and steady, but in a less degree than the Kunbi, and his style of tillage shows that he has not the same patient endurance of hard work. The Musalmán is a bad cultivator. He has no energy and no perseverance, and many Musalmáns, who are fishers and sailors in the fair season, are less dependent than other husbandmen on the success of their tillage. They use manure freely, but are less careful about ploughing and weeding, and seldom cultivate fields of poor soil. The Mhárs are skilled in cutting the staves used as roof props and in building stone embankments, temples, and causeways. They have not the same inducement to become good cultivators as Kunbis and others who entirely depend on the outturn of their fields. Many Maráthás and some few Kunbis are proprietors with tenants under them, but the bulk are small landholders, many of them also working as field labourers. Nearly all are forced in some way or other to add to the supplies of food drawn from their fields.

The oldest scarcity of which local memory remains was the famine of 1803. The distress caused by want of rain and failure of crops was increased by the influx of starving people from the Deccan. Great numbers are said to have died and children are said to have been sold for food. The price of husked rice rose to about 3½ pounds the rupee (Rs. 400 a *khandi*), and of cleaned rice to two pounds the rupee (Re. 1 a *sher*). But a great fall in prices followed the timely import of Bengal rice into Bombay. To relieve the distress, entire remissions of rent, during periods varying from eight months to two years, were granted, and private doles of food were distributed, state granaries

Bad Seasons.

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were opened, the export of rice forbidden, and payments made for burning or burying the dead.¹

In 1817-18 there was a great scarcity of food approaching to a famine. Rich natives distributed food, and remissions to the extent of from one-sixth to one-tenth were granted. As the scarcity was not attended with loss of life and lasted only a year, no Government relief measures were resorted to.² In 1848 in the old Sankshi division, part of the salt rice crop was damaged by unusually high spring tides. Remissions were granted to the amount of £3775 (Rs. 37,750).³ In 1852 continual heavy rain from the 7th to the 12th of December damaged grain and other produce stacked in the fields.⁴ In 1854 an exceedingly good harvest was the outcome of a most favourable rainfall. But, on the first of November, a terrible hurricane completely destroyed every sort of field produce whether standing or stacked. In the garden lands of Underi and Reydanda the cocoanut and betelnut plantations suffered very severely. Many trees were either blown down, or were so much injured as to be made valueless. Many water-courses were damaged, and the distress among the people was such that remissions of more than £1200 (Rs. 12,000) were granted. In the following year (1855) the rainfall was scanty all over the district, and more than £1000 (Rs. 10,000) of revenue had to be remitted.⁵

In 1871 there was a serious drought particularly in Mahád and Mángaon, the rainfall in Alibág being only forty inches. Private subscriptions were raised in the district and Government gave money advances to poor husbandmen. In July 1875-76 floods on the banks of the Sávitri did much damage in Mahád, and, early in October, in Roha, Mángaon, and Mahád. In July 1876-77 floods did damage in Mahád, and in September and October want of rain destroyed about half the upland crops in Mahád and injured those in Mángaon. In 1878-79 the cold weather crops were much damaged by locusts. As a rule the rainfall is sufficient, sometimes excessive. When the rice crop fails some cold-weather crop can be grown in many places.

¹ Colonel Etheridge's Famines, 117.

² Colonel Etheridge's Famines, 117.

³ Rev. Rec. 34 of 1851, 246.

⁴ Rev. Rec. 19 of 1857, 3088.

⁵ Rev. Rec. 16 of 1859 (Part III.), 1100-1103.

CHAPTER V.

CAPITAL.

THE 1872 census returns showed thirty-eight bankers, eight money-changers, and 2347 merchants and traders. Under Capitalists and Traders the 1878 license-tax assessment papers showed 5927 persons, chiefly Bráhmans, Prabhus, Maráthás, Gujarát Vánis, and Musalmáns. Of these, 2951 had yearly incomes from £10 to £15 (Rs. 100-Rs. 150); 621 from £15 to £25 (Rs. 150-Rs. 250); 1343 from £25 to £35 (Rs. 250-Rs. 350); 210 from £35 to £50 (Rs. 350-Rs. 500); 304 from £50 to £75 (Rs. 500-Rs. 750); 167 from £75 to £100 (Rs. 750-Rs. 1000); 71 from £100 to £125 (Rs. 1000-Rs. 1250); 97 from £125 to £150 (Rs. 1250-Rs. 1500); 60 from £150 to £200 (Rs. 1500-Rs. 2000); 47 from £200 to £300 (Rs. 2000-Rs. 3000); 22 from £300 to £400 (Rs. 3000-Rs. 4000); 16 from £400 to £500 (Rs. 4000-Rs. 5000); 8 from £500 to £750 (Rs. 5000-Rs. 7500); 5 from £750 to £1000 (Rs. 7500-Rs. 10,000); and 5 over £1000 (Rs. 10,000).

The only coins that were struck by Ángria's government were the Alibág-Kolába or old rupee, the Janjira-Kolába or new rupee, and the Alibág copper pice.¹ The old rupee was the first in circulation and bore a Persian inscription. The new rupee had on both sides the Maráthi word *shri* with a small drilled hole.² The Alibág pice, though issued from Ángria's mint, bore the stamp of the king of Sátára. At present (1882) the Imperial currency has almost entirely taken the place of the older coinage.

There are no large banking establishments in the district. Money-lending is generally carried on by village shopkeepers, most of whom are Márwár, Gujarát, and Maráthi Vánis.

In 1854 there was one banking house at Alibág from which exchange bills, or *hundis*, were issued on Bombay, Poona, and Benares. The rates of commission to Bombay from November to May were a quarter per cent, and from June to October half a per cent; to Poona one per cent; and to Benares from two to three per cent. Drafts were seldom given for larger sums than £500 (Rs. 5000); but in emergent cases bills could be obtained for as much as £2500 (Rs. 25,000). The estimated yearly transactions in exchange bills

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Currency.

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¹ In 1842 the Bombay mint assay tables show, that the average weight of the old Alibág rupee was 171.64 grains, its touch 84.75, and the amount of pure metal it contained 145.434 grains. Rs. 88.160 equalled 100 Bombay currency rupees. Eight years later (1850) the average weight was 170.96 grains, its touch 84.42, and the amount of pure metal it contained 144.324 grains. 87.469 old rupees equalled 100 Bombay currency rupees. In both of these years the average weight of the new rupee was 171.36 grains, its touch 78.25, and the amount of pure metal 134.089 grains. 81.266 new rupees equalled Rs. 100 of the Bombay currency. Bom. Gov. Sel. VII. (New Series), 108.

² The new coin was issued because the East India Company forbade petty chieftains coining. As a special case they allowed the Alibág mint to issue a silver coin of inferior value which did not circulate beyond the limits of the state.

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Exchange Bills.

amounted to not more than £1500 (Rs. 15,000). At present (1882) exchange bills are issued for any amount between 10s. and £500 (Rs. 5-Rs. 5000) on Bombay, Ahmedabad, Poona, Satara, and Chiplun and Khed in Ratnágiri. The bills are usually granted payable after short intervals, and sometimes at sight. For short intervals the discount varies from one-half to two per cent, and, if the bill is payable at sight, the interest is somewhat higher. There are about nine bill-brokers in the district, four in Mahád, three in Mángaon, and two in Pen. Of late years post-office money-orders have, to a great extent, taken the place of exchange bills. Insurance is unknown.

Working Classes.

In towns the classes who save are traders, pleaders, high Government servants, and large landowners. Of their savings, it has been roughly estimated that they generally spend about one-eighth in the celebration of domestic events, one-eighth in ornaments and house building, and the remaining six-eighths in buying land or in trade. Instead of money fees pleaders are occasionally paid in land. In the rural parts village moneylenders and shopkeepers alone lay by money. Ágris in Pen who work in salt-pans, and the coast Kolis who are employed in fishing and sea-trading are generally fairly well-off. The Alibág coast Bhandáris were formerly well-to-do; but since the passing of the Excise Regulations of 1879, their condition has declined.¹ Cultivators as a class are not generally in a position to save; with them the possession of capital is the exception and the want of capital the rule.

Investments.

Since the introduction of the Revenue Survey (1854) land has been in great request among almost all classes, but there is little in the market as landholders do not part with their holdings unless they are forced to sell. In consequence of the keen competition among buyers, an acre of ordinary rice land fetches from £10 to £30 (Rs. 100-Rs. 300). At civil court sales, or, on the failure of a husbandman to pay the Government assessment, traders occasionally bid for lands. Some of the Pen capitalists invest from £500 to £1000 (Rs. 5000-Rs. 10,000) in the reclamation of salt marshes. Traders invest part of their savings in trade, but most in money-lending. In towns, where there is the prospect of a fair rent, rich traders sometimes invest money in house-building. Such cases are rare, and the general feeling is that house-building is not a profitable investment. All classes are anxious to own a good house. Bráhmans, Khatris, Gujarát and Márwár Vánis, Shenvis, Mális in Alibág, and Beni-Isráels, Musalmáns, and Ágris in Pen are the chief builders and improvers of houses. A man who makes money generally pulls down the strong, ill-lighted, and thatched building in which his forefathers lived, when the chief object was to avoid the display of wealth, and in its place raises a showy house, two-storied, tiled, airy, and, if he can afford it, decorated outside with carvings and pictures. Show is more sought after than strength, and many of the newer

¹ Before the passing of Act V. of 1878 a Bhandári woman was scarcely ever seen working in the field; now it is a common sight. Mr. C. S. Chitnis, Acting Huzur Deputy Collector.

houses are built of inferior materials. Except seven or eight Roha Musalmáns who have boats of their own, the shipping of the district either belongs to, or is mortgaged to, members of the trading classes. The number of people who buy Government securities is very small. Few investors, except officials, are satisfied with the low rates of interest paid by the Government Savings Bank. At the close of the year 1880-81 (31st March) the amount of the Savings Bank deposits was £985 (Rs. 9850) against £684 (Rs. 6840) in 1877-78.

The leading moneylenders are Gujarát Vánis, Márwár Vánis, and Bráhmans. Next to them come Sonárs, a few Maráthi Vánis, Musalmáns, and Shimpis. A few Prabhus, Mális, Kolis, Kásárs, Shenvis, and Beni-Isráels, and, in the salt villages, Ágris also lend money. Almost all the smaller usurers have some other calling such as shopkeeping or husbandry. The richest moneylender in the district lives in the Alibág sub-division, and is said to be worth about £30,000 (Rs. 3,00,000). In Roha there are five worth from £5000 to £15,000 (Rs. 50,000-Rs. 1,50,000); in Pen there are two worth about £10,000 (Rs. 1,00,000) each, two worth about £7500 (Rs. 75,000) each, three worth about £5000 (Rs. 50,000) each, ten worth from £2500 to £5000 (Rs. 25,000-Rs. 50,000), and thirty worth from £1000 to £2500 (Rs. 10,000-Rs. 25,000); in Mahád there are three worth about £7500 (Rs. 75,000), and five worth about £5000 (Rs. 50,000); in Mángaon there is at Ghodegaon a Gujarát Váni worth £10,000 (Rs. 1,00,000), and, at Morbe, a Sonár worth about £7500 (Rs. 75,000); and five worth about £5000 (Rs. 50,000) in other parts of the sub-division. Besides being large landholders and contractors, these men invest part of their capital in buying cloth, wood, opium, silver, gold, salt, and grain.

There is no regular system of book-keeping. The accounts are written sometimes in Maráthi, sometimes in Gujarátí, and sometimes in Márwári. Some keep a rough daybook, *kacha-kharda*, in which all transactions are at once entered in detail;¹ some keep a proper daybook *rojmel* in which entries are made at intervals of a week or as it suits the account-keeper; some keep the *baithi khátevali* in which the borrower enters in his own hand the sums borrowed with, if necessary, a receipt stamp affixed, the lender entering sums paid from time to time on the opposite side. About one-tenth of the moneylenders write their accounts on loose pieces of paper, and some keep no accounts beyond making entries on the back of the bonds. They are sufficiently protected by bonds and mortgage deeds, or by pawned ornaments.

Lenders deal with all classes of borrowers. None of them confine their dealings either entirely to the rich or entirely to the poor. In large towns landholding moneylenders lend their tenants rice and *náchni* for seed and for food without security. It is not usual to advance grain to other peoples' tenants, and, when advances are made, ornaments are required in pledge. Grain advances are repaid either in money or in kind; if in money with interest at the market rates of the day, if in kind double the quantity of grain advanced

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Investments.

Moneylenders.

¹ Márwár Vánis keep this account-book and deny that they keep it.

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Moneylenders.

for food and half as much again as that lent for seed are required. The village moneylender is almost always a Gujarát or a Márwár Váni who keeps a store of rice, cloth, tobacco, and groceries. The villagers buy from him on credit at high prices and pay at harvest in grain. Frequently in the months after harvest they bring rice to the village shopkeeper and exchange it for stores. In the Pen salt-land villages many Agri landholders and village headmen lend money and grain, and buy or take in pawn the holdings of the poorer husbandmen. Their reputation as creditors is not bad. In *khot* villages about ten per cent of the *khots* lend money and grain. *Khots* are not thought hard in their dealings. They seldom buy land or take land in mortgage. Márwár and local Váni lenders are universally hated. They charge high interest, deceive their debtors by failing to credit them with payments, have underhand dealings with the subordinate officers of the courts, harass their debtors with distress warrants, force their debtors to mortgage their land, and sell their debtors' houses, or imprison them in the civil jail.

Interest.

In 1854, the yearly cash rates of interest varied, to rich borrowers, from seven to nine per cent with pawn, and from twelve to fifteen per cent without pawn; to middle class borrowers with small estates, the rates varied from eighteen to thirty-seven per cent; and to husbandmen and labourers from forty to two hundred per cent. The current (1882) rates, in small dealings when an article is pawned, vary from one per cent to $3\frac{1}{4}$ per cent a month; in petty agricultural advances, both on personal security and with a lien on crops, from $1\frac{1}{2}$ to $3\frac{1}{4}$ per cent a month; in large dealings, with a mortgage on movable property, from a half to one per cent a month, and, with a mortgage on immovable property, from three-quarters in Nágothna to one per cent a month in Mahád; and to labourers, on the personal security of himself and a friend, from one and a half to two per cent a month. The monthly rate of interest, to a rich husbandman or artisan, is from three-eighths to five-eighth per cent; to one in middling circumstances from three-quarters to one and a half per cent; and to one in a poor state from two to six per cent.

In dealings with the poorer husbandmen, especially when grain is advanced, interest is charged in kind and the crops made security, *manoti*, for the payment of the interest. At harvest time the crop is handed to the lender, who, after deducting what is due as interest, pays the borrower for the balance at the market rate of grain in certain specified months. A clear yearly profit of from six to twelve per cent is thought a fair return for capital sunk in land. Traders and shopkeepers among themselves charge interest for the *samvat* year beginning from *Kártik* (November). In other transactions some charge for the calendar year and some from the date mentioned in the bond.

Borrowers.

Middling and small traders carry on their business either partly or entirely on borrowed capital. In Mahád and Mángaon nearly all, and, in the rest of the district, at least half of the husbandmen, who are registered occupants, have to borrow on the security of the growing crop. Except in Mángaon and Mahád, where high assessments are said sometimes to force landholders to borrow, the

husbandman's indebtedness is due to want of thrift and forethought. Once in debt, it is difficult for a husbandman to free himself from his creditor. Field wages are seldom high enough to support landless workers for more than seven months in the year. But there is a fair miscellaneous local demand for labour, and considerable sums are earned by cart traffic along the main lines of road, and, by pack-bullock traffic, in the wilder parts of Mahád and Mángaon. In November and December, when the rice crop is housed, many Maráthás and Mhárs go to Bombay, where they work as labourers till the end of May, and then return to their fields. Many Maráthás and Mhárs in Mahád, and a few in other sub-divisions, support themselves by military service. Besides large remittances sent by men on service, about £9500 (Rs. 95,000) are yearly paid by the state to military pensioners chiefly in Mahád. The poorer classes in Kolába, on the whole, spend larger sums on marriage and other family occasions than the corresponding classes in Ratnágiri, and quite as much as the corresponding classes in the Deccan. They generally have to borrow from £5 to £6 (Rs. 50-Rs. 60) to pay for their daughters' weddings, but they do not, on this account, lower their family expenses, until the debt begins to be collected, and the lender gets the crop or the land into his hands. The season of greatest distress is from May to November. It is generally about this time that moneylenders drive their hardest bargains. Indebtedness is so general that the grain dealer and the moneylender are everywhere a necessity. The borrowers admit the usefulness of the lenders, and, on the whole, are satisfied with their terms. Of the larger landholders or *khots* a considerable number are said to be in debt. The village income is in most cases too small to support the numerous sharers who find it difficult to get what they consider suitable employment.

Borrowers, as a rule, deal with one lender only. When seriously involved and hard-pressed, or when unable to get further advances, they sometimes open an account with a fresh creditor. Some debtors, it is said, owe money to as many as ten lenders, but the lenders seldom combine to take steps against the debtor for their common good. Competition is generally keen. Each lender does his best to secure for himself the largest possible share of the debtor's property, getting decrees against his crop, or seizing it as soon as it is reaped. A debt is hardly ever written off as a bad debt, and outstanding balances are brought down year by year for more than twenty-five years. Agrarian crimes, due to the pressure of creditors, were common before 1875; since 1875 no cases have occurred. The offenders were generally Kunbis and Mhárs, and the victims Márwár Vánis.¹

Land mortgages are common. Many Kunbis, Kolis, and Ágris raise money to meet their marriage and other family expenses by

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Borrowers.

Land Mortgage.

¹ In 1869 in two cases, one in Alibág and the other in Mahád, debtors banded together and robbed some Márwár Vánis of their bonds and account books. In 1871 three Márwár moneylenders were killed in Pen. In 1873 the people of some villages in Alibág stoned some Márwár Vánis to death; and three Mhárs were charged with murdering a Prabhu moneylender. In 1875 a Márwár Váni was robbed of valuable securities in Alibág.

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mortgaging their lands. Creditors often take the mortgaged lands into their possession, and, after paying the Government cess, devote the surplus first to the payment of interest, and then, if anything remains, to the reduction of the original debt. Another mode is to apply the net profit to the payment of interest, the debtor undertaking to pay the Government cess. In some instances the debtor continues to hold the land, pays the assessment and interest, and keeps the surplus. In some cases the mortgagee forecloses the mortgage and has the land entered in his name. But, as a rule, the land remains in the name of the husbandman, and the husbandman and the mortgagee share the crop. When land has been made over to the lender or mortgagee the former holder is generally kept as a tenant. In rice land the common agreement, known as half share or *ardhel*, is that each party takes an equal share, and that the landlord pays the Government assessment. In uplands the ordinary agreement is that the tenant gives one-third of the produce.

Labour Mortgage.

About one-sixteenth of the cultivating and labouring classes are believed to mortgage their labour to moneylenders, obtaining in return from £6 to £8 (Rs. 60-Rs. 80) to spend on marriages or on other family events. If the master binds himself to provide the borrower with food and clothing, the yearly pay of the servant varies from 12s. to £1 10s. (Rs. 6-Rs. 15); and, if the servant has to find his own food, it varies from £1 4s. to £2 10s. (Rs. 12-Rs. 25). At these rates a man would serve from four to eight years for a £10 (Rs. 100) loan. Except in rare cases service is never pledged in advance. While he is working off his debt the bondsman cannot make any private earnings. But the master has no claim on the services of the bondsman's wife or of his children. It is not usual for the master to pay the debtor's incidental expenses at births and on other family occasions, nor, unless he wishes him to live in his house, is it usual for the master to provide the labourer with shelter. These mortgages of labour are personal; they never become hereditary. The debtors generally faithfully fulfil their engagements, and do not leave their masters' service for better-paid employment. There are no hereditary servants.

Craftsmen:

Craftsmen, as a rule, borrow money on easier terms than husbandmen. The number of skilled town craftsmen whose work commands high wages is small. The few that are found, though more prosperous than the other wage-earning classes, are not free from debt. Village craftsmen, shoemakers, carpenters, and blacksmiths, though not soberer or more frugal, are somewhat shrewder, better off, and readier to send their boys to school than most Marátha or Kunbi husbandmen.

Wages.

Till the middle of the present century (1845), carpenters, bricklayers, and masons were paid from 6d. to 9d. (4-6 *as.*) a day. From 1845 to 1860 their wages ranged from 9d. to 1s. (6-8 *as.*), and from 1860 to 1876 from 1s. to 1s. 9d. (8-14 *as.*). In 1881 the daily wages of a carpenter varied from 1s. to 2s. (8 *as.*-Re. 1), of a mason from 10½d. to 1s. 6d. (7-12 *as.*), and of a bricklayer from 6d. to 9d. (4-6 *as.*). The high price of skilled labour is due, partly to the uncertainty of their work, and partly to the limited

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Wages.

supply of skilled labour. Up to 1850 labourers were paid from $2\frac{1}{2}d.$ to $3d.$ ($1\frac{1}{2}$ - 2 *as.*) a day, between 1850 and 1865 from $3d.$ to $4\frac{1}{2}d.$ (2 - 3 *as.*), and between 1865 and 1876 from $4\frac{1}{2}d.$ to $6d.$ (3 - 4 *as.*). Up to 1850, the daily wage of a female labourer was $2\frac{1}{2}d.$ (*as.* $1\frac{1}{2}$), from 1851 to 1866 $3d.$ (*as.* 2), and from 1867 to 1876 $4\frac{1}{2}d.$ (*as.* 3). In 1881 a male labourer earned from $3\frac{3}{4}d.$ to $4\frac{1}{2}d.$ ($2\frac{1}{2}$ - 3 *as.*), and a female labourer from $2\frac{1}{4}d.$ to $3\frac{3}{4}d.$ ($1\frac{1}{2}$ - $2\frac{1}{2}$ *as.*). Since 1850 children's daily wages have risen from $1\frac{1}{2}d.$ to $2\frac{1}{4}d.$ (1 *anna*- $1\frac{1}{2}$ *as.*). This rise in wages has, to some extent, been due to the increased cost of the ordinary food grains. Except in very few cases, wages are paid in cash daily, when the work lasts for only a week or two, and half-weekly or weekly when the engagement is for a longer period. Unskilled labourers work from about sunrise to sunset with two hours' rest for their midday meal. Women are generally engaged on field work, but, if higher rates offer, they turn their hands to other branches of labour.

In spite of the great rise in wages the condition of the rural labourers is said to show few signs of improvement. This is partly due to the increased cost of living, but more to their love of drink, and to the thoughtlessness with which they run into debt. In large towns, where labourers are better off, they spend their surplus earnings first on liquor, then on clothes, and lastly on ornaments and better food. Before, during, and after the rains is the busy season, when all landholders want help to prepare, weed, and reap their rice fields. At other times labourers are employed in house-building, road-work, cutting grass and fuel, and carrying burdens.

During the 1803-04 famine the price of husked rice was $3\frac{1}{2}$ pounds the rupee, and of cleaned rice two pounds the rupee. For such years as they are available before 1849-50, the price returns show, cheap grain, the rupee price of the first sort of rice, the food of the upper classes, varying from $110\frac{1}{2}$ pounds in 1841-42 to $39\frac{1}{2}$ pounds in 1824-25, a year of much scarcity in most parts of the Presidency, and averaging $77\frac{1}{2}$ pounds. During the same time the rupee price of *náchni*, Eleusine coracana, varied from eighty-six pounds in 1828-29 to thirty-two pounds in 1824 and averaged $60\frac{1}{2}$ pounds. The following statement gives the available details:

Prices.

Kolába Food Prices, 1817-1849. (Pounds the Rupee).

ARTICLE.	1817-18.	1818-19.	1819-20.	1822-23.	1824-25.	1826-27.	1827-28.	1828-29.	1834-35.	1836-37.	1841-42.	1845-46.	1846-47.	1847-48.	1849-50.
<i>Náchni</i>	62½	64	48½	53	32	46½	69	86	65½	55	83½	52½	61½	66	60
Rice (first sort)	83½	81	57½	66½	39½	58	86	108½	85	75½	110½	65½	79	85	77½
„ (second sort) ... ..	...	...	...	...	...	...	...	...	...	...	...	70	85	92	83

The thirty-two years ending 1881-82 may be divided into five periods. The first period of seven years (1850-1856) was a time of cheap grain, the rupee price of *náchni* varying from ninety-two pounds in 1851-52 to $62\frac{1}{2}$ pounds in 1856-57 and averaging $76\frac{1}{2}$; while the rupee price of the better sort of rice varied from 116 pounds

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Prices.

in 1852-53 to 83½ pounds in 1856-57 and averaged 102½ pounds. The next six years (1857-1862) was a time of moderate prices, the rupee price of *náchni* varying from 55½ pounds in 1857-58 to 42½ in 1859-60 and averaging 50½; and the rupee price of the better sort of rice varying from seventy-five pounds in 1857-58 to fifty-five pounds in 1859-60 and averaging 63½ pounds. The next five years (1863-1867) was a time of high prices owing to the American war, the rupee price of *náchni* varying from thirty-six pounds in 1867-68 to 28½ pounds in 1863-64 and averaging 32½ pounds; and the rupee price of the better sort of rice varying from 57½ pounds in 1867-68 to 41½ pounds in 1864-65 and averaging 46½ pounds. During the fourth period of eight years (1868-1875) prices were again moderate, the rupee price of *náchni* varying from fifty-one pounds in 1873-74 to 39½ pounds in 1870-71 and averaging forty-four pounds; and the rupee price of the better sort of rice varying from 61½ pounds in 1873-74 to 48½ pounds in 1869-70 and averaging 54½ pounds. During the fifth period of six years (1876-1881) grain has again been dear, the rupee price of *náchni* varying from 53½ pounds in 1881-82 to twenty-seven pounds in 1877-78 and averaging 36½ pounds; and the rupee price of the better sort of rice varying from 63½ pounds in 1881-82 to thirty-five pounds in 1877-78 and averaging 46½ pounds. The following statement gives the details:

Kolaba Food Prices, 1850-1881. (Pounds the Rupee).

ARTICLE.	FIRST PERIOD.							SECOND PERIOD.				THIRD PERIOD.			
	1850-51.	1851-52.	1852-53.	1853-54.	1854-55.	1855-56.	1856-57.	1857-58.	1858-59.	1859-60.	1860-61.	1861-62.	1862-63.	1863-64.	1864-65.
<i>Náchni</i>	75½	92	90	71½	79	63½	62½	55½	55	42½	54½	51½	47	29½	31
Rice (first sort)...	97½	115	116	112	107	85	83½	75	61½	55	60	62½	63½	42½	41½
„ (second sort)	98½	125½	128	...	115	92	86	79	68	...	68	...	...	...	...

ARTICLE.	FOURTH PERIOD.							FIFTH PERIOD.						
	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
<i>Náchni</i>	45½	40	39½	40	42½	51	50½	44½	31	27	31	51½	50½	53½
Rice (first sort)...	53½	46½	50	49	57½	61½	57½	56	42½	35	45½	41	53½	62½
„ (second sort)	...	...	57½	55	61½	65	60	57½	45½	39	43	43½	55	71

Weights.

There are two sorts of weights, one for gold and silver and drugs, the other for brass, iron, copper, lead, sugar, molasses, tobacco, tamarind pods, cocoanuts, clarified butter, vegetables, and oil. The following are the measures for gold, silver, and drugs. Four *uāids*¹ one *gunj*;² two *gunjs* one *vāl*, four *vāls* one *mása*, twelve *māsas*

¹ *Uāid* is the pea of the *Phaseolus mungo*.

² The small red and black seed of the *Abrus precatorius*.

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Capital.

Weights.

Measures.

one *tola*,¹ and twenty-four *tolás* one *sher*.² The goldsmith's *sher* weighs 4320 grains Troy. There are six *tola* weights of one-fourth, one-half, one, five, ten, and twelve *tolas*, all made of brass and either cubic or cylindric in form. The *mása* weights are flat round pieces of lead. In the case of drugs, if the weight is over eleven *gunjs*, two-anna, four-anna, and eight-anna pieces and rupees are used. Liquid medicines are also weighed according to this scale. The table of measures for other metals, and for sugar, fruit, tobacco, butter, and oil, is two *navtáki*s one *pávsher*, two *pávshers* one *adsher*, two *adshers* one *sher*, forty *shers* one *man*, and twenty *mans* one *khandi*. There are ten *shers*, twenty *shers*, one *man*, and five *man* iron weights of a truncated conical shape with a ring fastened to the top. The five *sher* weight is either a solid lead cylinder about an inch deep or a lead hemisphere covered with copper and furnished with an iron ring. The *pávsher*, *adsher*, *sher*, and two *sher* weights are round pieces of lead either plain or covered with copper. The *sher* weighs twenty-eight Imperial rupees or 183·717 drams Avoirdupois. There is no trade in cotton or in precious stones.

Rice, grain, salt, safflower seed, sesamum seed, and dried fish are sold by capacity measures according to the following scale: Two *tipris* one *nithva*, four *nithvás* one *adholi*, two *adholis* one *páyli*, and six *páyli*s one *phara*. The *phara* is a wooden box clamped with iron and with wooden side handles. Across the top, on a level with the sides, runs a wooden bar plated with iron. When the box is filled, the surplus grain is brushed off by passing a wooden roller over the mouth of the box. The *páyli*, *adholi*, and *sher* measures are round pieces of wood, the lower part cylindrical, on which rests a hemisphere with the top sliced off. The *nithva* and *pávsher* are cylindrical wooden measures larger at the bottom than at the top, with a raised ridge half way down. The measures used in selling liquor are a sixth *sher*, a quarter *sher*, a half *sher*, and a *sher*. These are cylinder-shaped tinned copper-vessels. The oil measures are half a *sher*, one, five, ten, twenty, and forty *shers*. They are made of copper and have handles; the body increases in size from the bottom to the top which is without a rim.

The table of length is twenty-four *tasus* equal one *gaj* of twenty-seven inches. There is also a *vár* measure of three feet. The *gaj* and *vár* are cylindrical iron bars, with marks scored in the surface that divide the *vár* into four and the *gaj* into eight equal parts. Woollen, cotton, and linen cloth is sold by the *vár*, and in Revdanda silk, and gold silver and silk trimming are sold by the *gaj*. Besides by the *gaj* the Revdanda silk weavers sometimes measure their silks by the ounce of two and a half rupees weight. Cotton waistcloths and women's robes, brought from the Deccan, are sold by the *hátth* measured by the trader from the elbow to the tip of his middle finger. Handkerchiefs and stockings are sold by the dozen. No articles are sold by the score or by the hundred. The cubic

¹ Except in Mahád where it is somewhat heavier, the *tola* is equal to an Imperial rupee. In Mahád, instead of twelve, 11½ *másas* equal one rupee.

² The *sher* weight is seldom used.

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Capital.

Measures.

contents of building timber are not measured either in sales by the forest department or in private sales. Unless the rafter is unusually long or short the circumference is measured in *háths* of about $19\frac{1}{4}$ inches. Firewood is sold by the headload, the bullock-load, or the cartload, estimated at about one *man*, three *mans*, and two *khandis* respectively, or by the *man* and *khandi*. The *khandi* used by the forest department weighs twenty-eight Bombay *mans* or 784 Surat *shers* of forty *tolás* each, or nearly the same number of English pounds. In private sales the ordinary *khandi* of twenty Bombay *mans* or 560 Surat forty-*tola shers* is in use.

Land is measured by the acre and the *gunta*, or one-fortieth of the acre. The old table of land measures was one *biga* of thirty-two *guntás* equals twenty *pánds*, one *pánd* equals twenty square *káthís*, one *káthi* equals $5\frac{5}{8}$ *háths*, and one *háth* equals $19\frac{1}{4}$ inches. As moneylenders insist on entering survey measures in all deeds of sale or mortgage, the old *biga* and *káthi* measures are likely to die out, except in a few villages, where, for special reasons at the time of the survey, the land was divided into *bigás* of thirty-two *guntás* each.

Bricks are sold by the thousand and roughly hewn stones by the hundred and no excess is allowed. Dressed stones are sold according to the size of the stone and the style of the work. Sand and gravel are sold by the *phara* of six *páyils*. Large rough stones and road metal are sold by the heap or *barás* ten feet long by ten feet broad and one foot high. Masonry is not paid by measurement. The workmen are either paid by the day or a contractor is paid for the whole work.

CHAPTER VI.

TRADE.

THE fame of Chaul as a centre of trade from the earliest historical times till the end of the sixteenth century shows that, when the political state of the country was favourable, the whole traffic across the Sahyádris from the Pár pass in the south to the Tal pass in the north centred at Chaul. In Mr. Nairne's opinion the largest share of the traffic came to Chaul through the Bor pass.¹

In 1826 three lines of communication passed from Poona to Kolába. A road sixty-three miles long, of which twelve miles were within Kolába limits, left Poona by the Sáve pass, crossed the Bor state, and entered Kolába at Unhere. From Unhere the road passed through Rahubgaon and Chikni and reached Nágothna. The Poona-Ratnágiri road, 163 miles long, of which thirty-eight were within Kolába limits, entered the district by the Sevtya pass. After crossing the Ráygad-Kál to Duevár, the road passed through Bírvádí, Kharolí, Matvan, Kangulu, and Divi, and crossed the Sávitri to Poládpur. From Poládpur the road crossed the Sátváki river about twenty-two times, and left the district by the Gogra pass about ten miles south of Poládpur. From Poona to Ghodegaon there were two lines, one of sixty-five miles, of which eighteen were within Kolába limits, entered the district by the Kumbha pass. After crossing the Nizámpur-Kál the road passed through Tarmari and Kadápa. It then crossed the Nizámpur-Kál to Sirsád and Borvádí, and, before reaching Ghodegaon, passed through Harondi, Karmbeli, Támána, Phulasgaon, Hatkeli, Talegaon, Kuronda, and Vadgaon. The other line of fifty-six miles from Poona to Ghodegaon was across the Devsthali pass. After leaving this pass the road passed through Umardi and Siroli; and from Siroli there was a good road to Ghodegaon. Besides these lines of communication there were from Dásgaon on the Sávitri three roads, one to Nágothna in the north, a second to the top of the Sevtya pass in the north-east, and a third to Khéd in the south. The Dásgaon-Nágothna road, thirty-eight miles long, ran much along the present Nágothna-Mahábaleshvar road. The road to the top of the Sevtya pass, twenty three miles long, crossed the Gandhári to Mahád; it then passed through Chámabhárhind, and crossed the Sávitri to Kondivta and Rájávádí; it again crossed the Sávitri and passed through Akla, Bhorava and Kharolí, and, after crossing the Ráygad-Kál,

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Trade.

Roads.

1826.

¹ The probable route was from the Bor pass to Panvel; from Panvel by water to Nágothna; from Nágothna across the hills to Roha; and from Roha down the Kundalika river. Ind. Ant. III. 101.

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Trade.

Roads.

1826.

reached Birvadi. It then passed through Kalij, Ámbshet, Padvi, Váki, and Kumbha-Sivtar. The Dásgaon-Khed road, twenty-seven miles long, crossed the Sávitri, passed through Kosimbi and Tudil, and left the district about threemiles south of Tudil. The Pen-Panvel road, twenty-one miles long, completes the list of roads mentioned by Clunes. After leaving Pen this road crossed the Bhogávati by a stone bridge of fourteen arches, nine feet wide without a parapet. It then passed through Tarankhop and Irvadi, and then through bush-covered hills to Balauli, and left the district at Kharoshi.¹

1840.

In 1840 three lines of communication passed from Pen to Alibág in the Ángria's territory. One of forty-five miles, through Nágothna, Sámbrí, and Poynád to Alibág was the only route by which land communication for cattle and passengers upon any large scale was kept up with the Kolába state. The second of thirty-two miles, through Kásu, Sámbrí and Poynád, was not much frequented. The third of twenty-four miles was through Dharamtar and Poynád. Owing to the difficulty of crossing the creek at Dharamtar, foot passengers seldom came by this road during the rains, and, at other times, the only safe mode of bringing animals along it was by dragging them upon their sides over the mud.² The one advantage of the Dharamtar route was that it gave the readiest access to Revas and Underi in the north and Chaul and Revdanda in the south.

1881.

In 1881 there were twelve roads of the total length of 187 miles. Of the twelve roads, three with a length of fort-eighty miles were bridged, and nine with a length of 139 miles were fair-weather roads. The main trunk road till lately started from Nágothna on the Ámba, at the extreme limit up to which it is navigable for small craft at high water. In 1864, a road thirteen miles long was begun from Nágothna to a point $1\frac{1}{2}$ miles east of Dharamtar. Besides several culverts and much earth-work, two bridges were built at a total cost of £15,151 (Rs. 1,51,510). From want of funds the road remained unfinished till 1881, when the work was pushed on and the road between Dharamtar and Nágothna was finished. From Nágothna it passes fifty-six miles through Kolád, Mángaon, Mahád, and Poládpur to the foot of Mahábaleshvar. Between Nágothna and Mángaon the road is crossed by about seven streams, of which the beds of three are paved, and one, the Nizámpur-Kál near Mángaon, is bridged. In the rains the road is not fit for carts; all burdens are carried on men's heads or on horseback. The Ámba which is not fordable till November is crossed at Pátansai and the Kundalika at Kolád by ferry-boats. After leaving Mángaon, at intervals of a hundred yards, the road is crossed by channels one or two feet deep lined with rough stones. These channels carry off the water in the rains, but they are dry during

¹ Clunes' Itinerary, 38-41, and 78-79.

² Mr. Davies' Letter, 28th November 1840, in Government Political Record 1107. To give greater facilities by the Dharamtar route, Mr. Davies recommended that a road and a causeway should be made from the water's edge on the Pen side of Dharamtar to the village of Vadkhali.

Chapter VI.

Trade.

Roads.

1881.

the fair season. Three miles south of Mángaon the road passes over the Talegaon and Dásgaon range of hills, and, at Mahád, crosses the Gandhári which is not fordable for carts from an hour before to an hour after high-water. After leaving Mahád the road crosses the Sávitri which is fordable in the fair season, and is crossed by a flying bridge during the rains. After passing through Poládpur, the road leaves the district at Kineshvar. Along its whole length the road is met by many cross lines. From Kolád on the main line, about ten miles south of Nágothna, a road runs west to Roha on the Kundalika. During the fair season there is much rice traffic along this road, Roha being the chief rice centre in this part of the country. A rough local-fund road runs seven miles, from Nizámpur to a point about a mile to the north of Mángaon on the main line. This cross line, for the first part of its course, is level; it then climbs a low forest-clad hill round the edge of which it winds. The road overhangs a deep brook, the sides of which are covered with dense undergrowth, and then falls sharply to the Nizámpur-Kál which it crosses. From Lonere, on the main line five miles south of Mángaon, a gravelled and partially bridged road runs two miles west to Ghodegaon. This is an important cross line of traffic in the fair season. Two cross lines meet the main line at Mahád, one of four miles to Náteh in the north, and the other of twelve miles to Vinhere in the south. Beyond the Sávitri and about two miles east of Mahád the main line is met by a road nine miles to the foot of the Varandha pass in the east, and by another of $16\frac{1}{2}$ miles from Mahápral along the south bank of the Sávitri in the west.¹ The Varandha pass road, which was built in 1867, is metalled and has two large bridges besides culverts. During the fair season, all these cross lines have much traffic, chiefly in dried fish, grain, chillies, and coconuts.

Besides the main trunk road and its branches, there is a fifteen mile road from Revas to Alibág, which, till lately, was the only route during the rains for Alibág passengers to Bombay. From Dharamtar east to Khopivli at the foot of the Bor pass, there is a first-class road of twenty-five miles. During the fair season large numbers of carts pass along the road, bringing onions, oil, potatoes, molasses, oilcake, chillies, wheat, gram, *bājri* and *tur*, and taking rice and salt back to the Deccan. Between Alibág and Dharamtar there have long been roads from Alibág to Khandála, at the west foot of the Kárli pass, and from Vágholi at the east foot of the pass to Dharamtar. In 1880-81, at a local fund cost of £2637 (Rs. 26,370), a new line was opened over the Kárli pass, thus completing the Alibág-Dharamtar road and opening a through traffic from Khopivli to Alibág. The Alibág-Dharamtar line of thirteen miles, being two miles shorter than the Alibág-Revas road, is preferred to it by passengers from Alibág to Bombay. In 1880-81, from Indápur on the Nágothna-Mahábaleshvar road to

¹ As this road places the Deccan by the Varandha pass, and the Southern Marátha Country by the FitzGerald pass, in connection with a harbour which is accessible at all times of the tide, it is named the Mahápral, Varandha, and FitzGerald pass road.

Chapter VI.

Trade.

Passes.

Tale on the west, and from Tale to Máláti on the Mándád creek, fair-weather roads were made, opening a passage for the Mángaon produce to the sea.

Of passes and footpaths across the Sahyádris, beginning from the south, there are, the PÁR pass, near Kineshvar, about fifteen miles south-east of Mahád. This is a mere footpath, leading to Mahábaleshvar, though formerly (1826) it was much frequented by Vanjáris bringing grain and salt to Sátára from the Konkan. It is still fit for men and cattle, but is not much used on account of the opening of the FitzGerald pass. Half a mile to the north of the Pár pass near Kapdekhurd is the FITZGERALD pass, forming a part of the road that runs to Sátára. The FitzGerald pass road, which is twenty miles long, has much traffic; rice, cocoanuts, betelnuts, salt, dried fish, date, coir, English cloth, and groceries of all kinds, valued at £6000 (Rs. 60,000) a year, pass from Mahád to Vái and Neher in Sátára, and wheat, gram, *bājri*, *juvári*, *math*, chillies, turmeric, coriander-seed, onions, garlic, groundnuts, betel-leaves, oil, oilcake, tobacco, molasses, blankets, and native cloth, valued at £4500 (Rs. 45,000) a year, come from Vái and Neher in Sátára to Mahád. There is a toll on the pass road at Kapde-Budrukh, which yearly yields from £160 to £190 (Rs. 1600-Rs. 1900). The DHAVLA and KÁMTHA passes, about 5½ miles north of the FitzGerald pass and leading through the Bor state to Vái, are fit for foot travellers, but are not much used. Five miles north of the Kámtha pass near the village of Varandha is the VARANDHA pass, which forms part of the road through Hirdoshi and Bor to Poona. The pass road, which was constructed about 1867 by the Sátára public works department, is thirteen miles long and has much traffic, cocoanuts, dates, salt, dried fish, rice, and betelnuts, valued at £15,400 (Rs. 1,54,000) a year, going from Mahád to Bor, Phaltan, and Poona, and wheat, gram, *bājri*, *juvári*, *math*, onions, garlic, potatoes, groundnuts, chillies, turmeric, coriander, oil, oilcakes, tobacco, and native cloth, valued at £7000 (Rs. 70,000) a year, coming to Mahád. A quarter of a mile north of the Varandha pass is the UMBARDA pass near Mázeri, which, leading along Umbarda and Hirdoshi to Bor, is fit for men and unladen cattle, but is less frequented. Four miles north of Umbarda is the GOPYA pass, near Shivtar, from which the route leads through Gonde to Poona. Though fit for men, and with difficulty for laden cattle, it is scarcely used, being too near the Varandha pass. One mile north of the Gopya pass is the ÁMBENAL pass, near Ámbe-Shivtar, and leading to Poona. It is fit for men, but has almost no traffic. One mile north of the Ámbenal pass is the MADHYA pass, near the village of Váki-Budrukh, in the petty division of Bírvádí and leading to Poona. In 1826 it was accessible to cattle though bad and tedious. It is now fit for laden cattle, and is chiefly used by the people of the hilly tracts of western Poona carrying dried fish and salt. Half a mile north of the Madhya is the SHEVTYA pass, leading along Pangari and Torna in the Bor state to Poona. In 1826 it was difficult for cattle or led horses. At present it is fit for men and for unladen cattle, but it is very little used. Six miles north of the Shevtya pass is the KÁVÁLYA pass, near the

village of Kávale; in the petty division of Náteh in Mahád. In 1826 it was a bad road for cattle, but was sometimes used by Vanjáris. At present (1882) it forms part of the road that runs through Gholdabsara and Ambigad to Poona. It is barely fit for laden cattle, and is very little used except by foot passengers. Eight miles north of the Kávála is the KUMBHA pass, running through the village of Mashidvádi. In 1826 this pass was $7\frac{1}{2}$ miles long and was a succession of rises and falls. It was reported to be the best pass in this part of the range, perfectly suitable for cattle of all kinds but not for carts. At present (1882) it is a footpath fit only for men without loads the ascent being steep and very difficult. Four miles north of the Kumbha pass is the LINGA pass, lying near the village of Jite and fit for men and laden cattle. Two miles north of the Linga is the NISNI pass, which runs through the limits of Umbardi. It is merely a footpath, has a difficult and steep ascent, and is fit only for men with light burdens on their heads. Six miles north of the Nisni are the TAMHÁNA, DEVASTHALI, and THIBA passes, within the limits of Vile, fourteen miles north-east of Mángaon. These are merely footpaths and have a difficult and steep ascent, the Tamhána and the Devasthali passes being unfit for cattle, and the Thiba pass being fit only for men without loads. Four miles north of the Tamhána pass is the PIMPRI pass, which, running through the limits of Pátnus near Nizámpur, is fit for men and laden cattle, and is much used.

Besides the Sahyádrí passes or *gháts*, there are within the district eleven chief gorges or *khinds* through the smaller ranges of hills. Of these eleven gorges, two are in Alibág, five in Pen, two in Roha, and two in Mahád. On the lately (1880) finished Alibág-Dharamtar road, about five miles north-east of Alibág in the Ságargad range, is the KÁRLI pass two miles long, fit for cart traffic all the year round. About four miles south of the Kárlí pass is the PIR pass, with one mile of bad fair-weather road used by carts with difficulty. On the Dharamtar-Khopivli road there are three passes, the KHACHAR about three miles west of Pen, the GÁGODE about six miles east of Pen, and the DAHIVÁLI at the extreme limit of the district, all fit for cart traffic; about three miles north-east of Pen is the GOVIRLE, fit for cart traffic. About six miles to the south of Nágothna, on the Nágothua-Mahábaleshvar road, is the SUKELI, fit for carts. About half a mile from the Roha creek, on the direct footpath between Alibág and Roha, is the CHÁVRE pass fit for bullocks only. About four miles north of Roha is the BHISE, which is so steep on both sides that carts cannot cross it. On the Nágothua-Mahábaleshvar road, immediately north of Dásgaon, is the DÁSGAON pass fit for carts; and on the road which runs north from Mahád to Náteh, about a mile north of Mahád, is the CHÁMBHÁR pass also fit for carts.

There are eight toll-bars in the district, one at Mándva on the Alibág-Revas road, two at Kárlí-Khind and Kamarli on the Alibág-Khopivli road, and five at Nágothna, Varasgaon, Pachpale, Chámbhár-Khind, and Kineshvar on the Mahábaleshvar road. All are yearly sold by auction to contractors. The amount realised in

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Passes.

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Trade.

Bridges.

1881-82 was £1581 (Rs. 15,810), of which £1479 (Rs. 14,790) were on Provincial and £102 (Rs. 1020) were on Local Fund roads.

The largest bridge, with six fifty-feet spans, is one across the Nizámpur-Kálat Mángaon. Besides the two recently finished (1881) masonry bridges on the Dharamtar-Nágothna road, one with twelve spans and the other with four spans of twenty-five feet each, there is at Nágothna a masonry bridge, built in 1580 at a cost of £30,000 (Rs. 3,00,000) by Kázi Alá-ud-din of Chaul, to facilitate the march of troops from Ahmadnagar to Chaul. In 1820 the bridge was described as 480 feet long, 9½ feet broad inside the parapet and fourteen feet outside the parapet, and nineteen feet high. The span of the main arch was 22½ feet and the bridge required much repair.¹ The bridge is at present (1882) much used by foot travellers, the approaches not admitting of the passage of carts. The masonry work is much exposed, and the bridge is about to be repaired. On the Dharamtar-Khopivli road there are three bridges, one across the river near Pen on masonry piers with brick and lime arches and five forty-feet spans; a second of masonry with four twenty-five feet spans on the Gorna river; and a third of masonry across the Káli of three twenty-five feet spans. On the Mahád and Varandha pass road there are two masonry bridges, one over the Sávitri with seven forty-feet spans, built in 1867, and a second over the Bhavira with five twenty-two feet spans. On the Alibág-Revas road there are two bridges on masonry piers with brick and lime arches, one with five twenty-five feet spans and a second with six twenty-five feet spans.

Piers.

There are wooden piers for disembarking passengers at Dharamtar and at Revas on the Ámba. The Dharamtar pier was constructed in 1868 at a total cost of £1658 (Rs. 16,580) chiefly from income-tax balances.² During the last ten years the Local Funds have contributed about £1219 (Rs. 12,190) towards its repairs. The Revas pier was also constructed from income-tax balances at an estimated cost of £11,892 (Rs. 1,18,920). It was begun in 1864 and finished in 1869. During the last ten years the Local Funds have contributed about £1314 (Rs. 13,140) towards its repairs.

Steam
Fermes.

The Harbour Steam Ferry plies daily between the Carnac Wharf in Bombay and Revas and Dharamtar. The steam-ferry boats, which vary from 100 to 200 tons, start every noon from Carnac Wharf, reaching Revas at 1 p.m. and Dharamtar at 2-30 p.m. The same boat returns to Bombay, leaving Dharamtar at 3 p.m., Revas at 4 p.m., and reaching the Carnac Wharf at 5-30 p.m. The average daily number of passengers varies from 150 to 200, to and from Bombay, Revas, and Dharamtar.³

¹ Bom. Rev. Rec. 16 of 1821, 341-342; and Nairne's Konkan, 38.

² This total was made up of Rs. 12,000 from income-tax balances, Rs. 2000 from the Port Trust, Rs. 2000 from the Coast and River Steam Navigation Company, and Rs. 530 from the Local Funds.

³ The fares are from Bombay to Revas, first class 4s. (Rs. 2), second class 1s. 6d. (12 as.), and third class 9d. (6 as.); and to Dharamtar, first class 6s. (Rs. 3), second class 2s. (Rs. 1), and third class 1s. (8 as.). Horses and carriages are charged 6s. (Rs. 3) to Revas and 8s. (Rs. 4) to Dharamtar.

There are thirty-one ferries in the district, four across the Ámba, four across the Kundalika, five across the Sávitri, four across the Ráygad-Kál, and the remaining fourteen across smaller rivers and creeks. Of the thirty-one ferries, sixteen work throughout the year and the remaining fifteen during the rainy season only. The most important ferries are those between Roha and Revdanda on the Kundalika, and between Dharamtar and Nágothna on the Ámba.¹ Except those between Alibág and Sákhar of $\frac{1}{2}$ mile across the Sákhar creek, between Dharamtar and Váve of $\frac{1}{2}$ mile across the Ámba, and between Sáláv and Revdanda of $\frac{1}{2}$ mile across the mouth of the Kundalika river, the ferries are served by small boats varying in burden from $\frac{1}{2}$ to $1\frac{1}{2}$ tons (1-5 *khundis*). Except that between Revas and Dharamtar, which is a first class ferry, the ferries of the district belong to the fourth class.

The number of crew in each boat varies from one to three. The boats carry passengers and personal baggage, but little merchandise. The ferry rates are 9*d.* (6 *as.*) for four-wheeled carriages; 6*d.* (4 *as.*) for palanquins; 4½*d.* (3 *as.*) for two-wheeled carriages and loaded carts; 3*d.* (2 *as.*) for empty carts, camels, and litters; 1½*d.* (1 *anna*) for loaded ponies, horned cattle, mules, and loaded or unloaded horses; ¾*d.* (½ *anna*) for unloaded ponies, loaded or unloaded mules, foals, and asses; ¾*d.* (½ *anna*) for passengers and headloads; and ½*d.* (1 *pie*) for sheep, goats, pig, and dogs.

Besides a Collector's bungalow at Nágothna, and four travellers' bungalows for Europeans, one each at Nágothna, Indápur, Dásgaon, and Poládpur, there are in all forty-three rest-houses or *dharmshálas*, for the accommodation of native travellers. Of these, sixteen, one each at Ranjan-Khardavli, Mándva, Sákhar, and Sámabri, two each at Revdanda, Alibág, Poynád, and the Revas pier, and four at the Dharamtar pier, are in Añbág; nine, one each at Vási, Pen, Kamarli, Siravli, Vadkhal opposite Dharamtar pier, Váve, Nágothna, Bense, and Kásu, are in Pen; three, one at Roha and two at Kolád, are in Roha; five, one at Indápur and two each at Mángaon and Páli, are in Mángaon; and ten, one each at Mahád, Shedáv, Kondivti, Poládpur, Kineshvar, Varandha, and Gote-Budruk, and three at Dásgaon, are in Mahád. There are also small bungalows built by the engineering department as store-houses, which are sometimes used by travellers.

Kolába forms part of the Koukan postal division. It contains fourteen post offices, of which one at Alibág is a disbursing office, and the remaining thirteen at Bírvádí, Dharamtar, Ghodegaon, Kihin, Mahád, Mángaon, Nágothna, Náteh, Nizámpur, Pen, Revdanda, Roha, and Tale are sub-offices. The postmaster of the disbursing office draws a yearly salary of £84 (Rs. 840). The sub-postmasters in charge of offices, except Bírvádí Náteh and Nizámpur, receive a yearly pay varying from £12 to £36 (Rs. 120-Rs. 360). The

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Trade.

Ferries.

Rest Houses.

Post Offices.

¹ The Kundalika and Ámba ferries were abolished in 1881 (Gov. Res. 1442, 6th May 1881), as it was doubtful whether the passage up the Ámba and the Kundalika rivers was technically a 'ferry,' and as it seemed likely that passengers would not suffer by leaving the supply of boats to open competition.

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Post Offices.

Birvádi Náteh and Nizámpur sub-offices are in charge of village schoolmasters, each receiving a special yearly remuneration of £4 16s. (Rs. 48). For delivering letters at important stations there are seven postmen, whose yearly salaries amount to £67 4s. (Rs. 672). In villages letters are delivered by village postmen numbering twenty-three in all. Of these sixteen, with yearly salaries varying from £10 16s. to £12 (Rs. 108-Rs. 120), are paid from the Imperial postal establishment; while the remaining seven, of whom there are two grades one receiving a yearly salary of £10 16s. (Rs. 108) and the other of £12 (Rs. 120), are paid from provincial funds.

Trade Centres.

The chief local trade centres are Pen, Nágothna, Revdanda, Roha, Ghodegaon, and Mahád.

Pen.

Pen has about 100 traders, mostly Konkanasth Bráhmans, Márwár and Gujarát Vánis, and some Prabhus, with capitals varying from £100 to £1000 (Rs. 1000-Rs. 10,000). They are nearly all independent traders, but none of them have any specially high social position. The chief articles of export are salt, rice, dry-fish, timber, and firewood. The dealer either buys salt from the Ágris, or makes it in his salt pans; the rice and grain are bought in the villages or taken as rent from tenants. The salt, timber, and fish go to the Deccan, the firewood to Bombay, and the rice to Gujarát. During the 1876-77 famine, grain was sent in large quantities from Pen to the Deccan. Both by land and by sea the export trade is almost wholly in the hands of carriers, who are distinct from the merchants. The carriers are chiefly shipowners from Ratnágiri, and cart and pack-bullock drivers from above the Sahyádris. The chief articles of import are cloth, gram, wheat, *tur*, *báji*, groundnuts, onions, garlic, chillies, turmeric, potatoes, molasses, *kusumb* Carthamus tinctorius, oilcake, tobacco, oil, and clarified butter. Tobacco is bought in Bombay, and cloth in Bombay and the Deccan either by traders or their agents. Oil and clarified butter are brought to Pen by carriers in carts or on pack-bullocks, and are there bought by Pen dealers for ready money.

Nágothna.

Nágothna contains about sixteen traders, Márwár Vánis, Konkanasth Bráhmans, Prabhus, and Musalmáns, with capitals varying from £200 to £1000 (Rs. 2000-Rs. 10,000). Nearly all are independent traders. The chief exports are wood and rice. The wood comes from the neighbouring forests, especially from the Sudhagar forests in the Bor state. It is bought by the Nágothna timber-dealers at Government auctions and sold to Bombay merchants, who come to Nágothna with their boats. Rice, which is much grown in the Nágothna petty-division and in the Bor state, is bought from the growers and sold at Nágothna to Ratnágiri traders. The imports are mostly oil, clarified butter, tobacco, and cloth. These articles are chiefly bought from Pen merchants and sold either retail or wholesale to shopkeepers in the town and neighbouring villages.

Revdanda.

Revdanda contains about thirty or forty merchants, mostly Gujarát and Márwár Vánis, and Konkanasth Bráhmans. Nearly all are independent traders with capitals varying from £50 to £500 (Rs. 500-Rs. 5000). The chief exports are rice to Ratnágiri and wood to Bombay. The imports are oil, clarified butter, tobacco, and cloth.

Roha has about fifty traders, chiefly Gujarát and Márwár Vánis, Konkanasth and a few Deshasth Bráhmans, Bohorás, and Musalmáns. Nearly all are independent traders with capitals varying from £50 to £1500 (Rs. 500-Rs. 15,000). The chief exports are wood, salt fish, and rice. Wood is bought in the neighbouring villages at auction sales, and rice from husbandmen, and sold to Bombay and Ratnágiri merchants who carry these articles in their own vessels. The fish are caught and dried by Koli fishermen, and sold to Deccan traders, who generally themselves attend and buy the fish for ready money. The chief imports are oil, clarified butter, chillies, cocoanuts, and cloth. Oil, clarified butter, and chillies are brought in carts or on pack-bullocks by carriers from Sátára. Cocoanuts come from Alibág where they are bought direct from the grovers, or from the Malabár coast whence they are brought by the owners of country craft. Cloth is brought from Mahád, Sholápur, Baramati in Poona, Nágpur, and Bombay.

Ghodegaon has about fifteen traders, mostly Gujarát Vánis with capitals varying from £50 to £500 (Rs. 500-Rs. 5000). The chief export is rice which is bought from the neighbouring husbandmen or village shopkeepers, and sold to Bombay and Ratnágiri traders who export it in their own vessels. The chief imports are oil, molasses, tobacco, wheat, gram, millet, cocoanuts, and cloth. Oil, molasses, and grain are brought to Ghodegaon in carts through Mahád by up-country traders. Cocoanuts are chiefly brought by Bombay boatmen. Cloth is brought from Bombay through agents and from Mahád direct.

Mahád contains about 100 traders, chiefly Gujarát and Márwár Vánis and Bhátiás. Nearly all are independent traders with capitals varying from £50 to £5000 (Rs. 500-Rs. 50,000). The chief exports are rice, *náchni*, and *vari*. These articles are bought by the Mahád merchants from the neighbouring husbandmen and sold to traders from Ratnágiri, Deygad, and the Malabár coast, who export them in their own vessels. The imports from the Deccan districts are cloth, grain, gram and wheat, molasses, chillies, oil, tobacco, onions, garlic, turmeric, tamarind pods, clarified butter, groundnuts, oilcakes, coriander seed, and blankets, of the aggregate value of about £12,000 (Rs. 1,20,000). Cloth is chiefly bought in Nágpur, Bágalkot in Kaládgi, and Yeola in Násik through agents. The other articles are brought from above the Sahyádris, and sold either retail or wholesale to shopkeepers in the town of Mahád and in other parts of the district.

Fairs are held at twenty-three places, eight of them in Alibág, two in Pen, three in Roha, nine in Mángaon, and one in Mahád. They last from one day to thirty days, and the attendance varies from 250 to 4000. These fairs are chiefly places for distributing goods, especially metal pots. Of these fairs the most important is the fair at Mahád, which is visited by manufacturers and petty traders, chiefly of the Támbat caste, and by people from Mahád and the country about twenty-five miles round. The value of the total sales averages about £500 (Rs. 5000). There is little barter.

Chapter VI.

Trade.

Trade Centres.

Roha.

Ghodegaon.

Mahád.

Fairs.

Kokiba Fairs.

Chapter VI.
Trade.
Fairs.

NAME.	Month.	Days.	Num- bers.	NAME.	Month.	Days.	Num- bers.
ALIBÁG.				ROHA.			
Alibág ...	Oct.-Nov. ...	Five ...	4000	Talaghar ...	Three ...	500	500
Kankesh- var. ...	Oct.-Nov. ...	One ...	3000	Pingulsai ...			
	Jan.-Feb. ...	Three ...	3000	Birvadi ...			
		Ten ...	500				
Chaul ...	Dec.-Jan. ...		2000	MA'NGAON.			
Avas ...	Sept.-Oct. ...	One ...	600	Ghodegaon ...	Mar.-Apr. ...	One ...	1500
Revas ...	Oct.-Nov. ...		500	Nandvi ...			
Mankule ...	Mar.-Apr. ...		300	Morve ...			
Nágaon ...	Sept.-Oct. ...		250	Kharavli ...			
Thal ...	Nov.-Dec. ...			Indápur ...			
PEN.				Pansai ...			
Vásai ...	Mar.-Apr. ...	One ...	2000	Tilore ...			
Nidhavli ...	Dec.-Jan. ...		2000	Nizámpur ...			
				Máláti ...			
				MAHÁD.			
				Mahád ...		Thirty ...	2500

Markets.

Markets are held at Alibág, Revdanda, Kihim, Poynád, Rámraj, Ambepur, and Nágaon in Alibág; at Pen and Nágothna in Pen; at Mángaon and Nizámpur in Mángaon; at Roha and Ashtami in Roha; and at Mahád in the Mahád sub-division. Alibág, Revdanda, Pen, Nágothna, Roha, Ashtami, and Mahád have daily and the rest have weekly markets. The weekly markets are chiefly distributing centres. The average attendance varies from 200 sellers and 1500 buyers at Poynád to fifteen sellers and 100 buyers at Nágaon. The chief articles sold are grain, pulses, groceries, salt, vegetables, grass, firewood, and salt fish. Except vegetables, grass, and firewood which are sold by neighbouring villagers and salt-fish by Koli fishermen, these articles are sold by petty dealers who either attend personally or send agents to the markets. Except at harvest time (October - November) when grain is sometimes exchanged for groceries and salt, there is very little barter.

Shopkeepers.

As a rule shopkeepers are found only in large villages; but temporary shops are opened at harvest time in almost all villages by Márwár Vánis from neighbouring country towns. The village shopkeeper who is either a Gujarát or a Márwár Váni, and in a few cases a Shimpi or a Shenvi, sells groceries, spices, salt, grain, and cloth. He is not exclusively a distributor, but to a certain extent gathers grain from the villagers. The village shopkeeper, being very often the village moneylender, rarely buys grain for ready money, but often realises it as interest on money or grain advanced to the husbandmen. What he gathers he sells to merchants in large trading towns. Except during harvest time when grain is sometimes exchanged by the poor for groceries, the village shopkeeper as a rule takes ready money for what he sells. The more prosperous village shopkeepers keep agents who visit fairs and markets. Except that on opening a new shop a Márwár Váni has often to borrow funds, the village shopkeeper is not, as a rule, connected with any large trading firm.

Carriers.

Except the very lowest castes, Mhárs and Mángs, all classes of people, including even Bráhmans, carry goods in carts. Cartmen

are not, as a rule, well-to-do. Except in Nágothna, where most of the carts belong to large landholders and traders who use them for carrying their own goods, the cartmen of Pen and Mahád are chiefly Deccan Maráthás and Vánis. They come down the Sahyádris in the beginning of the fair season (December) with wheat, gram, oil, clarified butter, and chillies, and go back carrying salt from Pen, and cocoanuts, dried fish, and other coast produce from Mahád. These cartmen sell their goods either retail to consumers in the open market, or wholesale to brokers or *daláls*, and to large traders. While in the district they hire out their carts to carry rice and fuel from the country into the towns and large villages. The Roha and Alibág cartmen as a rule do not trade, but hire out their carts. Although the cart traffic between Kolába and the Deccan has lately much increased, Kolába cartmen rarely travel into other districts.

Besides carriers in carts, there are carriers on pack-bullocks, chiefly Lamáns, Maráthás, Vánis, and Musalmáns. Lamáns, of whom there are about twenty families, come into Pen from the Deccan at the close of the rains, buy rice from husbandmen in the Bor or Pant Sachiv's state, and sell it to merchants at Nágothna. These families own about 300 bullocks, and each has a capital of from £4 to £5 (Rs. 40-Rs. 50). They also sometimes trade between Pen and the Deccan. In Mahád there are many Marátha bullock-drivers. At Morbe, Sai, Vighavli, Magti, and Kosinle, many Musalmáns and a few Vánis, with a capital of from £5 to £50 (Rs. 50-Rs. 500), keep pack-bullocks and go from village to village in Mángaon and the Habsán's territory, buying corn which they sell in the larger towns.

The chief IMPORTS are: Of building materials, beams and planks of Malabár teak, mortar, paint, and nails screws hinges and such other iron work; of house furniture, glass and porcelain, copper and brass pots, and copper sheets for making pots; of food, drink, drugs and stimulants, dried fruits, cocoanuts, betelnuts, wheat, gram, chillies, spices, oil, tobacco, *mátrás* or native drugs, *moha* spirit, and foreign spirits of all kinds; of tools and appliances, cutlery such as knives, razors, scissors, needles, hoes, and mattocks, and raw iron for making field tools; and of dress, silk, calico, woollen cloth, canvas, cotton thread, umbrellas, coarse hand-woven cloth, turbans, waistcloths, robes, and shoes.

Teak beams are usually brought from Bombay in hired boats by contractors or house-builders. Small quantities for house repairs are got from contractors, of whom there are one or two in each large town. The wealthier classes chiefly use Malabár teak in house-building, especially for the pillars, railings, and doors. The best mortar comes from Bombay, but the mortar in ordinary use is made in the district. Paint comes from Bombay and is sold to house-painters by Bohorás and Gujarát Váni grocers. Nails and iron-work come from Bombay, and are sold retail by Bohora and Gujarát Váni shopkeepers. Glass and porcelain, which are used only by the well-to-do are brought from Bombay by Bohorás, Gujarát Vánis, and sometimes by Christian and Bhandári tavern-keepers.

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The better sorts of brass pots come from Poona and Násik, and the poorer sorts from Bombay. Except that a few Márwár Vánis sell brass pots either bought from peddlers or imported from Bombay and Poona, the sellers of brass vessels are mostly Marátha peddlers who carry baskets of brass pots for sale from house to house. Brass pots are used by the well-to-do for drinking and eating, and, when tinned, for cooking. Copper pots are mostly made in the district, but a few specially good ones come from Bombay and Poona. Except that a few Gujarát Váni shopkeepers sell them by retail, people generally buy their copper pots in Bombay. Copper sheets are bought in Bombay at the rate of about $10\frac{1}{2}d.$ (7 *as.*) a pound by Tábats, who make them into pots. The local demand for copper pots is said to be decreasing. Dried fruits, chiefly dates, come from Bombay. They are thought a strengthening food for children, and the women of the upper classes eat them on fast days. Cocoanuts and betelnuts come from the Malabár and Ratnágiri coasts by Bombay, and are bought in Bombay by shopkeepers either direct or through agents. They are freely used by all classes, cocoanuts in cooking and in religious ceremonies and the milk as a cosmetic, and betelnuts after dinner for sweetening the breath. Wheat and gram come to Alibág by sea from Bombay, and into the east of the district from above the Sahyádris on pack-bullocks and in carts. They are used by the upper classes, the wheat as bread and the gram with rice as a relish. Chillies come from the Deccan in carts and from Bombay by sea. All classes use them as a seasoning. Most spices come from Bombay, but, in Mahád, Pen, and a few other parts, coriander seed is brought from above the Sahyádris. Shopkeepers either import spices or buy them of the importers and sell them retail in the smaller villages.

Oil, chiefly from *tíl* or sesamum seed, comes in carts from above the Sahyádris and by sea from Bombay and Bhiwandi in Thána. Shopkeepers as a rule import the oil they retail. The oil is used in cookery and for lighting. For lighting, sesamum oil has of late been much superseded by kerosine oil, or as it is generally called gaslight oil, which is sold by Bohorás and other shopkeepers. Tobacco comes chiefly from Bombay by sea, and to a small extent from the Deccan by road. It is brought from Bombay by merchants who sell it to shopkeepers for retail sale; from the Deccan it is brought by carriers in carts and on pack-bullocks, and is sold to consumers and retail dealers. Tobacco is smoked and taken in snuff, and is chewed with *pán-supári* by all classes.

Mátrás, or native drugs and charms, are brought from the Ratnágiri hills by travelling physicians. They are made from metallic ash fused with the juice or pounded leaves of herbs. They are sold mostly in round or long pieces and sometimes in the form of powder. The common way of using these charms is to rub them against a stone and to administer the powder in water, honey, or syrup. The people have much faith in these medicines, but, as a rule, the rich alone can afford to buy them. Town physicians also buy them and keep them in stock. The use of these drugs is decreasing owing to the introduction of English medicines.

Moha spirit is imported in boats by the liquor-contractor from the Uran distilleries to Dharamtar or Nágothua, whence it is sent in small quantities to the contractor's taverns in the chief towns of the district. Except in the garden villages, where liquor distilled from palm-juice is much used, *moha* spirit is largely drunk in all parts of the district. Foreign spirits are brought from Bombay either by consumers or by licensed tavern-keepers who sell them retail. Well-to-do Maráthás, Mális, and Bhandáris prefer European to country liquor, and the use of European liquor is said to be becoming general among upper-class Hindus.

Cutlery and needles are brought from Bombay, mostly by Bohorás. Except a few that are brought to Alibág from Bombay at cheaper rates and of better make, hoes and mattocks are mostly made in the district. The iron is brought in bars from Bombay by Bohorás and sold retail to village Lohárs. The Lohár makes it into ploughs, nails, wheel tires, and axles, and into smaller field and house tools.

Town merchants buy silk cloth, either direct or through agents, from Yeola, Násik, Nágpur, Poona, and Sholápur in the Deccan. As a rule silks are sold only in the larger towns; but the coarser sorts are sometimes sold retail in the larger villages. Silk cloth is mostly used by the upper classes. Rich men's children often have silk as a full dress, but men do not wear silk except for waistcloths and dinner cloths. It is believed that silk is now less used than formerly, and that its place has been taken by the finer European cotton piecegoods.

Calico and European piecegoods come direct or through agents from Bombay, and are sold retail in large towns, except that occasionally village Márwár Vánis buy these goods from merchants in large towns and retail them to villagers. European goods are used by all classes and are in increasing demand from their cheapness, fineness, and smoothness. The best calico costs about 8*d.* (5 *as.* 4 *ps.*), and the cheaper sorts about 4½*d.* (3 *as.*) a yard. The finer woollen cloth, which is used by the upper classes, is brought from Bombay, and the blankets or coarser woollens, used by the poor, are woven in the district. Canvas and linen cloth are not used to any considerable extent, the sails of country vessels being of cotton and generally bought in Bombay. Cotton thread is brought by Bohorás from Bombay. Umbrellas are brought from Bombay and sold by cloth merchants and general dealers. Coarse handloom or *dangri* cloth, the every-day clothing of the lower classes, comes mostly from Bombay. The finer *dangri*, used in making carpets or *já jams*, screens, and cushions, is brought to Mahád from Nágpur. Turbans come from Yeola, Sholápur, and Poona, and are worn by all who can afford to buy them. Professional turban-folders are found in all the large towns. Except that some Márwár and Gujarát Vánis from Káthiáwár wear their turbans in the high rounded fashion of their country, turbans are folded in the deep flat-rimmed shape known as the Deccan Bráhman turban. English cotton waistcloths are largely used. Waistcloths of white silk, bordered with red and other colours, are brought from Sháhápur near Belgaum and

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from Gadag in Dhárwár. *Lugdis* or women's robes, generally of cotton bordered with silk, come from Poona, Sholápur, Ahmadabad, and rarely from Burhánpur. The ordinary size of a woman's robe or *lugdi* is from fifteen to eighteen cubits long by two to two and a half cubits broad, and the richer the wearer the fuller is her robe. Smaller robes, fourteen to sixteen cubits long and two to two and a half broad, are worn by girls and by women of the lower classes. The smaller size of robe varies in price from about 3s. to 10s. (Rs. 1½ - Rs. 5) and the larger-sized robe from 8s. to £2 (Rs. 4 - Rs. 20). The shoes used in the district are mostly made by Deccan shoemakers, who bring them for sale, some of them also settling in the district for a few days and making shoes. Pearls of small value, both false and real, are sold by wandering dealers, most of them Bombay Bohorás. All classes buy pearls, the lower classes mostly false ones.

Of late years there has been a gradual but marked increase in the import of beams and planks of Malabár teak, paint, mortar, glass and porcelain, country and foreign spirits, calico, European goods, and woollen cloth for coats and jackets. Glass, porcelain, calico, woollen cloth and other European articles are used by the middle and upper classes, chiefly by Bráhmans and Prabhus.

Exports.

The chief EXPORTS are : Timber, rice, *nágli*, *vari*, pulse, cocoanuts, betelnuts, salt, fowls, dried fish, and firewood. There are seldom middlemen, the exporter generally buys from the producer. The exporter is either an independent local dealer, or the partner or agent in a firm in the place to which the exports are sent. Timber goes to Bombay through Bhátiás, Vánis, and Bombay Musalmáns; rice *nágli* and other grains go both to Bombay and Ratnágiri; to Bombay they are sent by Bombay traders, chiefly Bhátiás Vánis and Musalmáns, and sometimes by rich growers themselves; to Ratnágiri they are sent by Dáldi Musalmáns and Bhandáris, who trade either independently on a small scale, or in partnership with Vánis. Salt and dried fish are exported by petty dealers of the lower classes.

As there is no railway in the district, the trade keeps to the old lines of traffic between the Sahyádrí passes and the ports.

Vessels.

The sea traffic is carried on partly by steamers and partly by sailing vessels. Of the local sailing craft, besides *bámbots* which are small one-sailed passenger craft, the chief varieties are the *padáv*, *machva*, *galbat*, *gharab*, *toñi*, *mhángiri*, *phatemári*, *kothia*, and *bateło*.¹ The only port where *padávs* and small boats are built is Alibág. In other ports, Kolis Bhandáris and sometimes Musalmáns bring made *machvás* from Bombay, and small fishing canoes from the Malabár coast. At Ántora the Kolis sometimes build boats of about a ton burden. At Alibág the boat-builders are chiefly carpenters from Ratnágiri and Rájápur. The sailors are chiefly Bhandáris, Kolis, and Musalmáns. Most of them are natives of Bombay, Ratnágiri,

¹ Details of these vessels are given in the Thána Statistical Account, Bombay Gazetteer, XIII. 342-353.

Rájápur, Anjanvel, Alibág, Balsár, and Janjira. Besides his food a sailor is paid from 8s. to 12s. (Rs. 4 - Rs. 6) a month in cash. A captain, when not the owner of the vessel, gets twice as much pay as a seaman. Sometimes the crew and captains are paid for the voyage, but they are generally paid by the month. Sometimes, at the end of every year, the present of a turban or from 12s. to 14s. (Rs. 6-Rs. 7) in cash is given to each sailor, and something more to the captain. It is not usual for shipowners to provide their seamen with liquor and tobacco. The crew of a ship of four to five tons is a captain and four or five men; of a ship of ten to twelve tons, six to eight men; and of a vessel of twenty-five tons, from eight to ten men. In 1880-81, 3275 loaded vessels of 23,612 tons and 5665 empty vessels of 49,153 tons entered the three Kolába customs divisions of Rájपुरi, Alibág, and Sánkshi. In the same year 7353 loaded vessels of 62,819 tons and 1427 empty vessels of 8293 tons were cleared out of these divisions. The details are:

Kolába Vessels, 1880-81.

	ENTERED.				CLEARED.			
	Loaded.		Empty.		Loaded.		Empty.	
	No.	Tons.	No.	Tons.	No.	Tons.	No.	Tons.
Rájपुरi	109	746	611	6946	697	7390	20	114
Alibág... ..	1453	9350	2206	17,085	2669	19,806	883	5552
Sánkshi	1713	13,516	2848	25,127	3987	35,623	521	2627
Total	3275	23,612	5665	49,153	7353	62,819	1427	8293

Alibág has two life-boats called the Bhaváni and the Allen Shuttleworth. The Bhaváni was brought to Alibág in July 1867, and the Allen Shuttleworth in June 1867. The Allen Shuttleworth, which is self-righting and self-discharging, is called after the present Conservator of Forests in the Northern Division, who, in 1866, 1867, and 1868, helped in saving upwards of a hundred lives. The life-boats can hold from thirty to fifty men and are fair sailers, but having no depth of keel they cannot go very close to the wind. Before the opening of the Suez Canal, when the course of most of the vessels was from the south, the Alibág creek was not uncommonly taken for the mouth of the Bombay harbour. This is still (1882) occasionally the case, and, during the stormy months of the south-west monsoon, signal guns are kept loaded in the Kolába fort to warn vessels off the coast. There were thirteen wrecks between 1857 and 1867, and during the last twelve years there have been eight including the Elizabeth in 1874.¹ Each life-boat is manned by a Koli captain, who is permanently employed, and ten Koli seamen who are engaged for the rains. Of the crew four, in turns, remain on the look-out in the fort and hoist a flag whenever a sail is in sight, and fire a gun to warn the ship and the life-boat crew if a ship comes dangerously near the shore.

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¹ On the 1st of August 1882 a Spanish war vessel narrowly escaped being wrecked.

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Light House.

The only light-house in the district stands on the highest point of the island of Khānderi or Kenery, in north latitude $18^{\circ} 42' 8''$ and east longitude $72^{\circ} 48' 17''$. It was built in 1867, and is an octagonal masonry tower on the centre of a flat-roofed house, seventy-five feet high from base to vane. It shows a single fixed white dioptric light of order one, which in clear weather is visible for twenty miles from the deck of a ship. The height of the centre of the lantern above high water is 161 feet, and its area of illumination is 225° of the horizon. A flag staff, 200 feet high, stands north-east by north from the light tower.

Ports.

The thirteen ports of the district are for customs purposes grouped under four divisions, Alibāg, Sānkshi or Pen, Rājpurī or Māndād, and Bānkot. Alibāg has seven ports, Alibāg, Thal, Revdanda, Māndra, Revas, and Dharamtar. The trade from Dharamtar appears under Karanja at the mouth of the creek in Thāna. The Revdanda returns include the trade of Roha at the top of the Revdanda creek. Under Sānkshi or Pen are two ports, Āntora the port of Pen on the Pen creek and Nāgothna at the head of the Revas creek or Āmba river. Rājpurī has one port Māndād, which for customs purposes is known as Talkhādi or the Tal creek. Bānkot, besides Mahāpral and other Ratnāgiri ports, includes the trade of the three Kolāba ports on the Sāvitrī, Ghodegaon, Dāsgaon, and Mahād. As the trade of these ports is not included in the Alibāg customs division, the details are given under Ghodegaon, Dāsgaon, and Mahād in Places of Interest. During the eight years ending 1881-82 the total value of the sea-trade averaged £285,916, of which £185,698 were exports and £100,218 were imports. The total value of goods fell from £278,679 in 1874-75 to £215,190 in 1875-76, and rose to £357,032 in 1878-79. It again fell to £231,982 in 1880-81 and again rose to £268,076 in 1881-82.

The following statement gives the details of the Kolāba ports, exclusive of Dharamtar, Ghodegaon, Dāsgaon, and Mahād :

Kolāba Sea Trade (By Ports), 1874-1881.

DIVISION.	PORTS.	EXPORTS.							
		1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
ALIBAG.	Alibāg ...	£ 6961	£ 34,310	£ 18,974	£ 10,580	£ 15,470	£ 6085	£ 7425	£ 20,757
	Thal ...	6251	4962	9677	3769	10,231	7269	4762	6915
	Revdanda ...	54,375	30,257	49,123	61,212	57,685	48,174	34,579	37,833
	Māndra ...	3310	3272	4149	9050	5533	7352	5392	4409
	Revas ¹ ...	5670	...	...	...	7422	10,028	5452	412
	Total ...	76,770	72,801	81,923	84,617	96,396	78,899	55,610	70,326
SANKSHI OR PEN.	Āntora or Pen.	79,656	45,173	68,074	87,200	90,693	49,765	51,875	63,491
	Nāgothna ...	18,253	11,389	40,784	44,325	40,704	34,811	23,566	31,029
	Total ...	97,909	56,562	108,858	131,525	131,397	84,576	75,441	94,520
RAJPURI.	Talkhādi or Māndād.	9595	10,307	11,190	13,549	11,675	12,748	8769	9613
	Total ...	9595	10,307	11,190	13,549	11,675	12,748	8769	9613
	Grand Total ...	184,274	139,670	201,980	229,691	239,468	176,223	139,820	174,450

¹ During the three years ending 1877-78 the export and import trade of Revas was included in the accounts of Karanja in Thāna.

Kolába Sea Trade (By Ports), 1874-1881—continued.

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DIVISION.	PORTS.	IMPORTS.							
		1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
		£	£	£	£	£	£	£	£
ALIBÁG.	Alibág ...	24,592	30,828	25,508	20,235	26,402	16,749	17,523	20,183
	Thal ...	4606	3953	5335	4860	5967	5979	4242	4104
	Revdanda ...	27,149	16,548	28,410	37,939	35,081	29,786	23,513	27,033
	Mándra ...	210	106	289	414	217	636	516	401
	Revas ...	1206	...	...	...	1104	3109	4366	2060
	Total ...	57,763	51,440	59,522	63,448	68,771	56,259	50,162	53,781
SÁNKSHI.	A'ntora or Pen...	32,008	18,319	40,278	38,792	38,195	37,644	32,541	30,172
	Nágothna ...	3904	4526	7549	9388	8882	10,151	7777	8515
	Total ...	35,912	22,845	47,827	48,180	47,077	47,795	40,318	38,687
RÁJPURI.	Talakhádi or	730	1235	1345	1758	1716	2344	1682	1149
	Mándád.	...	...	...	...	...	...	...	...
	Total ...	730	1235	1345	1758	1716	2344	1682	1149
	Grand Total ...	94,405	75,520	108,604	113,386	117,564	106,393	92,162	93,617

Of the three customs divisions, during the eight years ending 1881-82, Sánkshi had the largest trade and Rájpuri the smallest. In Alibág the total value of goods varied from £165,167 in 1878-79 to £105,772 in 1880-81, and averaged £134,810; in Sánkshi it varied from £179,705 in 1877-78 to £79,407 in 1875-76, and averaged £138,678; and in Rájpuri it varied from £15,307 in 1877-78 to £10,325 in 1874-75, and averaged £12,427. Of £134,810 the total average value of goods in Alibág, £77,167 were exports and £57,643 were imports; of £138,678 the average value of goods in Sánkshi £97,598 were exports and £41,080 were imports; and of £12,427 the average value of goods in Rájpuri, £10,932 were exports and £1495 were imports:

Kolába Sea Trade (By Divisions), 1874-1881.

DIVISION.	1874-75.			1875-76.			1876-77.		
	Exports	Imports	Total	Exports	Imports	Total	Exports	Imports	Total
	£	£	£	£	£	£	£	£	£
Alibág ...	76,770	57,763	134,533	72,801	51,440	124,241	81,923	59,522	141,445
Sánkshi or Pen	97,909	35,912	133,821	56,562	22,845	79,407	108,858	47,827	156,685
Rájpuri or Mándád	5595	730	10,325	10,307	1235	11,542	11,199	1345	12,544
Total ...	184,274	94,405	278,679	139,670	75,520	215,190	201,980	108,694	310,674

DIVISION.	1877-78.			1878-79.			1879-80.		
	Exports	Imports	Total	Exports	Imports	Total	Exports	Imports	Total
	£	£	£	£	£	£	£	£	£
Alibág ...	84,617	63,448	148,065	96,398	68,771	165,167	78,899	56,259	135,158
Sánkshi or Pen	131,525	48,180	179,705	131,397	47,077	178,474	84,576	47,795	132,371
Rájpuri or Mándád	13,549	1758	15,307	11,675	1716	13,391	12,748	2344	15,092
Total ...	229,691	113,386	343,077	239,468	117,564	357,032	176,223	106,393	282,621

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Kolába Sea Trade (By Divisions), 1874-1881—continued.

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DIVISION.	1880-81.			1881-82.			TOTAL.		
	Exports.	Imports.	Total.	Exports.	Imports.	Total.	Exports.	Imports.	Total.
	£	£	£	£	£	£	£	£	£
Alibág	55,610	50,162	105,772	70,326	53,781	124,107	817,342	461,146	1,078,488
Sámkshi or Pen ...	75,441	40,318	115,759	94,520	33,687	133,207	780,788	328,641	1,109,429
Rájpuri or Mándád ...	8763	1682	10,451	9613	1149	10,762	87,455	11,959	99,414
Total ...	139,820	92,162	231,982	174,459	93,617	268,076	1,485,585	801,746	2,287,331

Alibág.

The chief Alibág exports are rice husked and cleaned, fuel, stones, fish, vegetables, sugarcane, charcoal, wood, hides, gram, *til*, and hemp to Bombay; fish, oil, wheat, onions, *mug*, and *náchni* to several Konkan ports; cleaned rice and dried-fish to Bánkoti, Anjanvel, and Jayatápur in Ratnágiri. The rice is the produce of Návgaon and other villages in the neighbourhood. The fish are brought by the Kolis from Theronda, Thal, and Revdanda. The wood is bought at Government auctions in the forests near Revdanda. The imports are molasses, cocoanuts, groundnuts, turmeric, chillies, coriander seed, tobacco, *shembi* bark, and coir from Ratnágiri and Kolába; pulse, gram, sugar, potatoes, cloth, brass, copper, tobacco, dates, stationery, and Chinaware from Bombay, and date-palm mats from Umbargaon. The traders are Gujarát and Márwár Vánis, Bombay Memans, Gujarát Máchhis, and Ratnágiri Bhandáris. The Gujarát Máchhis carry goods in their own or in hired vessels, and stay from February to May. The Ratnágiri Bhandáris deal in fuel and wheat from October till May. The Gujarát and Márwár Váni traders are wealthy. The Bhandáris generally trade on borrowed capital. The craft that visit Alibág are *machváas*, *padáras*, *batelás*, *phatemáris*, and *kotháas*. *Padáras* and *batelás* of ten to 100 tons come from Bombay, Malabár, Kochin, Habsán, Jáfarabad, Diu, Balsár, Daman, and Goa. The Bombay passenger-steamers which call at Alibág are of fifty to 200 tons. At neap tides vessels of ten tons and at spring-tides vessels of eighty tons can be moored near the Alibág landing.

Thal.

The chief exports from Thal are husked and cleaned rice and fish sent to Bombay and the Konkan ports. The imports are oil, cloth, gram, spiked millet, wheat, chillies, dates, molasses, sugar, and dry dates from Bombay; *udid*, coriander seed, *mug*, and hemp from Bhiwandi and Panvel; and fuel, hemp, and *shembi* bark from Bánkoti. The traders are Bráhmans, Gujarát and Márwár Vánis, and Kolis, and the vessels *mhángiris* and *machváas* of ten to twelve tons.

Revdanda.

The articles exported from Revdanda are produced chiefly in Revdanda, Chaul, Rámraj, and other neighbouring villages. They are cleaned rice, fuel, leather, live stock, vegetables, horns, betelnuts, and brooms sent to Bombay; *vari*, *náchni*, and cocoanuts sent to Anjanvel in Ratnágiri and Jáfarabad in South Káthiáwár; and cocoanuts, firewood, and brooms sent to Panvel. The imports are cloth, clarified butter, sugar, almonds, dates, copper sheets, tin, lead, paper, and umbrellas from Bombay; and onions, potatoes, *shembi* bark, *udid*, coriander seed, and chillies from Habsán, Bánkoti, and Bhiwandi. These articles are imported partly for local use and

partly for export to Roha. Most of the traders are local Vánis, Bráhmans, Maráthás, Kolis, and Bhandáris. The vessels that frequent the port are *machvás*, *balás*; and *batelás* of twenty-five to thirty tons, *phatémáris* of forty to fifty tons, and small steam-boats of fifty to 150 tons. At spring-tides ships of 100 to 400 tons can moor in the Cheal harbour.

The exports from Mándva and Revas are husked and cleaned rice, sugarcane, fuel, mangoes, and hemp to Bombay; and cleaned rice, tamarind pods, and bones to the Konkan ports. The Mándva imports are fuel, gram, wheat, iron, coir-ropes, and cocoanut-oil from Bombay; tobacco, hemp, and bones from Antora and Alibág; and rice-husk from Bhiwndi. The Revas imports are molasses, cocoa-kernel, and turmeric from Vijaydurg; grass, sugar, oil, grapes, iron, and perfumery from Bombay; and *shembi* bark, hemp, cocoanuts, and betelnuts from the Konkan ports. Most of the traders are local Bráhmans, Maráthás, Kolis, Bhandáris, and Musalmáns.

The exports from Antora and Nágothna are husked and cleaned rice, *náchni*, and *vari* sent to other Konkan ports; rice husked and cleaned, wood, charcoal, hay, and leather to Bombay; cleaned rice to Broach, Surat, and Thána; and salt, wheat, molasses, potatoes, chillies, and onions to Revdanda and Alibág. These exports are chiefly produced in the division and in some parts of Poona. The imports are sugar, clarified butter, dry dates, cocoanuts, cloth, iron, copper, brass, corn, and fish from Bombay; lime, fish, tobacco, betelnut, coir, and molasses from Ratnágiri; plantains, cocoanuts, and sugarcane from Bassein, Agéshi, and Máhim; gunny-bags from Kalyán; rice and pulse husk, and cotton-seeds from Panvel; and *moha* berries from Surat. Part of the import is used locally and part finds its way to Poona. The traders are Márwár Vánis, Prabhus, Shenvis, Bráhmans, Bhandáris, Khojás, and Musalmáns. The trade has of late declined owing to the competition of railways and steamers. The craft that visit Antora and Nágothna are *machvás* of three to eight tons from Rájpuri, Ratnágiri, Máivan, Alibág, and Thal, and *padás* of ten to twenty-five tons from Bombay. Passenger-steamers of 150 to 175 tons touch at the Dharamtar pier, ten miles from the mouth of the Nágothna creek.

The exports from Tal creek or Mándád are myrobalans, coarse cloth, rice, mustard seed, tobacco, and live stock. The imports are cloth, drugs, cocoanuts, iron, coffee, fish, betelnut, spices, sugar, and tobacco. The traders are Bhandáris and Musalmáns, most of whom are men of capital. None of them belong to Mándád or the neighbouring villages. They stay in Mándád from November till the end of May. A brisk timber-trade has sprung up in Mándád, since rules for preserving the forests have been enforced in Habsán. *Machvás* and other vessels of fifty to 125 tons from Bombay, Habsán, Goa, and Balsár visit this port, anchoring from fifty to seventy feet from the landing-place. Vessels of thirty to seventy tons can reach the landing at spring-tides.

The following statement gives for 1880-81 the value of most of the articles of export and import. Of £92,162 the value of imports, the chief articles are piecegoods valued at £19,602 brought

Chapter VI.

Trade.

Ports.

Mándva and
Revas.

Antora and
Nágothna.

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Trade.

Ports.

from Bombay; sugar and molasses valued at £9608, brought from Bombay and Ratnágiri; tobacco valued at £7138 brought from Bombay and Ratnágiri; and liquor valued at £6633, from the Prani distilleries. Of £139,820 the value of exports, the chief articles are rice husked and cleaned valued at £83,970, sent to Bombay, Surat, Broach, and Thána; pulse valued at £5253 from the Deccan districts to Bombay and Ratnágiri; charcoal valued at £3162 to Bombay; and fish valued at £3120 chiefly to Ratnágiri.

Kolába Sea Trade, 1880-81.

ARTICLES.	Imports.	Exports.	ARTICLES.	Imports.	Exports.
	£	£		£	£
Live stock	119	312	Hemp	2470	161
Charcoal	34	3162	Hides	148	208
Coin	328	20	Spirits and liquors	6633	...
Cotton (raw)	12	241	Oil and oil-seeds	3171	712
" twist and yarn	210	12	Clarified butter	1794	553
" goods	10,602	196	Fish	2762	3120
Dyes and dries	1835	973	Salt	754	...
Cocoanuts	2294	1582	Sugar and molasses	9608	411
Spices and fruits	7006	1532	Tobacco	7138	1535
Rice (husked)	1142	66,937	Timber	1036	1115
" (unhusked)	532	17,363	Miscellaneous	16,410	25,410
Pulse	3333	5253			
Other grain	3454	4002	Total	92,163	139,820

Crafts.

The crafts and industries of Kolába are only of local consequence. The chief crafts are working in iron, copper, gold and silver the weaving of gold thread and silk and wool, pottery, wood-work, palm-juice tapping, salt making, fishing, dyeing, and shoemaking.

Copper and
Brass Work.

Copper and brass work goes on in all market towns, Pon, Nágótara, Roha, Ashtami, Thal, Nizámpur, Ghodegaon, Alibag, Revdanda, and Mahád, and in some country towns and large villages. The workers are Kásárs by caste, of whom not more than 200 families work in copper and brass, and none of them on a large scale. Kásárs sometimes make pots from copper, brass, and tin sheets brought from Bombay, and sometimes retail pots bought readymade in Bombay. They seldom have capital, and in order to buy the copper and brass have to borrow from moneylenders. The craftsmen who bring the copper and brass sometimes have workmen under them, but they generally work the metal into shape with their own hands. None of the Kolába brasswork is of special value, nor are the wares in steady demand. Kásárs work from morning to night, except three or four hours spent in taking meals and in rest. They keep all ordinary Hindu holidays, and rest on the last day in every Hindu lunar month when work is forbidden. Women and children help by blowing the bellows. The average yearly earnings of a coppersmith amount to about £10 (Rs. 100). Besides what he sells in his village, the coppersmith generally carries his wares for sale to market towns and villages. Kolába brassware rarely leaves the district. The price of copper varies from 7½d. to 10½d. (5 as. - 7 as.) the *sher*. Coppersmiths are said not to be so well off as formerly. Very few of them have capital, and as they have nothing to pledge for the money they borrow, they have to pay such high interest as to leave little margin of profit.

There are two sub-divisions of the Kásár caste, whose name is the

same, but whose occupations are different. One branch works in copper and brass, the other deals in bracelets of coloured glass, either made by themselves or brought from Bombay, Poona, and Vái in Sátára.

Glass-bangles are made at Rájivli in Mahád. The work is carried on by eight men of the Bángad-Kásár caste. Green glass is brought from Bombay, and mixed with pieces of copper to deepen the shade of green. It is then laid on an earthen platter or *paral* and melted in a furnace. A round tapering iron rod is swiftly turned by the left hand in the melted glass. The glass sticks to the rod, and, by beating it with a second thin rod held in the right hand, it is somewhat hardened, made to loosen its hold on the rod, and given a roughly circular form. This rough bangle is afterwards placed on a pear-shaped earthen mould, which is spun by the left hand, and, with the help of the thin rod in the right hand, is shaped into a bangle. These bangles are brittle breaking readily if struck against anything hard. They are made only in the months of *Shrávun* (July-August) and *Piálgun* (March-April), when the makers who are husbandmen are free from field work. During those two months every bangle-maker prepares about fifty-six pounds (2 *mans*) of bangles. The cost of making 100 bangles is 6*d.* (4 *as.*),¹ and they are sold at the rate of 7½*d.* (4½ *as.*) the hundred or 7*s.* (Rs. 3½) the *man*. The bangles are worn by Hindu and Musalmán women. The bangle-makers earn about 1*s.* 6*d.* (12 *as.*) from one *man* of bangles or about 3*s.* (Rs. 1½) for the season's work. The bangle-makers are poor, the demand being small owing to Chinese competition.

Gold and silver work goes on in all but very small villages and especially in market towns. The craftsmen are Sonárs, of whom not more than 300 families earn their living as goldsmiths. Besides in gold and silver Sonárs work in pearls, gems, brass, and tin. The raw silver and gold are brought by people who wish to have them made into ornaments. The Sonárs work the metal and are paid partly by the weight of the metal worked and partly by the style of ornament made. Few Sonárs are men of capital and ready articles are rarely offered for sale. Few of them live on what they earn as gold and silver smiths. Most of them own some land, though they seldom work in it. Some wealthy goldsmiths have forsaken their hereditary craft for moneylending, and some both lend money and work as goldsmiths. The goldsmith's business is most active in the marriage and harvest seasons. Sonárs generally work from six to ten in the morning and from two to six in the evening. They receive no help from their women and children, except in blowing the bellows. The average earnings are trifling, not above £10 (Rs. 100) a year. Sonárs are not a prosperous class, and they have no trade organization.

Gold thread and silk weaving are carried on only in the Alibág sub-division, mostly in Alibág town and at Cheul and Revdanda.

Chapter VI. Crafts.

Glass Bangles.

Gold and Silver.

Gold and Silk.

¹ The details are : Glass, one *sher*, one *anna* ; copper one *anna* ; fuel one *anna* ; wages of two men for about an hour one *anna*.

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Crafts.

Gold and Silk.

The workers are Sális, of whom not more than fifteen families are employed as weavers. They make ends of turbans, silk waistcloths or dinner-cloths, waistcloth edgings, tassels, and girdles. They also string ornaments of gold and silver on silk-cord. The tools of the Revdanda silk-weaver are the *gáda* or hand-wheel for unravelling the raw silk, costing 3s. (Rs. 1½); the *pítá* a little piece of wood with a handle on which the raw silk is rolled in small quantities off the hand-wheel, costing 9d. (6 as.); the *rohol* or spinning machine, costing £1 (Rs. 10); the *ada* or frame set with pegs upon which the silk is drawn off from the spinning machine, costing 10s. (Rs. 5); the *mág* or loom, costing £1 (Rs. 10); two large brass vessels for colouring the silk, costing £1 (Rs. 10); and grinding-stones for colours, 4s. (Rs. 2), the value of the tools and appliances amounting in all to about £4 (Rs. 40). After the silk thread has been drawn off the *ada*, it is boiled in water containing the impure carbonate of soda, and then washed in fresh water and afterwards soaked in alum and pressed. It is taken out next day and put in the colouring matter. The colours used are crimson, yellow, and green. The silk is brought from Bombay. The workers are not generally men of capital; they buy the silk and gold thread with borrowed money and work them up. The industry is on a small scale, and no labourers are employed. The silks are in steady demand. The weavers work for nearly nine hours a day and keep the ordinary Hindu holidays. The women and children help in the reeling and sorting of the silk. The cloth is largely bought by local high-caste Hindus, and in the cold season by people from Thána and Bassein. Their busiest season is from December to April. The prices of dinner-cloths or *pitámbars* vary from £1 to £5 (Rs. 10-Rs. 50), or even more according to the quality and quantity of the silk, the fineness of the article, and the demand. The craft is not flourishing as imported silks can be had cheaper and better. Besides dealing in silk Sális make the coloured paper ornaments, which are used at weddings by low-class Hindus for festoons and garlands. Some of them also sell snuff and prepare ink.

Cloth.

The handloom weaving of cotton cloth is carried on in Mángaon and Mahád, and a little in Alibág where a few weavers have recently settled from Sangameshvar in Ratnágiri and three looms are at present (1882) at work. The workers are Sális, of whom not more than thirty families earn their living by weaving. They weave the rough robes and waistcloths which are worn by the lower classes. Almost all the yarn is brought from Bombay. Few handloom weavers have capital. Most buy their materials with borrowed money. The demand for their cloth is steady. The weavers work for eight or nine hours a day and keep the ordinary Hindu holidays. Their women and children help in the work. Their average earnings are very small, perhaps about £5 (Rs. 50) a year. They have no trade organization.

Wool.

Wool working is carried on at Mángaon, Malgaon, and Alibág in the Alibág sub-division, and at Roha. The workers are Dhangars from the Deccan, of whom about 100 families earn their living by blanket-making. They have looms and weave coarse blankets, some

with the wool of their own flocks and others with wool brought from the Deccan. The wool is bought either with their own or with borrowed money. The demand for their blankets is so great that, though they work for eight or nine hours a day during the whole year, they are unable to supply the demand and are forced to bring blankets from above the Sahyádris. Their average yearly earnings amount to about £12 10s. (Rs. 125). The craft is flourishing. In Mángaon and Mahád, some Sangars or weaving Dhangars are engaged in making blankets which they sell to local merchants. The blankets vary in price from 1s. to 2s. (8 *as.* - Re. 1) according to texture and the quality of the wool. Their average daily earnings vary from 6*d.* to 9*d.* (4 *as.* - 6 *as.*). Most of them have money or credit enough to buy the wool they use and keep some readymade blankets in store.

Rangáris or dyers found in towns dye turbans, scarfs, women's robes, and shawls. They work during the fair season only, but, at times, both by night and day when there is much demand. Their women and children help. They are paid from 6*d.* to 10s. (4 *as.* - Rs. 5) a piece. Their dyes are *kusumba*, *patang* wood, lemon, *amboshi*, and *khal* paste which they bring from Bombay. As workmen they are honest but unskilful. There are no calico-printers in the district.

Pottery is made in almost every village and largely in most market towns. The workers are Kumbhárs, of whom not less than 500 families earn their living as potters. They are generally poor, many of them eking out a living by tilling land as tenants. Except that in a few cases they have to pay a tax to the owners of the land for the earth they use, potters require no capital. The demand is generally steady and in May it is brisk. The women and children help by fetching and pounding the earth, mixing it with water, and by carrying the pots to market. The lower classes buy earthenware for storing water and grain and even for cooking, and the higher classes for keeping milk. Earthen pots are sometimes sent to Bombay for sale. From Alibág and Pen bricks and tiles are largely exported to Bombay and Janjira. The firm clay of Mángaon in Alibág has attracted a large colony of potters, who supply the whole of the Alibág sub-division.

Tailors or Shimpis are found in every town and large village, but, except two merchants in Roha and three in Mahád, few keep shops and sell cloth. They earn their living as tailors and are fairly paid. The work is steady. The women and children help the men in sewing. The average yearly earnings of a Shimpi vary from £8 to £10 (Rs. 80 - Rs. 100). The craft is fairly prosperous; it has no trade organization.

Wood-working is carried on in every town and large village. The workers are carpenters who are Mális, Beni-Isráels, Native Christians, Maráthás, and Cutch Musalmáns. The wood is supplied by the people who want articles made. A few Sutárs keep shops, but most work for wages. Their work is steady and brisk during the house-building season, that is between October and June. The men work nearly ten hours a day; the women and

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children add nothing to the family earnings. Besides making field tools some carpenters make excellent boxes, chairs, and cupboards. Toys, cradles, dumb-bells, pegs, bedsteads, measures, and chessmen, after supplying local wants, find a ready sale in Bombay.

Iron.

Iron work is carried on by Lohárs in towns and large villages. A few have shops and keep a stock of field tools, spades, sickles, and spoons. But most work up metal brought to them by their customers. Lohárs have almost ceased to make razors, knives, and other fine articles which are now imported from Europe. A blacksmith's work is steady during the house-building season (October-June), when they make nails and other iron articles. A blacksmith works nearly ten hours a day. The women and children help in blowing the bellows. The craft is not flourishing as readymade articles are obtained at cheaper rates. Some Beni-Isráel families work as blacksmiths, especially in the Alibág and Roha sub-divisions.

Palm-
Tapping.

Palm-tapping is carried on in the garden villages of Alibág and in a few villages in Roha and Nágothna. The tappers are Bhandáris of whom more than 1000 families used to live by tapping, but, owing to the change in the excise system, not more than 100 families are now employed. They tap cocoa-palms, wild palms or *bherlimúds*, and fan-leaf or brab-palms. The Bhandáris either own the trees themselves or hire them from others. The chief instrument used in tapping is a heavy broad-bladed knife. Labourers are sometimes employed who are paid 6d. (4 as.) a day. The work is steady throughout the year. They tap thrice a day, in the early morning, in the afternoon, and in the evening, and on each occasion take from one to three hours according to the number of trees they have to tap. Women and children take no part in the tapping. The palm-juice is sold to the liquor-contractor at 7s. (Rs. 3½) a gallon.

Salt.

Salt was formerly made in Alibág, Pen, and Roha. In 1874 all the salt-works or *ágars* in Alibág and Roha were closed, and, except the Ashtami *ágar* which is too rocky for tillage, most of the Alibág salt-pans have been turned into rice fields. In three places in Roha and in six in Alibág salt was naturally produced, but earth mounds were raised, the inlets of the sea stopped, and the whole salt produce destroyed. To the west of Pen and to the north of Dharamtar thirty-four salt-pans, varying from five to 125 acres stretch about three miles broad from Dharamtar to the mouth of the Ámba. Váshi, which includes several hamlets, is the most important of the salt villages, and is reached by a fine broad road which branches from the Dharamtar road about a mile and a half from Pen. After leaving Váshi the road turns east to Káne, the distance from the Dharamtar road to Káne being five miles. Next to Váshi, the most important villages are Shirki, Vádav, Káne, and Odhangí. The thirty-four works are arranged in eight groups. They include 4614 pans, which cover an area of 1572 acres and have 350 owners. In 1880-81, these works yielded 598,083 *man* or 22,151 tons of salt, on which Government realised an excise duty of £108,731 (Rs. 10,87,310). Most of the salt-pans are owned by Bráhmaus and Prabhus. The owners do not make the salt

but let the pans to Ágris. The rent varies from a half to a fourth of the net produce. At the beginning of the fair season the makers prepare the salt-pans or *kundis* by beating the earth with a flat plank until the ground is hard and water-tight. The salt-making season lasts from March till June. During this season the pans are filled with sea-water from a channel cut from the nearest creek. The supply is regulated by opening or closing the channel. The water is then left from ten to fifteen days to evaporate. When the water has dried salt crystals remain, which are gathered in small heaps on the edge of the pan. Next day these small heaps are gathered into large heaps and placed on a raised platform. During the season a pan generally yields five crops of salt.

When a dealer wants to buy salt he goes to the pans, chooses what he likes, and settles the rates with the pan-owner or *shilotri*. An application is signed by the buyer and the seller and forwarded to the salt-duty collector, where it is registered. There the duty is calculated and when the duty is paid a permit is issued. This permit is taken to the head clerk of the work, where the salt is weighed by the clerk and a peon. It is next packed in small bags, and the bags are marked with red numbers. Those going inland are examined by the superintendent at Khacharkhind toll, a mile east of Pen. Boats laden with salt are examined immediately after leaving the Ámba and Ántora creeks, at a barge moored off Karanja. Salt used to be carried loose. The system of carrying salt in bags has proved a most efficient check on smuggling.¹ Pen salt is not all used locally; it is sent to Poona, Sátára, Sholápur, Ratnágiri, Thána, and the Pant Sachiv's state.

Fishing is carried on in all sea-shore and creek-bank villages and the towns of Alibág, Révdanda, Cheul, and Thal are noted for their fish. In parts of Nágothna there are a few Gábits and Khárvís, but most of the fishers are Son Kolís of whom nearly 3000 families live by fishing.

Butchers, who are either Musalmáns or Marátha Khátiks, are found in small numbers in all large villages. The Alibág Dhangars both keep sheep and act as butchers. In the town of Alibág there are three butchers' shops kept by Dhangars, and one shop where live sheep brought from above the Sahyádrís are sold. In Pen four shops are kept by Musalmáns who buy sheep and goats from wandering Dhangars.

In Mahád and Pen there are some good shoemakers or Chámhbárs. They make shoes and sandals at their houses, and sometimes hawk them in villages and towns. A pair of shoes or sandals costs from 6d. to 2s. (4 *as.* - Re. 1). The Chámhbárs are helped in their work by their women and elder children. Besides what are made locally a large number of shoes are brought from Bombay. The only industry that has died out is paper-making.

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Crafts.

Salt.

Fishing.

Butchers'
Work.

Shoemaking.

¹ Details of the salt trade and the salt system are given in the Thána Statistical Account, Bombay Gazetteer, XIII. 263-373.

CHAPTER VII.

HISTORY.

Chapter VII.
History.
Early History.

KOLÁBA history may be divided into four periods, an early Hindu period, partly mythic and partly historic, reaching to about A.D. 1300; a Musalmán period lasting from A.D. 1300 to about 1660; a Marátha period from 1660 to 1800; and a British period since 1803. As in Thána history, one chief interest in Kolába is its connection with foreign nations from across the Indian Ocean, relations from pre-historic times with Arabia and Africa, a possible trade with Egypt and Phœnicia (B.C. 2500 - B.C. 500), dealings with Greeks and Parthians (B.C. 200 - A.D. 200), the friendly treatment of Musalmán Arabs (A.D. 700 - 1200), the part conquest by the Portuguese (1530), and the supremacy of the British (1803).

The openings through the Sahyádris by the Bor, Devasthali, Kumbha, and Shevtiya passes, from the earliest historical times (B.C. 225), probably made the Kolába ports of Cheul, Mahád, Ghodegaon, and Rájpurí in Janjira, centres of trade. As in Thána, the trade at these ports rose to foreign commerce when the Kolába coast was under a power which ruled both the Konkan and the Deccan and it shrank to local traffic when Kolába became part of Gujarát or was under a local chief.¹ The oldest historical places in Kolába are Cheul, Pál and Kol near Mahád, and Kuda near Rájpurí which have Buddhist caves of about the first century after Christ. Ghodegaon, about six miles south of Mángaon, is probably another old centre of trade. Cheul, or Chemulla, seems to be Ptolemy's Simulla or Timula (A.D. 150), and perhaps is Pliny's (A.D. 77) Perimula. The earliest Hindu reference to Cheul is as Chemula in two Kanheri cave inscriptions of the beginning of the second century after Christ.² The Kuda caves on the north branch of the Janjira creek about ten miles south-west of Roha and seventeen miles north-west of Ghodegaon, the Pál caves about a mile north-west of Mahád, the Kol caves about a mile south-east of Mahád, and the Cheul caves about a mile to the north of the old town of Cheul show that, about the first century of

¹ For early trade details see Thána Statistical Account, XIII. 404 note 3. When Cheul was the leading port in the Konkan, merchandise must have centered at Cheul (Stanley's Barbosa, 69) from the whole of the Deccan through passes as far north as the Tal pass and as far south as the Pár pass. Nikitin the Russian traveller (1470), who went from Cheul to Junnar, seems to have gone by some pass very far to the north. His first stage, 'eight days to Pílee at the foot of the Indian mountains,' seems to have been eighty miles to Pulu at the foot of the Nana pass. The rest of his journey was ten days to Oomri (apparently to the north of the Nana pass) and six days to Junnar. Major's India in 17th Century; Nikitin, 3.

² Bombay Gazetteer, XIV. 172, 189.

the Christian era, Kolába had Buddhist settlements of importance.¹ Five of the twenty-eight Kuda cave inscriptions record gifts by connections of Khandpálit the Mahábhaj² or chief of Mándava, who seems to have belonged to a local dynasty whose head-quarters were probably at Mándád about a mile north of Kuda. About the same time an inscription in the Pál caves refers to a chief of a Kánabhoa dynasty as ruling somewhere in Kolába.³ So far there is nothing to show whether these local dynasties were independent or were subordinate to the Andhrabhritiyas, who at this time had capitals at Paithan near Ahmadnagar and at Kolhápúr, and in Thána held Sopára and Kalyán.⁴ Probably the Andhrabhritiyas were overlords of Kolába also, at least during their period of greatest power under Yajñashri or Gotamiputra II. (A.D. 160).

During Shátakarni rule the Konkan seems to have been enriched by the great development of the western trade which followed the Roman conquest of Egypt in B.C. 30.⁵ It is doubtful which of the Konkan ports was at this time the centre of the Egyptian trade. The references seem to point to Timulla or Cheul and to Sizerus, perhaps Janjira or Rájpurí.⁶

The Konkan is the part of the west coast which was best known to the Greeks at the time of the geographer Ptolemy (A.D. 135-150). Greeks, who had for many years traded to Symulla or Timulla, probably Cheul, gave Ptolemy information about Western India.⁷ And from the mention of gifts by Yavans to the Kanheri, Násik, Kárlí, and Junnar caves, some of the Greeks seem to have settled in the country and become Buddhists.⁸ So, also, Indians seem to

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Early History,
B.C. 200 - A.D. 200.

Local Rulers,
A.D. 100.

Foreign
Trade.

Ptolemy,
A.D. 150.

¹ Hiwen Tshang (A.D. 640, *Foe Koue Ki*, 391) mentions a *stupa* of Ashok (B.C. 225) a few miles to the east of Chimolo. The name suggests Cheul, but for other reasons the identification seems unlikely. The point is noticed under Cheul in *Places of Interest*.

² Dr. Burgess' *Archæological Survey of Western India*, Separate Pamphlet, X. 4, 9, 14, 15, 17. A Mahábhaj is also mentioned in a Bedsa cave inscription. *Ibid.*, 28.

³ Dr. Burgess' *Archæological Survey*, X. 2.

⁴ The Kolába caves have no inscription of the Andhrabhritiya or Shátakarni kings. In the face of their numerous inscriptions in the Násik, Kárlí, and Kanheri caves, this would seem to show that they did not hold Kolába until the total conquest of Aparánta by Gotamiputra I. between A.D. 120 and A.D. 135. The suggestion may perhaps be offered that Ariake Andron Peiraton, Ptolemy's name for the southern Konkan, may, because of Pliny's account of the danger from pirates in that part of the coast, have been changed to Andron Peiraton or Pirate Ariake from Andhra Bhritiyon or Shátakarni Ariake. But, on the whole, this seems unlikely.

⁵ According to Strabo (B.C. 25) (*Vincent, Commerce of the Ancients*, II. 86), the Indian fleet in the Red Sea increased in a few years from a few ships to 120 sail.

⁶ Pliny (A.D. 77) has a Perimula, a cape and trade centre about half-way between Tropina or Kochin and Patala or Haidarabad in Sindh. This position answers to Symulla or Timulla, that is probably Cheul. (Compare Yule in *Ind. Ant.* II. 96). It is also perhaps the same as Pliny's Automula, as if 'ο *αυμυλα*', a noble mart on the coast (*McCrimde's Megasthenes*, 146-147). These identifications are doubtful. Zizerus, Pliny's other mart on the Konkan coast, seems to be Jazra or Janjira. But this again is made doubtful by the forms Milizegeris and Melizeigara which appear in the better informed Ptolemy and Periplus, and seem to be best identified with the port and island of Málvan or Melundi in south Ratnágiri.

⁷ Ptolemy, I. xvii. Bertius' Edition, 17.

⁸ Lassen's *Indische Alterthumskunde*, IV. 79. In the first century after Christ Dionysius a wise man was sent (*Jour. As. Soc. Ben.* VII. [1] 226) from Egypt to India to examine the chief marts, and in 138 Pantænnus the Stoic of Alexandria came to India as a Christian missionary and took back the first clear ideas of the Shrávans and Bráhmans, and of Buddha 'whom the Indians honoured as a god, because of his holy life.' Hough's *Christianity in India*, I. 51. Compare Assemani in Rich's *Khurdistán*, II. 120-121.

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Ptolemy,
A.D. 150.

have gone to Alexandria, and perhaps gave Ptolemy his surprising knowledge of places of Hindu pilgrimage.¹ Ptolemy held the mistaken idea that the Indian coast stretched east and west instead of north and south. This confuses his account of India. But his knowledge of names is curiously exact and full. He divides the west coast into Surastrene or Sauráshtra, corresponding to Cutch Káthiawár and north Gujarát; Larike, that is Lát Desh, or south Gujarát; Ariake or the Marátha-speaking country, the Maráthás are still called Áre by the Kánarese of Kaládgi and north Kánara; and Damurike, wrongly written Lymurike, the country of the Damils or Tamils.² He divides his Ariake or the Marátha country into three parts, Ariake proper or the Bombay-Deccan, Sádán's Ariake³ or the north Konkan, and Pirate Ariake or the south Konkan. Besides Sopára on the coast, Násik near the Sahyádris, and the great inland marts of Paithan and Tagar, Ptolemy mentions three places in Kolába, which can be identified, the cape and mart of Symulla, the cape apparently the south point of Bombay harbour and the mart modern Cheul; Hippokura south of Symulla, apparently a Greek rendering of Goregaon or Ghodegaon six miles south of Mángaon; and Balepatna not far from Hippokura, that is the modern Mahád called Pálpattan from the Buddhist settlement of Pál about two miles to the north-west.⁴

Ptolemy gives no details of the trade which drew the Greeks to the emporium of Symulla. But from the fact that the Shátakarnis ruled the Deccan as well as the Konkan, there seems reason to suppose that it was the same trade which is described by the author of the Periplus as centering at Broach about a hundred years later.⁵

¹ Ptolemy conversed with several Hindus in Alexandria. Wilford in *As. Res.* X. 101-105. As early as the first century there were Indian Christians settled in Alexandria. Hough's *Christianity in India*, I. 44. In the time of Pliny (A.D. 77) many Indians lived in Egypt. Dion Chrysostom mentions Indians in Alexandria about A.D. 100, and Indians told Clemens (192-217) about Buddha (*Jour. Roy. As. Soc.* XIX. 278). Bráhmans are mentioned in Constantinople. Oppert in *Madras Jour. Lit. and Scien.* 1878, 210. It was about this time (A.D. 24-57) that according to one account 20,000 Hindu families colonised Java (Raffles' *Java*, II. 69) and Bali (Crawford in *As. Res.* XIII. 155-159). The date is now put as late as A.D. 500. *Jour. Roy. As. Soc.* (N. S.), VIII. 162.

² Damurika appears in Peutinger's Tables, A.D. 100.

³ The meaning of Sádán's Ariake is doubtful. The question is discussed in *Bombay Gazetteer*, XIII. 418 note 1.

⁴ Ptolemy also notices that Paithan in the Deccan was the capital of Siri-Polomei probably Siri Pulamayi (A.D. 140), and mentions the Nana-Guna which he thought was a river, but apparently is the Nána pass one of the chief routes from Paithan to the coast.

⁵ McCrindle's *Periplus*, 125. Goods passed from the top of the Sahyádris eastward in wagons across the Deccan to Paithan, and, from Paithan, ten days further east to Tagar, the greatest mart in southern India, where goods were collected from the parts along the coast, apparently the coast of Bengal. There seems reason to believe that this was one of the lines along which silk and some of the finer spices found their way west from the Eastern Archipelago and China (compare Heeren, *Asiatic Researches* III. 384). Near the mouth of the Krishna, Ptolemy has a Maisolia apparently the modern Masulipatam, and close by Alosygon, the place from which vessels sailed for Malacca or the Golden Chersonese (Bertius' *Ed.*, *As. Mans* X. and XI.). So important was the town that the Godáviri was known to Ptolemy as the Maisolos river (ditto). The *Periplus* has also a Masalia on the Coromandel coast, where immense quantities of fine muslin were made (McCrindle, 145; Vincent, II. 523). It seems probable that *moloclinon* the *Periplus* name for one of the cloths which are mentioned as coming to Broach through Tagar from the parts along the coast (Vincent, II. 412,

The chief trade was with the Red Sea and Egypt in the west, and, apparently, inland by Paithan and Tagar to the shores of the Bay of Bengal and through that with the further east. The chief exports to Egypt were, of articles of food, sesamum, oil, sugar, and perhaps rice and ginger; of dress, cotton of different kinds from the Deccan and from the eastern coast; silk thread and silk; of spices and drugs, spikenard, cactus, bdellium, and long pepper; of dyes, lac and indigo; of ornaments, diamonds, opals, onyx stones found in large quantities near Paithan, and perhaps emeralds, turquoises, and pearls; of metals, iron or steel and perhaps gold.¹ The imports were wines of several kinds, Italian, Laodicean, and Arabian; of dress, cloth and variegated sashes; of spices and drugs, gum sandarach, stibium for the eyes, and storax; of metals, brass or copper tin and lead,² also gold and silver coins;³ of ornaments, coral, costly silver vases, plate,⁴ and glass; and of slaves, handsome young women for the king of the country.⁵ Besides by the Red Sea, after Trajan's victories in Persia (A.D. 110), there was a great trade by the Persian Gulf to Palmyra.⁶ The merchants were Hindus, Buddhism favouring trade and owing many of its finest monuments to the liberality of Konkan merchants.⁷ Besides Hindus the leading

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B.C. 200 - A.D. 200.
Trade.

741-742), is, as Vincent suspected, a mistake and should be Masulinon or Masuli cloth. (McCrindle, 136; Vincent, II. 412). This and not Marco Polo's Mohsol near Nineveh (Yule's Edition, I. 59) would then be the origin of the English muslin. *Mausilina* the Arab name for muslin (Yule, I. 59) favours the Indian origin, and in Marco Polo's time (1290) Mutapali near Masulipatam was (Yule, II. 296) famous for the most delicate, worklike tissue of spider's web. The trade in cloth between Masulipatam and Thana was kept up till modern times. In the middle of the seventeenth century Thevenot (1660) describes (Harris, II. 373-384) how chintzes, and other cloths from Masulipatam came through Golkonda by Chandor, Nasik, and the Tal pass to the Thana ports and about the same time Baldaus (Churchill, III. 589) describes Masulipatam as a very populous place where the trade of Europe and China met and where was a great concourse of merchants from Cambay, Surat, Goa, and other places on the west coast. It is worthy of note that the dark-spotted turban cloth now worn by some Bombay Prabhus, Musalmans, and Parsis, which was probably adopted by them from the old Hindu Thana traders, comes from Masulipatam and is known as Bandri, that is Masulibandri, cloth.

¹ Indian steel was famous. The chisels that drilled the granite of the Egyptian obelisks are said to have been of Indian steel. Shaw's Egypt, 364. Indian steel is mentioned in the Periplus and in Antonine's Digest.

² Pliny notices that the Indians took lead in exchange for pearls and precious stones. The earliest known coins of the Andhra kings, found both at Dharnikot at the mouth of the Krishna and at Kolhapur, are of lead.

³ The silver denarius worth about 8d. was exchanged for bullion. Vincent, II. 694.

⁴ Polished plate was a large item. Vincent, II. 716.

⁵ Greek or Yavan girls were much in demand as royal attendants and concubing in one of Kálidás' dramas, Yavan girls with bows and wearing garlands of ail flowers salute the king with the word *chareh*, probably the Greek *χαίρει*. Ind. Ant. II. 145; Mrs. Manning's Ancient and Mediaeval India, II. 176.

⁶ After the fall of Babylon and Ctesiphon, Trajan sailed down the T, regretted Persian Gulf, embarked on the south sea, made inquiries about India, Parthians, IV. he was not able to go there. Dio Cassius in Rawlinson's Ancient Voyages, II. 40), 313. According to another account Trajan visited Jizerus (Kerr's Voyages, II. 40), but this is wrong.

⁷ The Karli and Kanheri Cathedral caves were made by merchants; and many inscriptions in the Kuda, Kanheri, and Nasik caves record major gifts by merchants. Arch. Sur. X. 16, 19, 20, 21, 28; Trans. Sec. Or. Cong. 346, 347; and Bombay Gazetteer, XIV. 168, 172, 173, 174, 176, 178, 179, 189. As has been already noticed, the Hindus of this time seem to have been great travellers. In addition to the former references the author of the Periplus notices Indian settlements in Socotra and at Azania on the Ethiopian coast. McCrindle's Periplus, 93.

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B.C. 200 - A.D. 200.

Kshatrapas,
A.D. 200.

Periplus
Details,
A.D. 247.

merchants seem to have been Greeks and Arabs, some of them settled in India, others foreigners. Except as archers no Romans seem to have come to India.¹ Besides small coasting craft, and medium-sized vessels that went to Persia, large Indian and Arab ships traded to Yemen.² The Greek or Egyptian ships were large, well found and well manned, carrying archers as a guard against pirates.³ They were rounder and roomier than ships of war, and, as a sign that they were merchantmen, a basket was hung from the masthead. The hull was smeared with wax and was ornamented with pictures of the gods, especially with a painting of the guardian divinity on the stern. The owners were Greeks, Hindus, and Arabs, and the pilots and sailors were Hindus and Arabs.⁴

About the close of the second century (A.D. 178) Rudradāman, one of the greatest of the Kshatrapakings of Gujārāt, has recorded a double defeat of the Shātakarnis and the recovery of the north Konkan.⁵

The Konkan places mentioned by the author of the Periplus of the Erythræan sea, whose date is probably A.D. 247,⁶ are Sopāra (*Uppara*), Kalyān (*Kalliena*), Cheul (*Semulla*), and Pālpattan or Pāl near Mahād (*Palaipatmai*).⁷ Though the direct commerce with Egypt had been driven from the Konkan ports there was still a considerable trade. Coasting vessels went south to meet the Egyptian ships at Musiris and Nelkynda on the Malabār coast;⁸ or further south to Ceylon; or on to ports on the Coromandel coast, chiefly to bring back the fine cloths of Masulipatam.⁹ There was an important trade with Gedrosia on the east coast and with Apologos, probably Obollah, at the head of the Persian Gulf. The chief trade with Gedrosia was in timber, teak, squared wood, and blocks of ebony, with a return of wine, dates, cloth, purple, gold, pearls, and slaves.¹⁰ There was also a trade in muslin, corn, and oil with the east coast of Arabia,¹¹ Socotra, Aden and Moosa near Mokha, and there was a trade to Zanzibar and other east African ports, taking corn, rice, butter, sesamum, cotton, sashes, sugar, and iron; and bringing slaves, tortoise shell, and cinnamon.¹² Lastly there

¹ Egypt was directly under the Emperor and no Roman might go to Egypt without special leave (Vincent's Commerce, II. 69). Vincent writes, 'The merchants have Greek names, Diogenes, Theophilus, and Sopater. I have not met a single Roman name.' Vincent, II. 69, 209, 506.

² Vincent, II. 33, 37, 38.

³ Pliny's Natural History, VI. 23.

⁴ Vincent, II. 56, 101; Lassen Ind. Alt. III. 68; Stevenson's Sketches of Discovery, 20.

⁵ Indian Antiquary, VII. 282.

⁶ Vincent's paper fixing the date of the Periplus at A.D. 247 has been translated in the Indian Antiquary of December 1879. The detailed account of the Kathiawar and the Konkan coast compared with Ptolemy's scanty and confused notes, and the fact that the author corrects Ptolemy's great error about the direction of the west coast of India, support Mr. Vincent's view that the Periplus is later than Ptolemy.

⁷ Vincent's Periplus, 128, 129.

⁸ Vincent's Periplus, 128, 129. Musiris has been identified with Muyirikote and Nelkynda with Kannetri.

⁹ Vincent's Periplus, 128, 129. Obollah at the head of the Persian Gulf was a great Indian mart and is perhaps the Abulama mentioned in the Kārie cave inscription.

¹⁰ Vincent, II. 378, 379. The timber was chiefly used in boat-building.

¹¹ Vincent, II. 296, 297, 346.

¹² Vincent, II. 155.

was a trade to Aduli, the capital of Abyssinia, the Indian ships bringing cloth, iron, cotton, sashes, muslin, and lac, and taking ivory and rhinoceros' horns.¹

In a fifth century inscription in Kanheri Cave X Cheul appears under its old form Chemula and is described as a great city with very rich merchants.²

In the sixth century Kolába with the rest of the North Konkan coast was probably held by Maurya or Nala chiefs as Kirtivarma (550-567), the first of the Chálukyas who turned his arms against the Konkan, is described as the night of death to the Nalas and Mauryas.³ And Kirtivarma's grandson Pulikesi II. (610-640), under whom the Konkan was conquered, describes his general Chanda-danda, 'as a great wave which drove before it the watery stores of the pools, which are the Mauryas.'⁴ This Chálukya general, with hundreds of ships, attacked the Maurya capital 'Puri the goddess of the fortunes of the western ocean.'⁵

Except that Cheul is perhaps mentioned as Chimolo by Hiwen Thsang (640),⁶ no further notice of Kolába has been traced till the rise of the Siláháras, twenty of whom, as far as present information goes, ruled in Thána and Kolába from about A.D. 810 to A.D. 1260 a period of 450 years.⁷ The fifth Siláhára king Jhanjha (*Djandja*) is mentioned by the Arab historian Masudi⁸ as reigning at Cheul (*Saimur*) in A.D. 916, and, in an inscription of the fourteenth king Anantpál or Anantdev (A.D. 1096), exemption from tolls is granted to the carts of two ministers at the Kolába port of Cheul (*Chemuli*).⁹

During at least the latter part of the thirteenth century Kolába, with the rest of the north Konkan, seems to have been ruled by viceroys of the Devgiri Yádavs.¹⁰

The early Deccan Musalmáns seem to have had little control over Kolába. According to Ferishta¹¹ as late as 1377 many parts of the

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Early History,
500-1300.

Mauryas,
500.

Siláháras,
810-1260.

Yádavs,
1200-1300.

¹ Vincent, II. 116.

² Bombay Gazetteer, XIV. 173. Cheul is perhaps the Sibor (Saimur) of the Greek merchant and monk Kosmas Indikopleustes (A.D. 525). Migne's *Patrologia Cursus*, 88; I. 446.

³ Ind. Ant. VIII. 244. The Chálukyas are said to have ruled in Oudh for fifty-nine successions till Jaising passed south, invaded the Deccan, and about A.D. 468 defeated the Ratta chief Krishna (Jour. R. A. S. [O. S.] IV. 6, 7, 8). For two more generations their power did not pass west of the Sahyádris.

⁴ Arch. Sur. Rep. III. 26. It appears from an inscribed stone of the fifth or sixth century brought from Váda in Thána that a Maurya king named Suketuvarna was then ruling in the Konkan. Traces of the name Maurya remain in the surname More which is common among Maráthás, Kunbis, and Kolis. The two small landing places of the name of More, in Elephanta and in Karanja, are perhaps relics of Mauryan power. The only trace of the Nalas occurs in a local story of a Nal Rája who married his daughter to the Malang or Arab devotee, who gave his name to Malanggad hill. See Bombay Gazetteer, XIII. 420, and XIV. under Váda and Malanggad.

⁵ Arch. Sur. Rep. III. 26. Puri has not been identified. Dr. Burgess thinks it may have been Rájpuri in Janjira, Cave Temples of India, 205. See Bombay Gazetteer, XIII. 423 note 2, XIV. 401.

⁶ Julien's Hiwen Thsang, 420.

⁷ The family tree and other details of the twenty Siláhára rulers are given in Bombay Gazetteer, XIII. 422-423.

⁸ Prairies d'Or, II. 85.

⁹ See Bombay Gazetteer, XIII. 426 note 1

¹⁰ Indian Antiquary, IX. 44.

¹¹ Briggs' Ferishta, II. 338.

Chapter VII.

History.

The Musalmáns,
1300-1500,
Vijaynagar Kings,
1377.

Konkan were in the hands of the Vijaynagar or Ánegundi kings.¹ Soon after the introduction of British administration into Ratnágiri inquiries brought to light a general tradition, that before Musalmán times the south Konkan, which included the present Kolába, had been under a dynasty of Lingáyats called the Kánara kings, whose head-quarters were at Ánegundi. They were believed to have established the village organization of which traces remained though the original system was defaced by the later institution of *khots*. Their power was said to have gradually decayed, merging into a time of disorder, when the country was overrun by Kolis and nearly unpeopled. One of the leading local chiefs had his head-quarters at Kurdu near the Devsthali pass about twenty-two miles south-east of Nágothna.² Jervis refers to this same tradition and notices that one of the centres of Vijaynagar power in the Konkan was at Ráygad.³

The Bahmanis,
1347-1489.

From the beginning of their rule in 1318, the Deccan Musalmáns seem to have held posts in Kolába of which Cheul was one.⁴ Under the Bahmanis (1347-1489) the change of capital from Daulatabad south to Kulbarga caused the chief traffic to pass to the Ratnágiri ports of Dábhól, Chiplun, and Rájápur. Still Cheul remained a place of importance as in 1357 when Hasan Gangu distributed his territory into four provinces, the north-west province is described as comprehending Cheul, Junnar, Daulatabad, Bir, and Paithan.⁵

In 1429 a force was marched to the sea and is said to have reduced the whole Konkan to obedience. In 1436 a second army was sent and the chief of Redi or Ráygad was made tributary.⁶ In 1469 Muhammad Gawán, the minister of Muhammad Sháh Bahmani II. (1463-1482), marched against some refractory Konkan chiefs with a powerful army, including the troops of Junnar, Chákan, Kolhád, Dábhól, Cheul, Wái, and Mán. And in 1451 by the establishment of Junnar as a leading Musalmán centre the connection with the Konkan was strengthened.⁷

Gujarát Kings,
1509.

Towards the close of the fifteenth century (1489) the inland parts of Kolába passed from the Bahmani to the Ahmadnagar kings. The sea coast, including at least Nágothna and Cheul, remained in the hands of the Gujarát kings,⁸ till, in 1509, the overlordship of Cheul passed from Gujarát to the Portuguese.⁹ After this, though the coast boundary of Gujarát shrank from Cheul to Bombay,¹⁰ the Gujarát kings continued to hold the fort of Sangaza or Sánkshi in Pen till 1540 when it was made over to Ahmadnagar.¹¹

¹ The site of Vijaynagar is the modern village of Hampi thirty-six miles north-west of Bellári. The Vijaynagar dynasty included about twelve kings whose power lasted from about 1336 to 1587. Caldwell's *History of Tinnevely*, 45-50; *Ind. Ant.* II. 177.

² Rev. Rec. 121 of 1825, 2-4.

³ Konkan, 89.

⁴ Briggs' *Ferishta*, II. 291, 295.

⁵ Briggs' *Ferishta*, II. 424.

⁶ Briggs' *Ferishta*, II. 484.

⁷ In 1502 the Italian traveller Varthema (*Badger*, 114) placed Cheul in Gujarát; and in 1508 according to Mirát-i-Ahmadi (*Bird*, 214) Mahmud Begada established a garrison at Nágothna and sent an army to Cheul.

⁸ Faria in Kerr, VI. 120.

⁹ Stanley's *Barbosa*, 68-69.

¹¹ Faria in Kerr, VI. 368.

During the sixteenth century the history of the district centres in Cheul and Revdanda where the Egyptian and Gujarát fleets gained a famous victory over the Portuguese in 1507 and where in 1516 the Portuguese established a factory.¹ In 1521, on the promise that he would be allowed to import horses through Cheul, Burhán Nizám (1508-1553) the Ahmadnagar king allowed the Portuguese to build a fort at Revdanda about two miles below the Musalmán town. In 1524 the fort was finished. In 1528 a Gujarát fleet of eighty barks appeared at the mouth of the Cheul river and did much damage to the Ahmadnagar territory and to Portuguese trade. A Portuguese fleet was sent to act against the Gujarát fleet. The Portuguese took several Gujarát vessels, and passing up the Nágothna or Ámba river burnt six Gujarát 'towns.' On his way back to his boats the Portuguese general was attacked by the commandant of Nágothna, but beat him off with loss. In 1533 and again in 1538 the Gujarát kings made treaties with the Portuguese. In 1540 Burhán Nizám of Ahmadnagar took the fort of Sankshi in Pen from its Gujarát commandant. The Gujarát commandant asked for help from the Portuguese who re-took the fort, and kept it for a time, but finding it costly handed it to Ahmadnagar.² So formidable had the power of the Portuguese grown that in 1570 the kings of Ahmadnagar, Bijápur, Kálikat, and Achin in Sumatra formed a league against them. Mortaza of Ahmadnagar, who was stirred to great exertions by the hope of securing Cheul and Bassein, led an army against Cheul, but without effect.³ The Portuguese in their turn invaded the Ahmadnagar territory, attacking Kalyán and burning its suburbs. In 1594 the Ahmadnagar king again attacked Cheul and detached a body of horse to ravage Bassein.⁴

On the capture of Ahmadnagar in 1600 the whole of the district except Portuguese Revdanda, fell to the Moghals. But only four years later, except Cheul and the country for a few miles round which was held by a Moghal officer, the whole was recovered by Malik Ambar the Ahmadnagar minister.⁵ It remained under Ahmadnagar till 1630, when, on the final overthrow of the kingdom by Sháh Jahán (1628-1658), it passed to the Moghals.⁶ But the Moghals exercised so little control that, within two years, almost the whole of the district fell into the hands of Sháhji Bhonsle, Shiváji's father.⁷ In 1635 a strong Moghal force was sent to recover the Konkan from Sháhji who retreated to the hill-fort of Máhuli in Thána and was there forced to surrender.⁸ In 1636, as Ádil Khán of Bijápur agreed to pay tribute, Sháh Jahán made over the Konkan to him. The places especially noticed as ceded to Bijápur were Jival or Cheul, Danda-Rájpuri, Chákan in west Poona, and Bábal or Pábal perhaps Panvel in Thána.⁹ In 1637 Sháhji entered the service of Bijápur.¹⁰ Under the Bijápur kings the Konkan between the Sávitri

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History.

The Portuguese,
1507-1660.

The Moghals,
1600.

Bijápur,
1636.

¹ Da Cunha's Chaul and Bassein, 39.

³ Faria in Kerr, VI. 423.

⁵ Briggs' Ferishta, III. 315.

⁷ According to Jervis (Konkan, 89) in 1632 Sháhji was offered the whole of the Nagar Konkan if he would agree to hold it from the Moghal Emperor and would give up all claims to lands in the Deccan.

⁹ Elliot and Dowson, VII. 256. ¹⁰ Elliot and Dowson, VII. 35, 52, 57; Grant Duff, 52.

² Faria in Kerr, VI. 368.

⁴ Briggs' Ferishta, III. 284.

⁶ Elphinston's History, 509.

⁸ Elliot and Dowson, VII. 59.

Chapter VII.**History.**

The Maráthás,
1650-1690.

Shiváji,
1648-1680.

and Bassein was divided into two commands, one between Bhiwndi and Nágothna whose head-quarters were at Kalyán, and the other from Nágothna to the Sávitri under the Janjira Sidis whose head-quarters were at Danda-Rájpuri and who held the government on condition of protecting trade against pirates and of carrying pilgrims to Mecca.¹

In 1646 Shiváji who had seized the forts of Torna, Islámgaḍ, Tala, and Ghosále and established his power over a large part of the Deccan made a double attack on the Musalmán governors of the Konkan. The attack on Janjira failed, but (1648) the governor of the north Konkan was surprised, Kalyán was taken, and all the Musalmán forts were seized by the Maráthás. To secure his hold on the Konkan, and as a safeguard against the Sidi, Shiváji ordered the building of two forts, Bírvádí near Ghosále and Lingána near Redi or Ráygaḍ.²

Fourteen years later (1662) Shiváji strengthened Redi or Ráygaḍ, and fitted out a fleet in imitation of the Janjira Sidis. He rebuilt or strengthened Kolába fort off Alibág, repaired Suvarndurg and Vijaydurg, and collected war vessels. His chief centre at this time was the harbour of Kolába.³ His power was so formidable that the Bijápur government, through his father Sháhji's mediation, was forced to enter into a truce with him, and give him the whole territory south of Kalyán.

As soon as he found himself free from the risk of war with Bijápur Shiváji turned his arms against the Moghals.⁴ In the latter part of 1663, he assembled an army near Kalyán and another near Danda-Rájpuri and gave out that he meant either to attack the Portuguese at Bassein and Cheul, or to reduce the Sidi. His real design was on Surat which he surprised and plundered on the 5th January 1664.⁵ Shiváji enriched Redi with the spoils of Surat, made it the seat of his government, and changed its name to Ráygaḍ. In the same year (1664), on the death of his father, Shiváji assumed the title of Rája and struck coins. His aggressions and attacks on trade led to a quarrel with Bijápur and to active measures being taken against him by the Moghals. As he found himself unable to withstand the Moghal advance Shiváji agreed to hold his lands from the Emperor and to attend at Delhi to be invested. Enraged at the low position which was given him at the Moghal court he fled from Delhi in 1667 and spent the greater part of 1668 and 1669 at Ráygaḍ in the management of his territory. In 1672 the Janjira Sidi, whose power had been lately (1662) increased by his appointment as Moghal admiral, blockaded the Karanja river and made a fort at its mouth. Towards the close of the year (October 1672) a Sidi and Moghal squadron landed troops on the banks of the Nágothna river, laid the country waste, and carried off the people as slaves.⁶ After establishing his power over the whole of the central Konkan except Danda-Rájpuri Shiváji was crowned with splendour at Ráygaḍ in June 1674.⁷ In 1679,

¹ Grant Duff, 63. ² Grant Duff, 64. ³ Grant Duff, 85. ⁴ Jervis' Konkan, 92.

⁵ Grant Duff, 89.

⁶ Orme's Historical Fragments, 38-39.

⁷ Details are given in Places of Interest, Ráygaḍ.

enraged with the English for allowing the Sidi fleet to take shelter in Bombay harbour, Shiváji's admiral took possession of Khánderi (Kenery) to the south of the harbour mouth. The English and the Sidi joined in an attempt to turn out the Maráthás. The English sent a fleet and there was some hard fighting. Both sides suffered severely but the Maráthás continued to hold the island. In 1680 the Sidi entrenched himself on Underi (Henery) about two miles east of Khánderi, and the Maráthás in vain tried to drive him out.¹ On the fifth of April 1680 Shiváji died. Besides by enriching it with the spoils of Gujarát the Deccan and the Karnátak, Shiváji did much to improve the Konkan by giving highly paid employment in his army and in building and guarding his hill forts. He also introduced a more uniform and lighter land tax, suppressed irregular exactions, and fostered trade.² By the accession of Sambháji the district passed from a good to a bad ruler. Sambháji displeased the people by his license,³ and, giving up the regular rental introduced by Shiváji, went back to the old practice of cesses and exactions. His support of the rebel prince Akbar subjected the coasts to the ravages of the Moghal fleet and strengthened the Janjira Sidis in their raids into the inland parts. In 1683 Sambháji failed in an attack on Cheul and in the following year almost the whole district was ravaged by a Moghal army.⁴ Finally in 1689, by the fall of Ráygad, the control of the chief part of the district passed from the Maráthás to the Moghals.

About this time the Ángria family, who during the eighteenth century rose to high power both in Kolába and in Ratnágiri, first came to notice. The founder of the family was Tukáji Sankhpál. According to Grose, a well-informed writer, Tukáji was a negro born in an island in the gulf of Ormuz, a Musalmán by religion, who in 1643 was shipwrecked near Cheul. He helped Sháhji in his war with the Moghals, married the daughter of Sháhji's minister, and had a son named Purab who was the father of Kánhoji.⁵ Kánhoji, who is said to have got his name

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The Maráthás,
1660-1690.
*Shiváji Crowned
at Ráygad,
1674.*

*Sambháji,
1680-1689.*

The Ángrias,
1690-1840.
*Kánhoji Ángria
1690-1731.*

¹ Bruce's Annals, II. 448; Low's Indian Navy, I. 65-69. Details are given under Khánderi and Underi in Places of Interest.

² Details of Shiváji's survey and assessment are given in the Land Administration Chapter.

³ Kháfi Khán (1680-1735) notices (Elliot and Dowson, VII. 341) that Shiváji, though an infidel and a rebel, was a wise man. He had built a well near his abode at Ráygad and used to sit near the well and when the women came to draw water talked to them as to his mother and sisters. When Sambháji succeeded he too used to sit by the well and when women came to draw water he used to seize them and handle them roughly and indecently. The people whom his father had settled there fled to the land of the Firingis.

⁴ Nairne's Konkan, 75.

⁵ Account of Bombay, II. 214. Mr. Grose, who was a member of the Bombay Civil Service, wrote about 1750. He was well acquainted with the country, and took special interest in matters connected with the Hindu religion and with Hindu castes. The unlikelihood of the story is a strong argument in favour of its truth. Shiváji's coronation at Ráygad in 1674 (see below, Places of Interest) is an example of the case of a man of comparatively low caste rising to the highest rank among Hindu warriors by careful attention to Hindu rules and by liberality to Bráhmans. Examples of successful foreign warriors being admitted to be Hindus and marrying Hindu wives are given in the chapter on Thána History. Thána Statistical Account, Bombay Gazetteer, XIII. 411 note 3. According to Grant Duff (History, 163) Kánhoji's father was Tukáji a distinguished officer in Shiváji's fleet.

Chapter VII.

History.

The Angrias,
1690-1840.

Kánhoji Angria,
1690-1751.

Ángria from Angarvádi a village near Harnai in Ratnágiri, was in 1690 appointed second in command of Rájárám's fleet. In 1698, on the death of Sidoji Gujar the admiral of the fleet, Kánhoji succeeded to the command. He soon showed himself a most daring and enterprising leader, plundering the ships of all nations, and sacking all undefended towns from Trávankor to Bombay. He made Kolába, the small island fort close to Alibág, his head-quarters, and established stations at Suvarndurg and Vijaydurg in Ratnágiri.

In 1699 the Sidis defeated the Maráthás, overran Rájpuri and Ráygad, and, in reward, were presented with Ráygad by the Emperor Aurangzeb.¹ In the same year some reverses at sea led the Sidis and Portuguese to join with the Moghal in a league against Kánhoji. But Kánhoji defeated their united forces, took Ságargad, conquered the country round, and forced his opponents to agree that of the revenues of Kolába, Khánderi, and Ságargad, two-thirds should go to Ángria and one-third to the Moghals; that the whole revenue of Rájkot, the citadel of Cheul, should belong to Ángria; that the revenue of Cheul should be divided equally between the Moghals and Ángria; and that the revenue of Parhur, a village near Alibág, should belong to the Sidi.² In 1705 Kánhoji Ángria 'a Shiváji or Marátha pirate' is mentioned as harassing the trade between Bombay and the Malabár coast. In 1707 he is said to have had a fleet of considerable strength, whose one object was piracy, and to have been to some extent politically distinct from the Marátha government, though he held a port on the Marátha coast.³ Between 1707 and 1710, during her struggle with Sháhu, Tárábái, the widow of Rájárám, placed Kánhoji in charge of the coast from Bombay to Sávantvádi with authority in Rájmáchi near the Bor pass and over the district of Kalyán which seems to have stretched some distance north of Bhiwndi.⁴ In 1713 Sháhu sent a force under the Peshwa Bahirupant Pingle to protect the inland parts of the Konkan and check the spread of Ángria's power. On hearing of the Peshwa's advance, Kánhoji marched to meet him, defeated him, and made him prisoner. He took the forts of Lohgad and Rájmáchi near Khandála in west Poona, and prepared to march on Sátára. All available troops were brought against him and placed under the command of Báláji Vishvanáth. Aware of Kánhoji's abilities, enterprise, and resource, Báláji agreed that if Kánhoji set the Peshwa free, gave up his alliance with Sambháji, supported Sháhu, and restored all his conquests except Rájmáchi, he would receive ten forts and sixteen fortified posts commanding the whole of the Konkan from Devgad in the south to Khánderi in the north, and would be confirmed as admiral of the Marátha fleet with the titles of Vizárat Mal and Sarkhel.⁵ As Shrivardhan and others of the fortified

¹ Nairne's Konkan, 77.

² Ráo Sáheb Bál Rámchandra Dhonde, Mámlatdár.

³ Bruce's Annals, III. 597, 650.

⁴ Land grants of Angrias are recorded ten miles north of Bhiwndi. Mr. W. F. Sinclair in Ind. Ant. IV. 65.

⁵ Grant Duff, 193. The ten forts were Khánderi (Kenery) and Kolaba on the Alibág coast, Avchitgad in Kolába, and Suvarndurg, Vijaydurg, Jaygad, Yashvantgad, Devdurg, Kanakdurg, and Fatehgad in Ratnágiri.

posts which the Peshwa had made over to Ángria were in the Sidi's hands, the treaty was followed by an outbreak of hostilities between Kánhoji and the Sidi. But as the Peshwa came to Ángria's help the Sidi was forced to yield. These concessions made Kánhoji practically independent. He fixed his head-quarters in the strong fortress of Gheria or Vijaydurg, about thirty miles south of Ratnágiri, and his cruisers scoured the sea.¹ Almost the whole coast from Bombay to Goa was in his hand, and there was scarcely a creek, harbour, or river-mouth where he had not fortifications and a boat station.

About the same time the decay of Portuguese power and the withdrawal of the Moghal claims to the Konkan (1720) further increased Ángria's importance.² The hope of plunder drew to Kánhoji's standard numerous adventurers, including renegade Christians mostly Dutch and Portuguese, Arabs, Musalmáns, Negroes, a most daring and desperate band.³ Kánhoji's fleet was composed of grabs and gallivats, ranging from 150 to 200 tons burden. The grabs carried broadsides of six and nine-pounder guns, and on their main decks were mounted two nine or twelve pounders pointed forwards through port-holes cut in the bulk-heads and designed to be fired over the bows. The gallivats carried light guns fixed on swivels; some also mounted six or eight pieces of cannon, from two to four pounders, and all were impelled by forty or fifty stout oars. Eight or ten of these grabs and forty or fifty gallivats, crowded with men, formed the whole fleet, and, even with smaller numbers, their officers often ventured to attack armed ships of considerable burden. The plan of their assault was this. Observing from their anchorage in some secure bay that a vessel was in the offing, they would slip their cables and put to sea, sailing if there was a breeze, if not making the gallivats take the grabs in tow. When within shot, they generally gathered as soon as they could astern of their victim, firing into her rigging until they succeeded in disabling her. They then drew nearer and battered her on all sides until she yielded. If she refused to yield, a number of gallivats, having two or three hundred men on each, closed with her, and the crews, sword in hand, boarded her from all sides.⁴

In 1717 Kánhoji seized the British ship *Success* and withstood a British attack on the fort of Vijaydurg. In October 1718 an English squadron attacked Khánderi which was then held by Ángria. The English were shorthanded and in spite of the offer of extremely liberal terms only forty men were induced to join the expedition.⁵

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History.

The Ángrias,
1690-1840.
Kánhoji Ángria,
1690-1731.

His Fleet.

His Piracies.

¹ Nairne's Konkan, 79.

² In 1720, when the Moghal claims to the Konkan were withdrawn, Báláji Vishvánáth the first Peshwa drew up schemes for collecting and distributing the revenues and for preserving a common interest among the Maráthás. Under Báláji's scheme the Ángrias paid to the Sátára ruler tribute in military stores and in European and Chinese wares. They were also, sometimes charged with the duty of executing state criminals. Grant Duff, 204.

³ Low's Indian Navy, I. 97.

⁴ Bombay Quarterly Review, III. 56.

⁵ On the evening of the first day of the attack the Governor, Mr Boone, issued a notice that if any one would volunteer for the next day's service, he would be paid £4 (Rs. 40) on returning to Bombay, and that if any one lost a leg or an arm he would be taken to London, paid £30 (Rs. 300) on arriving there, and be employed in the Company's service for the rest of his life. Low's Indian Navy, I. 98.

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History.

The *Angrias*,

1690-1840.

Kánhoji Angria,

1690-1731.

Through the treachery of a Kámáti who placed the garrison on their guard and of a Portuguese captain who allowed succours to pass to the island, the small British force was driven off with heavy loss. In 1720 Kánhoji's fleet seized a second English vessel and carried her into Vijaydurg. Irritated by these failures and insults, the English and Portuguese fitted out a joint expedition against Vijaydurg. They entered the river and burnt sixteen of Angria's vessels, but failed to make any impression on the fort.¹ Delighted by these successes Kánhoji wrote a taunting letter to the Bombay Government and scoffed at the efforts made to injure him.² In 1722 a second joint attack of Portuguese troops and

¹ Bombay Quarterly Review, III. 57.

² The following curious specimen of Kánhoji Angria's letter writing is from Grant Duff's *Maráthás*, 203-204: "I received your Excellency's letter and have understood all your Excellency writes. 'That the differences that continue even until now are through my means; that the desire of possessing what is another's is a thing very wide of reason; that suchlike insults are a sort of piracy; that such proceedings cannot continue long; that had I from my beginning cultivated trade and favoured the merchant, the port I now govern might, by the divine favour, have in some measure vied with the great port of Surat, and my name have become famous.' 'All this,' your Excellency says, 'is not to be brought about but by opening a fair trade; that he that is least expert in war generally comes off a sufferer thereby; and, that he who follows it purely through a love that he hath thereto, will one time or another find cause to repent; that if I had considered this something sooner, I might have found some benefit and convenience thereby.' Your Excellency says, 'you are very well acquainted with the manner of my government from its beginning, and for that reason you would not on any account open a treaty with me until I set at liberty the people of your nation that are prisoners here; after that, you would receive any proposition from me that was friendly, or might tend to an accommodation.'

"All of this I very greatly admire, especially when I find your Excellency persuaded that I have been the cause of the past differences and disputes; the truth of which your Excellency will soon find when you examine both sides. Touching the desire of possessing what is another's I do not find the merchants exempt from this sort of ambition, for this is the way of the world; for God gives nothing immediately from himself but takes from one to give to another. Whether this is right or no who is able to determine? It little behoves merchants to say that our government is supported by violence, insults, and piracies. The Mahárája Shiváji made war with four kings, and founded and established his power. This was our beginning. Whether by these means this government hath proved durable your Excellency well knows; so likewise did your predecessors. Whether it is durable or no I would have your Excellency consider, it is certain nothing in this world is durable, which if your Excellency does consider, the way of this world is well known."

"Your Excellency is pleased to say, 'If I had regard to the weal of the people, and favoured commerce, my power would be much augmented, and my port become like the port of Surat.' But I never have been wanting in favour to merchants who trade according to the laws of this country, nor in chastising those who break these laws, as your Excellency well knows. 'The increase of power depends on the divine will in which human diligence little avails.' Until this day I have kept up the power that was necessary: whether I shall continue it or no who can tell? That will be as God is pleased to determine."

"Your Excellency is pleased to write, 'That war proves most fatal to those where the use of the sword is not understood.' But in the Government of His Excellency Charles Boone, nobody can say there was not loss on both sides; for victories depend on the hand of God, and for this reason great men take little notice of such losses. Your Excellency is pleased to write, 'That he who follows war purely through an inclination that he hath thereto, one time or another will find cause to repent.' Of this I suppose your Excellency hath found proof; for we are not always victorious, nor always unfortunate. Your Excellency is pleased to write, 'That you well understood the manner of my government, and, for that reason, that you could not enter upon any treaty of peace with me, unless I would first set at liberty the people of your nation that are prisoners.' I very well know your Excellency understands the manner of my government from its beginning, therefore this gives

three English ships of the line under Commodore Mathews was beaten off by the Kolába garrison, owing to the cowardice or treachery of the Portuguese, and in 1724 the Vijaydurg garrison were equally triumphant in withstanding a formidable Dutch attack with seven ships, two bomb vessels and a body of troops. Emboldened by these successes in 1727, Kánhoji attacked English vessels and took a richly laden Company's ship.

In 1728 Kánhoji seemed inclined to come to terms with the English. But, in 1729, he captured the Company's galley King William and took Captain McNeale prisoner. This officer, after a fruitless attempt to escape, was loaded with irons and so severely beaten that his life was despaired of. In 1730 the Bombay Government entered into an offensive and defensive alliance with Phond Sávant of Vádi against the Angrias. Kánhoji died in 1731.¹ Grose describes him as dark well-set and corpulent, 'quite the opposite of the fair, lean, and wiry Shiváji.' He was full-faced with a sparkling eye and stern countenance, very severe in his commands, and exact in punishing. Otherwise he was liberal to his officers and soldiers with whom he affected a sort of military frankness, not to say familiarity. He was too like the Maráthás to be very careful of keeping faith, and excused himself for not making peace because he knew that his promises could not be trusted.²

He left six sons, two legitimate Sakhoji and Sambháji, and four illegitimate Tuláji, Mánáji, Dhondji, and Yesáji.³ The two legitimate sons divided their father's possessions, Sakhoji the elder establishing himself at Kolába, and Sambháji the younger at Suvarndurg, in Ratnágiri. This division greatly reduced the power of the Angrias. In 1731, while Sakhoji the Kolába chief was helping the Peshwa Chinnáji Áppa in an attack on Janjira, Gházi Khán, a Moghal noble, established himself in Musalmán or Upper Cheul, and overran and wasted the lands of Kolába. Turning from Janjira the Peshwa and Sakhoji marched together against

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The Angrias,
1690-1840.

Kánhoji Angria,
1690-1731.

Sakhoji Angria,
1731-1733.

me no wonder; but if your Excellency says you will admit any proposition after having your people released, I must then likewise say my people are prisoners under your Excellency: How can I then give liberty to yours? If your Excellency's intent was cordially to admit any overtures of peace for ending our present disputes, and if you really write to me for that end concerning the liberty of your people I am to assure you my intent is cordially the same. It is therefore necessary that some person of character intervene, and act as guarantee between us to whom I will presently send your Excellency's people. Your Excellency will afterwards do the like by mine. The prisoners on both sides, having by this means obtained their liberty, afterwards we shall enter on what relates to our friendship and treaty of peace for the avoidance of prejudice on both sides. For this end I now write to your Excellency, which I hope will meet with regard; and if your Excellency's intention be to treat of peace and friendship, be pleased to send an answer to this, that, conformable thereto, I may consider on what is most proper to be done. As your Excellency is a man of understanding, I need say no more.¹

¹ The date of Kánhoji's death is doubtful. According to Grant Duff (History, 230) and Nairne (Konkan, 80) his death took place in 1728. According to Low (Indian Navy, I. 104) and Grose, quoted by Low, Kánhoji died in 1731. The fact that Kánhoji's name is mentioned in the treaty between the English and the Sávantvádi Chief in 1730 supports Grose's date.

² Grose's Account of Bombay, I. 95.

³ In 1840, when direct heirs failed, a descendant of Yesáji's contended that Yesáji was a legitimate son. But the claim was apparently unfounded.

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The Angrias,
1690-1840.

Sakhaji Angria,
1731-1733.

Mánáji Angria,
1733-1759.

Ghází Khán, defeated him, took him prisoner, and destroyed Rájkot the citadel of Musalmán Cheul.¹ In 1732, as their wars were ruining the country, the Sidi, though he kept possession of Ráygad fort, ceded the Peshwa half of Rájpurí, including the petty divisions of Tala, Ghosále, Nizámpur, Ghodegaon, Birkádi, and half of Govále in the present sub-divisions of Roha and Mángaon.² In 1733 Sakhaji sent envoys to Bombay to make overtures for peace, but he died before the close of the year (1733). He was succeeded by his brother Sambháji, who, choosing to stay at Suvarndurg with his half-brother Tuláji, appointed his other half-brothers Yesáji to the civil charge and Mánáji to the naval and military command of Kolába. Shortly after, Mánáji quarrelled with his brothers Sambháji and Yesáji, and unable to stand against his brothers' superior force, took shelter with the Portuguese at Lower Cheul or Revdanda. Before long he left Revdanda, and, bringing together a few followers, surprised and seized the fort of Kolába. Mánáji was now the undisputed master of Kolába, and, with the help of the Peshwa, defeated Yesáji and made him prisoner. His eyes were put out, and he was confined at Poyrád and then at Alibág. From Alibág he escaped to the Peshwa, who decided that he had no claim on Kolába, and, on his engaging not again to break the peace, settled ten *khandis* of rice and £40 (Rs. 400) a month on him and sent him to Revdanda.³ Mánáji successfully resisted Sambháji's efforts to displace him, and, forming an alliance with Sháhu, tried to gain the fort of Anjanvel from the Sidi. The Bombay Government sent some gallies to help the Sidi. But, as they were ordered to take no active part in the contest, they were of little use, and the Maráthás increased their power. The Peshwa took possession of Ráygad and Mahád, and Mánáji seized some vessels and established himself at Revas on the Pen river. As the Bombay Government could not allow Mánáji to establish his power in the Bombay harbour, four cruisers were sent against him, but from discord among the British commanders the whole of Angria's fleet except one grab was allowed to escape. Meanwhile the British and the Sidi joined in an alliance against Angria. They agreed that all prizes made at sea should be given to the English, and all prizes made on land to the Sidi; that if Khánderi was taken it should be handed to the English; that the fort of Kolába should be demolished; and that the revenues of Kolába were to be equally divided between the Sidi and the British.⁴ In 1736, Sambháji from Vijaydurg took the richly laden English ship Derby, the armed ship Restoration, and several other smaller vessels.

In 1738 Sambháji arrived at Alibág from Vijaydurg, and tried to oust Mánáji from Kolába. Mánáji received help from the Bombay Government in stores and money, and by the aid of the Peshwa drove off Sambháji. In return for the Peshwa's

¹ Ráo Sáheb Bál Rámchandra.

² Jervis' Konkan, 132. According to Grant Duff (233), the date of this cession was 1635.

³ Bom. Gov. Rec. Pol. Dep. (1840), 1107, 21.

⁴ Aitchison's Treaties, IV. (1876), 329-330.

assistance Mánáji gave up the forts of Kothligad and Rájmáchi near Khandála, and agreed to pay a yearly tribute of £700 (Rs. 7000) and to provide European and Chinese articles worth £300 (Rs. 3000) more.¹ Besides helping Mánáji with money and stores, the Bombay Government sent some ships which dispersed Sambháji's fleet and forced them to take shelter in the Rájpuri creek.² Little damage was done, and so successful were Sambháji's raids on English shipping, that he ventured to suggest a peace on condition that the Bombay Government should provide their vessels with his passes and pay him a yearly sum of £200,000 (Rs. 20,00,000).³ These proposals were rejected. Mánáji whom the Bombay Government had helped in his wars with his brother Sambháji turned out a faithless ally. He gave much trouble to Bombay, seizing English vessels and taking possession of Elephanta and Karanja. On a promise to make restitution a hollow peace was concluded.⁴ In 1739, while the Portuguese were besieged at Bassein by the Maráthás under Chimnáji Áppa, Mánáji blocked the sea approach, thus cutting off all supplies. In 1740 a Portuguese fleet was destroyed by Angria, and on the 14th October of the same year when articles of peace were signed between the Peshwa and the Viceroy of Goa, the Portuguese handed Cheul to the English who had acted as mediators, and in November, after the Maráthás had fulfilled their part of the conditions, the English delivered Cheul to them.⁵

In 1740, with the help of his half-brother Tuláji, Sambháji again attacked Mánáji's territory, took Alibág, Thal, and Ságargad, laid siege to Kolába, and cut off the garrison's supply of fresh water. In these straits Mánáji sent to the Peshwa Baláji Bájiráv, who calling on the Bombay Government to help, attacked the besiegers, and took Tuláji prisoner. The English ships chased Sambháji's fleet to the Ratnágiri coast, and forced Sambháji to retire to Suvarndurg.⁶ No further steps were taken, as Mánáji, finding that the Peshwa's officers were scheming to take possession of Kolába, patched up a truce with Sambháji, and the designs of the Peshwa's officers were stopped by the news of Bájiráv's death. Sambháji, free from the risk of attack from the north, spread his power over the greater part of Sávanivádi (1740) and shortly after (1744) over the Ratnágiri sub-division of Dábhól.⁷

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History.

The Angrias,
1690-1840.

Mánáji Angria,
1733-1759.

Sambháji Angria,
1740-1748.

¹ Grant Duff, 237. Mr. Bal adds that under this agreement, besides Kothligad and Rájmáchi, the forts of Thal, Tirgad, and Uran were made over to the Peshwa.

² Bom. Quar. Rev. IV. 76.

³ Bom. Quar. Rev. IV. 76.

⁴ Bom. Quar. Rev. IV. 77.

⁵ Bom. Quar. Rev. IV. 89. The account of the cession of Cheul in the Quarterly Review based on English records is in harmony with the Portuguese records. (Dr. Da Cunha, 5th Oct. 1882). According to Grant Duff (History, 236), in the beginning of 1741 the Maráthás attacked and took Cheul the last place remaining to the Portuguese between Goa and Daman. Grant Duff's statement based on Maráthá MSS. is not clear and does not agree with what he states in another passage (247). According to the other passage, in 1740 Sambháji Angria attacked Mánáji's territory and took Cheul among other places. It is hard to understand how in 1741 (January) the Maráthás took Cheul 'the last place remaining to the Portuguese,' if in 1740 it fell into the hands of Sambháji as part of Mánáji's territory.

⁶ Bom. Quar. Rev. IV. 77.

⁷ Jervis' Konkan, 112.

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The Angrias,
1690-1840.

Sambhaji Angria,
1740-1748.

Tulaji Angria,
1748-1755.

Siege of Gheria,
1755.

Among his fleet were eight vessels of 400 tons each. In 1747 Mánaji's districts were unsuccessfully attacked by the Peshwa's commandant of Máhuli fort near the Tal pass in Thána. Shortly after this the Janjira Sidis sent a strong force against Kolába, but with the Peshwa's help, the Sidis were completely defeated between Thal and Nágaon a few miles north of Alibág. In 1748 Sambhaji died and was succeeded by his half-brother Tuláji. The new chief proved no less destructive to British shipping than his brother. In 1749 he attacked Commodore James' fleet, and after a hard fight was driven with great loss to Gheria. Next year, in spite of his defeat, Tuláji was bold enough to attack Commodore Lisle in command of a fleet of several vessels, among them the *Vigilant* of sixty-four and the *Ruby* of fifty guns.¹ Again, in February 1754 he attacked three Dutch ships of fifty, thirty-six, and eighteen guns, burnt the two large ones, and took the third. So great were the strength and activity of Ángria's fleet that it cost the East India Company £50,000 (Rs. 5,00,000) a year to protect their trade. Elated with this success Tuláji built several vessels, set two large ships on the stocks, and boasted that he would soon be master of the Indian seas.

For long the Peshwa and the Bombay Government planned his ruin. At last, in 1755, it was settled that, in the next fair season, the Peshwa's troops should attack Tuláji from land and the British by sea. At the close of the year (Dec. 22, 1755) Commodore James was sent to survey Gheria fort, which was then thought to be as strong as Gibraltar. He found that ships could get within point-blank shot; that, on shore, a diversion could be made by carrying guns to the tops of two hills; and that the fort was crowded with unprotected buildings. The place was surprisingly unlike what he had heard.² The Bombay Government were fortunate in having in their harbour a Royal Squadron under Admiral Watson, and a strong detachment of troops under Lieutenant-Colonel afterwards Lord Clive. On the 7th of April 1756, the fleet of twelve men-of-war, six of the Royal Navy and six of the Company's navy, with 800 European and 600 Native troops, and five bomb vessels with a company of artillery, and four Marátha grabs and forty gallivats, sailed from Bombay.³ A few vessels were sent ahead to block the harbour and the fleet arrived off Gheria on the eleventh. The Marátha land force, which had been afield for some time, was camped against Gheria. On the

¹ Milburn's *Oriental Commerce*, I. 296.

² Low's *Indian Navy*, I. 124.

³ I assure you, Sir, it is not to be called high, nor, in my opinion, strong. It is indeed a large mass of buildings, and I believe the walls may be thick. But that part of the works which fell under my observation and which was three-quarters of their circumference is quite irregular, with round towers and long curtains in the eastern manner, and which discovered only thirty-two embrasures below and fifteen above. Commodore James, 21st December 1755, *Ives' Voyages*, 80.

⁴ The details were: Royal Squadron, one 70 guns, one 66 guns, one 60 guns, one 50 guns, one 20 guns, and one 16 guns; Company's Squadron, one 44 guns, four 28 guns, and one 16 guns. Of the Native troops 300 were Portuguese and 300 sepoys. Low's *Indian Navy*, I. 134. These details differ slightly from those given by Orme. *History of the British in India*, Frag. 408-417 in Nairne's *Konkan*, 92.

arrival of the British fleet, Tuláji Ángria, terrified by its strength, left the fort in his brother's charge and surrendered to the Marátha general. On the next morning (12th), hearing that the Marátha general had extorted from Tuláji an order for the delivery of the fortress, Admiral Watson summoned the fort to surrender. As no answer was sent, the fleet formed two divisions and sailed in with the afternoon sea breeze, each ship covering a bomb ketch, and protecting the column of smaller vessels from the enemy's fire. They passed the point into the river, and, anchoring fifty yards off the north fortifications, under a heavy fire, battered them from 150 pieces of cannon. Ángria's ships were all fastened together under the fort, and a shell setting one on fire the whole were burnt.¹ Another shell set fire to the buildings in the fort, and the tremendous cannonade silenced the guns.² Still the commandant held out. To prevent the fort being handed over to the Maráthás Colonel Clive landed and held the ground between the Peshwa's army and the fort. Next morning the Admiral again summoned the fort to surrender. The commandant asked for time to consult his brother. A respite was granted, but, as no answer came, the bombardment was re-opened in the afternoon. By five o'clock the garrison surrendered, and Colonel Clive marched in and took possession.³

Though the masonry was destroyed the rock defences were perfect. A determined garrison need not have yielded to any sea attack. Fifteen hundred prisoners were taken : eight Englishmen⁴ and three Dutchmen were rescued ; and plunder, amounting besides stores to £125,000 (Rs. 12,50,000), was divided among the captors.⁵ The

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¹ One ship of 74 guns, eight grabs of from 20 to 30 guns, and sixty gallivats. Low's Indian Navy, I. 136. Of Ángria's ships Dr. Ives (1755) writes : ' They are not unlike the *Tartans* of the Mediterranean only a great deal lower ; they carry two guns in the bow and vast numbers of men. Their music is a plain brass tube, shaped like a trumpet at both ends and about ten feet long and a drum called a *tom tom*, a skin stretched on a large shallow brass pan, on which they strike with two large sticks and make an amazing noise. Among them are two ketches which they call *grabs*. ' Several of the *gallivats* had blue or green or white pendants like the Portuguese at the masthead, and one had a white-flag with a red cross in the middle. Ives' Voyage, 43, 80.

² According to another account the same fire which burnt the ships passed to a large vessel lying on the shore, and from her to several smaller craft that were building. From the building yard it made its way to the arsenals, store-house, suburbs, and city, and even to several parts of the fort, particularly to a square tower where it continued burning all the night with such violence that the stone walls appeared like red-hot iron. Ives' Voyage, 85.

³ According to Dr. Ives (Voyage, 85), Colonel Clive in making his approaches from the land greatly annoyed the enemy. At a quarter past five he came to the Admiral's ship bringing an officer from the fort with the articles of capitulation. These were agreed to by himself and the two Admirals, and an English officer was sent to take possession of the fort and to hoist English colours. Then Captains Forbes and Buchanan were detached with sixty men to see the garrison lay down their arms, and, on the 14th at sunrise, the Colonel and the whole army marched into the place.

⁴ Ives (Voyage, 88) gives the names of ten English.

⁵ Milburn's Oriental Commerce, I. 296. In Gheria were found 250 cannon, six brass mortars, an immense quantity of stores and ammunition, £10,000 in silver rupees, and £30,000 in valuable effects (Ives' Voyage, 86). According to Dr. Ives (Voyage, 81-82), a council of sea and land officers which was held before setting out on the expedition, to avoid disputes, had settled that Admiral Watson as Commander-in-

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Tulaji Angria,
1748-1755.

Death of Mánaji,
1759.

ruin of Ángria's navy was completed by the destruction of two sixty gun ships on the stocks. Four of the Company's vessels and a detachment of 600 European and Native troops were left to guard the harbour and fort.¹ Tulaji Ángria remained a prisoner till his death.² According to the agreement made in the preceding year (1755) Bánkot, with eight surrounding villages, and Dásgaon were made over to the British.³ The Bombay Government were very anxious to keep Gheria, and offered to give Bánkot in exchange. But the Peshwa would not agree and Gheria was handed over in the following October. The Peshwa made it the head-quarters of a district and the seat of his Admiral Anandráv Dhulap, whose descendants are still settled at Vijaydurg. Under the Peshwa piracy flourished as vigorously as under Ángria.⁴

In 1757 when Mánaji was in the Deccan helping the Peshwa against the Nizám, his lands were invaded and plundered by the Sidis. On his return (1758) Mánaji drove them out of his territory, but failed in an attack on Danda-Rájpuri.⁵ Mánaji died in 1759. In spite of the troubled times in which he ruled, Mánaji, with the help of his brother Dhondji, is said to have added to the revenue and improved the condition of his state.⁶ He was succeeded by Raghoji, the first Ángria of that name, the eldest of his ten illegitimate sons.⁷

On Mánaji's death the Janjira troops attacked the Kolába territory, destroyed many temples, and laid waste many villages, but with the

Chief of the king's squadron should have two-thirds of one-eighth of the spoil, and Rear Admiral Pocock one-third of one eighth, while Lieut.-Colonel Clive and Major Chambers were to share equally with the captains of king's ships. The captains of the Company's ships and captains of the army were to share equally with lieutenants of men-of-war and subaltern officers of the army, and lieutenants of the Company's ships with warrant officers of the navy. Afterwards, as the officers of the army objected to their Commander-in-Chief sharing with Captains of men-of-war, Admiral Watson undertook to make Colonel Clive's portion equal to Admiral Pocock's. Under this arrangement, after Gheria fell, a sum of about £1000 was found due to Colonel Clive from Admiral Watson. This Admiral Watson sent with his compliments, but Colonel Clive was generous enough to refuse it, saying that he would not deprive the Admiral of the contents of his private purse, and that he had appeared to accept of the terms only for the good of the service.

¹ Nairne's Konkan, 95.

² According to one (Grant Duff, 292; Low's Indian Navy, I. 136) account, he was first confined near Ráygad in Kolába; according to another account he was kept in Vandan near Sátára, and afterwards in Sholápur. His tomb and those of his six wives, one of whom became a *sati*, are shown at Vijaydurg.

³ Aitchison's Treaties, V. 17.

⁴ In 1780 Anandráv attacked and captured an English ship carrying despatches to the Court of Directors, and imprisoned an officer in Rasálgad near Mahábaleshvar. Again in April 1782, in spite of a gallant resistance, he captured the Ranger, a ship of the Bombay Marine. In 1800 Lieutenant Hayes was sent to harass the pirates, but, though he punished them severely, they were soon as troublesome as ever. In May 1818 Colonel Imlack, attempting to take Vijaydurg, was met by so heavy a fire that his ships were forced to cut their cables and run. But the whole of the district had now passed to the British, and in June of the same year the commandants, two brothers of the Dhulap family, surrendered. In the river was taken the Admiral's ship, 156 feet long, 33 beam, and 430 tons burden.

⁵ Ráo Sáheb Bál Rámchandra.

⁶ Mr. Dunlop, 15th August 1824, B. m. Gov. Rev. Rec. 121 of 1825, 13-14.

⁷ The names were Raghoji, Mahimáji, Chimmáji, Dhondoji, Krishnáji, Tulaji, Hiroji, Takoji, Sambháji, and Rámáji.

Peshwa's help Raghoji succeeded in driving them out. He attacked the Sidi fort on the island of Underi near Khánderi, took it after a severe struggle, and presented it to the Peshwa in return for the help given by the Peshwa's troops. Raghoji, though little more scrupulous than other Ángrias in his raids on trading ships, was a good ruler and did much to improve his territory by free grants of salt-marsh at Cheul, Ákshi, Thal, and other coast villages. Forbes, who visited Alibág in 1771, found Raghoji living in the island fort of Kolába, though his palace, treasury, stables, and gardens were on the mainland in Alibág. He was a man of comely person, pleasing countenance, and princely manners. He paid the Peshwa a yearly tribute of £20,000 (Rs. 2,00,000), and held his lands on military tenure furnishing a supply of troops. The district seems to have been fairly prosperous. It was barren and rocky in parts, but there were cultivated plains enlivened by a busy peasantry. There were many travellers and droves of oxen. The valley of the Cheul river between Kolába and Roha was populous and cultivated. Alibág also was pleasant and well-tilled.¹

Raghoji died in 1793, leaving by his wife Ánandibái, a lady of the Bhonsle family, two legitimate sons Mánáji and Kánhoji both of them children, and an illegitimate son of mature age Jaysing. Jaysing appointed the infant Mánáji to the chiefship, but by failing to refer the matter to Poona, incurred the displeasure of the Peshwa.² At the same time Ánandibái, Mánáji's mother, jealous of Jaysing's influence over her son, laid a plot for his destruction. Hearing of the plot, Jaysing arrested and executed two of her chief advisers, threw four of them into prison, and banished all the members of the Bhonsle family from the territory. On this the Peshwa sent troops against Jaysing under the command of Mádhavráv Phadke and Jiváji. Jaysing met them at Sangam near Khandála. The result of the fight was doubtful, but the Poona troops pushed on to Sákhar and burnt Ángria's fleet. At Sákhar they were again attacked by Jaysing and completely defeated with the loss of their leader. Disappointed in her hope of further help from the Peshwa, Ánandibái gathered troops, besieged the Kolába fort, imprisoned Jaysing, and executed his chief adviser. After four months Jaysing escaped, and collecting some followers besieged Hirákot in Alibág. Ánandibái led an army against the besiegers, and, in a bloody and hard-fought battle, defeated Jaysing with such loss that he fled to Poona. In Jaysing's absence his wife Sankuvarbái collected some troops and succeeded in taking Nágothná. On hearing of his wife's success Jaysing returned from Poona, won several battles, and (1796) so utterly defeated the rival army near Cheul, that Mánáji with a few followers fled to Mahád and Ánandibái died of vexation. Jaysing marched to Alibág and took the forts of Hirákot, Ságargad, and Khánderi.

Hearing that the Peshwa had promised to help Mánáji, Jaysing applied for aid to Báburáv, Sindia's commander-in-chief who was

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1759-1793.

Mánáji Ángria,
1793-1817.

¹ Forbes' Oriental Memoirs, I, 207, 209, 211, 223.

² Grant Duff, 507.

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Mánáji Angria,
1793-1817.

a relation of his own, a son of Yesáji who was blinded by Mánáji I. in 1733. Báburáv agreed to come to Jaysing's assistance. But as he had much influence with Sindia, he arranged that any attempt of his to gain possession of Kolába would have the Peshwa's support. With this understanding Báburáv set out for Alibág and picking a quarrel with Jaysing, with the help of Daulatráv Sindia and his general Haripant, took the Alibág fort of Hirákot, and treacherously seized Mánáji, Kánhoji, and Jaysing. Sankuvarbái, Jaysing's wife, once more came to her husband's help, and took the fort of Khánderi. In 1799 Mánáji, who with his brother Kánhoji had fled to Poona, returned with a few followers. But after two defeats, at Cheul and at Nágothna, both he and Kánhoji were again made prisoners. Báburáv, who was now undisputed master was invested with the chiefship by the Peshwa Bájiráv. Soon after he attempted without success to take Khánderi from Jaysing's wife. On the failure of his attack Báburáv promised to set Jaysing free if Sankuvarbái gave up the fort. Khánderi was handed over, but instead of releasing Jaysing, Báburáv put him to death and threw his wife and children into prison. Jaysing's eldest son escaped to Bombay, and in 1807, collecting a force of 2000 men, placed it under the command of one Bacháji Shet, a goldsmith of Revdanda. Bacháji captured the fort of Hirákot in Alibág and Ságargad. But Báburáv, getting help from the British by sea and from the Peshwa by land, and bribing Bacháji's officers, captured him and some of his leading supporters, and either hanged them or hurled them down the Ságargad rocks. In 1813 Báburáv died, and for a year after his death the state was managed by his widow. Then Mánáji proclaimed himself chief and his claim was recognised by the Peshwa, who, in return for his support, received the island of Khánderi and twenty villages yielding a yearly revenue of £1000 (Rs. 10,000).¹ These troubles and disorders caused such injury to Kolába, that the yearly revenue fell to about £30,000 (Rs. 3,00,000). Mánáji died in 1817.

The British,
1818-1852.

Fall of the Peshwa,
1818.

In the same year (1817) the Peshwa Bájiráv, who had determined to break with the English, sent his wife with much property to the fort of Ráygad. After the capture of Isápur and Lohgad near the top of the Bor pass Lieutenant-Colonel Prother, on the 17th March 1818, made arrangements for the capture of all places of strength in Kolába. Tala and Ghosále fell almost without opposition, and the troops marched from Indápur to Mahád. Major Hall of the 89th Regiment with a detachment of 200 Europeans and as many sepoys was sent to Ráygad, where, after an obstinate siege of eleven days, the fort was surrendered by the Maráthás.²

Raghoji Angria,
1817-1839.

Mánáji was succeeded by his son Raghoji a boy of fourteen. During his minority the state was managed by his father's minister Vináyak Parshurám Bivalkar. Even on reaching manhood, though he hated him, Raghoji was unable to free himself from Bivalkar who had bought over all the state officers and ruined the chief by extravagant

¹ These villages were restored to Angria in 1818, a few days before the outbreak of hostilities between the Peshwa and the English.

² Details are given under Ráygad, Places of Interest.

expenditure.¹ In 1821 Báburáv's widow Kásibái petitioned the British Government to support the claim of her son Fatesing to the Kolába state. But the Government decided that as the Peshwa had favoured the supersession of Báburáv's branch of the family by Mánáji, the question could not be re-opened.² In June 1822 the relations between the Kolába chief and the British Government were fixed by a treaty under which the British supremacy and their right of investiture were recognised, grant-holders *jághirdárs* and *inámdárs* were guaranteed the possession of their lands, and provision was made for the relations and dependants of the chief's family.³

Raghoji's rule, chiefly it was said under the influence of Bivalkar, was marked by great cruelty and oppression. For long the people remembered it as the rule of Angarak, that is Mars the planet of evil influence. Raghoji died on the 26th of December 1838. He left three widows, Kamlábái, Ambikábái, and Yashodábái, of whom the last was with child. He had also four daughters and two illegitimate sons. On Raghoji's death Mr. Courtenay was sent to Kolába to prevent any attempt at fraud, and to ascertain and report if there was any near male relation who had a claim to the chiefship. Mr. Courtenay reached Kolába on the 29th December and on the 29th January 1839 reported to Government that Yashodábái had given birth to a son. Before the recognition of Raghoji's posthumous son the succession to the Kolába state was claimed by Báburáv's nephew Sambháji then residing at Gwálor. On hearing of Raghoji's death he addressed a letter to the Bombay Government, stating that no one was entitled to claim the chiefship of Kolába but himself and his brother. Shortly after the Resident at Gwálor forwarded a note from that court supporting Sambháji's claims. But his claims were inquired into and negatived, and he was informed of the birth and investiture of Raghoji's posthumous son. On the 6th of February Government recognised the child as the chief of Kolába under the title of Kánhoji II. Bivalkar was summoned to Bombay to make arrangements to secure good management at Kolába during the minority. It was agreed that the minister should continue to manage the state in concert with the senior widow of the late chief. And an agreement of five articles was passed, one of which stipulated that the minister was to co-operate cordially with Government for the improvement of the country and for bettering the state of the people, and that he was to keep Government informed of all events of importance. When this agreement was completed Mr. Courtenay was recalled from Kolába. These arrangements met with the approval of the Governor-General. In 1840 (8th April) the infant chief Kánhoji II. died, and with his death the legitimate line of the Angria family became extinct.

Raghoji's widows applied for leave to adopt an heir. But the Governor-General decided that there was no sufficient reason for

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The British,
1818-1832.

Raghoji Angria,
1817-1839.

Kánhoji Angria,
1839.

¹ Ráo Sáheb Bál Rámchandra.

² Bom. Gov. Rec. Pol. Dept. (1840), 1107, 51.

³ Details are given in Aitchison's Treaties, IV. (1876), 499-502.

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*End of the Angrias,
1840.*

granting such a favour. No one had any right to succeed, and as small independent jurisdictions clogged and impeded the administration of justice, interfered with the most indispensable fiscal rules, stood in the way of improved communications, and instead of contributing to the expenses of public protection added seriously to their weight, the opportunity of annexing the Kolába state should not be lost.¹ All personal property should be distributed among the surviving members of the family according to ordinary law and custom, and a liberal pension should be granted from the lapsed revenue to those who might be entitled to it. The Governor-General further desired that there should be no abruptness or disregard of local wishes in introducing the general forms and rules of British administration. The three widows were allowed a yearly pension of £2800 (Rs. 28,000), of which £1200 (Rs. 12,000) were given to the senior widow Kamlábái and the remaining £1600 (Rs. 16,000) were divided equally between the two younger widows, Yashodábái and Ambikábái.² Mr. J. M. Davies was appointed Political Superintendent with instructions to assimilate the revenue system with that in force in the neighbouring districts, to abolish objectionable taxes, to establish British rules and rates of sea customs, to remove land and transit duties and frontier outposts, and to introduce the British excise on salt.

Two practices ceased in Kolába on the introduction of British management. The dark underground dungeons in Underi were no longer used as state prisons, and women convicted of adultery were no longer employed as prostitutes to raise a body of female slaves for the use of the state.³

In 1840 (24th November) a large band of Rámoshis from the Pant Sachiv's territories entered the district and plundered Nizámpur, Nágothna, and Roha. A party from the 15th Regiment N. I. was called in to act against the marauders, and the Resident of Sátára was compelled to strengthen his frontier posts. The disturbance was soon suppressed, and several of the ringleaders were captured and punished. Since 1840 the district has enjoyed unbroken peace.

¹ Letter, 31st August 1840.

² Ambikábái died in 1848 (February 4), and Kamlábái in 1852 (March 20). Yashodábái is still (1881) living at Alibág and is allowed a yearly pension of £1000 (Rs. 10,000).

³ Details of the state prisons and of the state slaves are given under Justice.

CHAPTER VIII.

LAND ADMINISTRATION¹.

SECTION I.—ACQUISITION, CHANGES, AND STAFF.

THE earliest British possessions in the present district of Kolába were the two villages of Dásgaon and Komála in Mahád, which, along with the fort of Bánkot at the mouth of the Sávitri, were ceded by the Peshwa in 1756. On the overthrow of the Peshwa's power in 1818, the lands of Sánkshi that is Pen, Rájpuri that is Roha and part of Mángaon, and Ráygad including Mahád and the rest of Mángaon came into British possession. Between 1818 and 1840 several exchanges of villages took place between the British Government and the Alibág and Bhor chiefs. And in 1840, on the death without issue of Raghoji Ángria, the Kolába state, including Underi and Revdanda corresponding to the present Alibág and part of north-west Roha, and several groups of villages now in the Panvel and Karjat sub-divisions of Thána lapsed to the British.²

After they came into the hands of the British in 1818, the three sub-divisions of Sánkshi, Rájpuri, and Ráygad formed the northern part of the south Konkan or Ratnágiri collectorate. In 1830, when Ratnágiri was reduced to a sub-collectorate and Thána raised to a principal collectorate, these three sub-divisions passed from Ratnágiri to Thána. In 1840 when the Kolába state lapsed to the British Government, it was at first placed under an officer styled Political Superintendent. In 1844 the title of Superintendent was changed to Agent, and, under Act XVII. of 1844 the Kolába state was embodied in the British territory and brought under the ordinary laws and regulations. Under the same Act, in October

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Land
Administration.Acquisition,
1756-1840.Changes,
1818-1869.

¹ Materials for the Administrative History of Kolába include, in addition to the Thána and Ratnágiri Reports and Statements, Bombay Government Selections VII. LXXIV. XCVI. and CXLIV.

² The details of these acquisitions are as follows: In 1756 the Peshwa ceded (Treaty, 12th October 1756) the villages of Dásgaon and Komála yielding a land rent of Rs. 1525 and 22 *khandis* of grain. In 1818, on the surrender of the Peshwa Bájiráo (Articles of Surrender, 1st June 1818), the British Government took possession of the sub-divisions of Sánkshi, Rájpuri, and Ráygad, then forming the northern part of the south Konkan. In 1822, in exchange for other districts, Ángria ceded (Treaty, 3rd June 1822) the half share of the Dalvi salt lands in the Underi sub-division, the villages of the Tungártan group, the villages and salt-lands of the Hamrápur group, the villages and salt lands of the Áurvalit group, and 14 villages of Digar in Vareri and a share of the customs of Karnála. In 1830, in exchange for other districts, the Pant Sachiv (Treaty, 12th April 1830) ceded his share of the Nágothna and Ashtami groups and of twelve villages in the Sái or Shi group now part of Panvel in Thána. In 1833, in exchange for other districts, Ángria (Agreement, 31st December 1833) ceded the half village of Pátansái, the village of Kandála, and his share of the Nágothna and Haveli groups. In 1840, on Ángria's death, the Kolába state, with a land rent of Rs. 2,04,837 and 11,603 *khandis* of grain, lapsed to the British Government. This territory was bounded on the north by the Bombay harbour, on the east by the Nágothna river and Sánkshi and Rájpuri, on the south by the Revdanda river, and on the west by the sea.

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Administration.

Changes,
1818-1869.

1844, Āurvalit and parts of Tungārtan, Karnāla, Chimankhal, Vākṛul, Durg, Haveli, and Āntora were transferred to the Thāna district.¹ In 1844-45 Sāi was transferred to Thāna, and Nāgothna was made subordinate to Sānkshi or Pen. Act VIII. of 1853 brought the lapsed state more effectually under the general rules of the British Administration, and, in the following year, a munsif's court was opened in Alibāg.

In 1853 the Kolāba Agency, that is the Underi and Revdanda sub-divisions, were, with the three sub-divisions of Sānkshi, Rājpurī, and Rāygaḍ and the six petty divisions of Nāgothna, Tala, Nizāmpur, Goregaon, Bīrvādi, and Polādpur, formed into the sub-collectorate of Kolāba subordinate to Thāna. In 1866 Sānkshi was named Pen, Rājpurī was named Roha, Rāygaḍ was named Mahād, and Underi and Revdanda were united to form the sub-division of Alibāg. In 1866-67 the Tala and Nizāmpur petty divisions of Rājpurī and the Goregaon petty division of Rāygaḍ were abolished, and the new sub-division of Māngaon was formed; and the petty divisions of Bīrvādi and Polādpur were included in the sub-division of Mahād. In 1869 Kolāba was raised to be a collectorate independent of Thāna. It has at present (1882) five sub-divisions, Alibāg with 204 villages, Pen with 156 and its petty division Nāgothna with 70, Roha with 152, Māngaon with 231, and Mahād with 251, or a total of 1064 villages. Of the whole number of villages 500 are directly managed or *khālsa*, 485 are managed through *khots* or hereditary revenue farmers, and seventy-nine are alienated or *inām*.

Staff,
1882.

The revenue administration is entrusted to a Collector, on a yearly pay of £2790 (Rs. 27,900). This officer, who is also Political Agent of the Janjira state, is chief magistrate, and executive head of the district. He is helped in his work of general supervision by a staff of two assistants, of whom one is a covenanted and the other an uncovenanted servant of Government. The sanctioned yearly salary of the covenanted assistant is £600 (Rs. 6000), and that of the uncovenanted assistant is £360 (Rs. 3600).

Of the five administrative sub-divisions four are generally entrusted to the covenanted assistant and one is kept by the Collector under his own direct supervision. The uncovenanted assistant as head-quarter or *huzur* deputy collector is entrusted with the charge of the treasury. The covenanted and uncovenanted assistants are also magistrates, and, under the presidency of the Collector, the covenanted assistant has the chief management of the different administrative bodies, local fund and municipal committees, within the limits of his revenue charge.

Sub-Divisional
Officers.

Under the supervision of the Collector and his covenanted assistant, the revenue charge of each fiscal sub-division or *tāluka* is placed in the hands of an officer styled *māmlatdār*. These functionaries who are also entrusted with magisterial powers have yearly salaries

¹ Of these Āurvalit and portions of Karnāla and Tungārtan are in the present Panvel sub-division of Thāna and the rest in Kolāba. In 1866 fourteen villages from Panvel and as many from Nasrāpur now styled Karjat were transferred to the Sānkshi or Pen sub-division of Kolāba.

varying from £180 to £240 (Rs. 1800-Rs. 2400). One of the fiscal sub-divisions Pen contains a petty division, Nágothna, under a *mahálkari*, who except that he has no treasury to superintend, has the same revenue and magisterial powers as a *mámlatdár*. The yearly pay of the Nágothna *mahálkari* is £72 (Rs. 720).

Revenue and police charge in the 500 directly-managed or *khálsa* villages is entrusted to headmen or *pátils* and accountants or *kulkarnis* and *talátis*, and in the 485 hereditarily farmed or *khoti* villages to headmen or *pátils* and to hereditary farmers or *khots*. In *khoti* villages the headmen or *pátils* perform police duties only, the *khots* collect the assessment from the landholders of their villages and are responsible for its payment. They also keep the village accounts and draw up statistics. Of the 1113 headmen, 691 are stipendiary and 422 hereditary. Of the stipendiary headmen forty perform revenue, 500 police, and 151 both revenue and police duties. Of the hereditary headmen, who are found only in Alibág and Pen and in four villages of Roha, fifty perform revenue, fifty-nine police, and 313 both revenue and police duties. The headmen's yearly emoluments, depending on the village revenue, vary from 6*d.* to £14 16*s.* (*annas* 4-Rs. 148) and average about £1 12*s.* 9*d.* (Rs. 16-3). The total yearly charges under this head amount to £1803 (Rs. 18,030). They are paid entirely in cash. In directly managed villages, to keep the village accounts, draw up statistics, and help the village headmen, there is a body of 100 village accountants, fifteen of them *kulkarnis* or hereditary accountants and eighty-five *talátis* or stipendiary accountants.¹ The charge or *saza* of each accountant includes from one to five villages, with a population of about 1928 and an average yearly revenue of about £464 (Rs. 4640). The yearly pay of the eighty-five stipendiary accountants varies from £7 4*s.* to £21 12*s.* (Rs. 72-Rs. 216), and the yearly emoluments of the fifteen hereditary accountants vary from £6 to £18 (Rs. 60-Rs. 180). The total cost on account of these hundred village accountants amounts to £1872 (Rs. 18,720), of which £2 (Rs. 20) are met by land-grants and £1870 (Rs. 18,700) are paid in cash.²

Village servants or *Mhárs* are found in almost every village. In Alibág the landholders make them some slight return by the grant of a headload of the fresh cut crop or a winnowing basketful of grain. The Government allowance either in land or in grain is very small. Over the whole district it amounts to only £9 12*s.* 7½*d.* (Rs. 96-5), of which 10*s.* 1½*d.* (Rs. 5-1) are met by land-grants and £9 2*s.* 6*d.* (Rs. 91½) are paid in cash.³

The average yearly cost of village establishments may be thus

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Village Officers.

Village Servants.

¹ Of the fifteen hereditary accountants five are in Alibág and ten in Pen.

² The *kulkarni* of Pen alone has a land-grant of 4½ acres assessed at £2 2*s.* 0½*d.* (Rs. 21-0-6) and liable to a quit-rent of 1*s.* 7½*d.* (*as.* 13).

³ In Pen seventeen *Mhárs* have cash payments amounting to £9 2*s.* 6*d.* (Rs. 91-4) a year; and in Pen town the *Mhárs* have ⅔ths of an acre assessed at 6*s.* 3½*d.* (Rs. 3-2-6) and paying a quit-rent of 3*d.* (*as.* 2). The *Mhárs* of Poládpur have recently, under Government Resolution 2577 of 19th April 1882, been put in possession of the lands formerly enjoyed by them and of which they were deprived in 1868. These lands measure 2½ acres and are assessed at 4*s.* 0½*d.* (Rs. 2-0-6).

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summarised: Headmen £1803 (Rs. 18,030), accountants £1872 (Rs. 18,720), and servants about £10 (Rs. 100), making a total of £3685 (Rs. 36,850), equal to a charge of £3 14s. 10½d. (Rs. 37-7) a village or about five per cent of the entire land revenue of the district.

SECTION II.—TENURES.

Tenures,
1882.

Of the 1064 villages 985 are Government, and seventy-nine are alienated. The holders of alienated or *inām* villages enjoy the village rental and are left free to make what arrangements they please with their tenants. Of the 985 Government villages 500 are managed direct with the landholders, and 485 through revenue farmers or *khots*.¹ In villages managed direct with the landholders, the person in whose name the land is entered in the Government books is entitled to hold the land for the full period of the survey lease, subject to the yearly payment to Government of the survey rent. He can mortgage or sell the land and it is hereditary property. He is not liable to have his rent enhanced at any fresh survey on account of improvements made at his own cost or labour. Should he not cultivate his land himself, he is helped by the district revenue courts to recover the current year's rental from his tenant, if necessary by the attachment and sale of the tenant's property. In Pen and Alibág rents fall due in three instalments, on the 1st of January, on the 10th of February, and on the 1st of April. In other parts of the district rent collections are distributed over four instalments which fall due on the 15th of December, on the 1st of February, on the 15th of March, and on the 1st of May.

Indmādrs.

The holders of alienated villages are Bráhmans, Prabhus, Maráthás, Muhammadans, and in some cases men of the barber or Nhávi caste. In most cases the owners do not live in and manage their villages. When an estate is shared by more than one family it is usually divided into leading shares, which are separately managed by the holders, though the shares do not often appear in the Government books. In a few cases the estate is left undivided

¹ Kolába Villages, 1882.

SUB-DIVISIONS.	Direct.	<i>Khoti</i> .	Alienated.	Direct and Alienated.	Direct and <i>Khoti</i> .	Alienated and <i>Khoti</i> .	Total.
Alibág	194	...	7	3	...	...	204
Pen	145	46	23	2	1	9	226
Roha	59	86	3	...	...	4	152
Mángaon	40	182	5	...	...	4	231
Mahád	62	170	3	...	...	16	251
Total	500	484	41	5	1	33	1064

Of the five, part directly-managed part alienated villages, one in Alibág and two in Pen are managed by the *indmādrs*, and the remaining two in Alibág are managed by the Habshi government. One partly directly-managed and partly *khot*-managed village in Pen is managed by the *khot* who is paid Rs. 14 a month for his management of the Government share. Seventeen partly alienated and partly *khot*-managed villages, nine in Pen four in Roha and four in Mángaon, are managed by the *khots* who pay the proprietors the share due to them. Of the sixteen similar villages in Mahád, one is managed by the *indmādr*, eleven by the *khots* who hold the villages partly as *khots* partly as *indmādrs*, and four are attached and managed by Government. Mr. S. C. Chitnis, Huz. Dep. Collector, Kolába.

and the co-sharers manage it in turn. Private estates are seldom sold but perhaps about one-third of the whole alienated land is mortgaged. There is no marked difference in the people or in the tillage of alienated and of neighbouring Government villages. In alienated or private villages the tenants generally pay the rent in kind. There are two grades of tenants in private villages, permanent tenants and yearly tenants. In the nineteen private villages which have been surveyed,¹ the permanent tenants as a rule pay fixed rents; the rent paid by yearly tenants depends on the individual agreement. It is generally paid in kind and represents from thirty-three to fifty per cent of the crop. In unsurveyed villages only a small number of permanent tenants pay fixed rents in kind or in cash. The commoner practice is to make a yearly inspection of the crop and to take a fixed share of the proceeds. This practice also applies to yearly tenants except those with whom special agreements are made, either with a view of encouraging them to cultivate waste or to exact as much as possible from needy tenants. In Alibág rice-land, the rent in kind varies from 240 to 1260 pounds the acre (two to ten and a half *mans* the *bigha*); in other sub-divisions, the highest rent is not more than 960 pounds the acre (eight *mans* the *bigha*). In the case of upland or *varkas* grains, *nágli* and *vari*, which are not produced in Alibág, the highest rate is 150 pounds the acre (one and a quarter *man* the *bigha*), once in four or five years when the field is fit for tillage.² Except in surveyed villages where they are on the survey assessment, the rents in private villages are generally about twenty-five per cent higher than the rents in neighbouring Government villages. On the other hand the rent is not fixed but varies with the crop. If a tenant offers to improve his land or dig a well the proprietor gives him some concession. But cases of this kind are not common enough to give rise to any rule or practice. As a rule the proprietor allows his tenant free grazing and lets him cut timber for house building and for field tools. If a tenant fails to pay his rent the Collector gives the proprietor the same help in recovering it as he gives a peasant proprietor whose tenant fails to pay.³ Few proprietors are moneylenders.⁴

Of the 485 *khots* villages 478 are held by simple, and seven, three in Pen and four in Roha, by *izáfát* or service *khots*. The *izáfát khots* seem to represent the hereditary district revenue servants, the *deshmukhs* and *deshpándes*, to whom, in return for their services, the Musalmán rulers granted rent-free villages. Under the Maráthás the services of these officers were rewarded by a percentage on their collections, and, on paying the full rental, they were allowed to continue to hold their old service villages. These *izáfát khots* are found only in the Pen and Roha sub-divisions.

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¹ Private villages are surveyed if the proprietor asks to have them surveyed.

² A *man* is 96 pounds and a *bigha* is four-fifths of an acre.

³ The help consists in serving a notice upon the tenant to show cause why he refuses to pay, and, in case of his failure to show sufficient cause, to attach his property and take other legal measures detailed in the Land Revenue Code of 1879.

⁴ In addition to some details about *khots* and salt-waste, the whole of this information about alienated villages has been furnished by Mr. S. C. Chitnis, Huz. Dep. Collector, Kolába.

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Khots.

The ordinary *khots* seem to represent village revenue farmers who had never proprietary, and who at first had not even hereditary, rights.¹ The ordinary *khot* is simply a farmer of revenue who executes a yearly agreement for the management of a certain village or villages. From long standing his rights have become hereditary, and he is allowed to sell or to mortgage them. He differs from an *ināmdār* in having no proprietary right in the village, only the right to act as middleman in collecting the revenue.

In a *khoti* village there are two classes of land, *dhāra* land which pays only the Government rent, and *khotnisbat* or *khot's* land which besides the Government rent, pays the *khot* a certain amount which is known as his *phāyda* or profit, and which is his reward for managing the village. The *dhāra* land is held by tenant-proprietors or *dhārekaris* who have the full occupancy rights of a landholder in a directly-managed village. The revenue farmer's or *khotnisbat* land is held by a cultivator who is the *khot's* tenant. Till the introduction of the revenue survey the *khot* was allowed to settle with the holders of the *khotnisbat* land what amount of rent they should pay him, and he had the power of letting lands of this class to any one he pleased. The only check on his exactions was the fear that, if he demanded too much, the land might be left untilled, or that the revenue courts might refuse to help him in recovering his year's rental and force him to sue his tenant in the civil court. Under the survey the *khot's* demand has been limited to fifty per cent in addition to the Government demand.² This additional sum is collected in cash or partly in cash and partly in kind; and, so long as the tenant continues to pay the Government rental and the *khot's* profit, he cannot be ousted. The *khot* holds his village on condition of signing a yearly or a thirty years' lease.³ If he fails to sign the lease, his village is

¹ Details are given below, p. 172.

² In Nizampur the *khot's* profit in uplands was limited to thirty-three per cent. Bom. Gov. Sel. XCVI. 364, 367, 370.

³ The details of the leases differ in various parts of the district. The following gives a general idea of the form in use:

Lease of the village of *Bhimgaon* in the taluka of *Roha* to *Bhaskar Nārāyan*, *Babaji Nārāyan*, and other sharers in the *khotship* of the village. The village of *Bhimgaon* is given over to you in lease for a term of thirty years, beginning from A.D. 1860 (*Fasli 1270*) upon the following conditions: You are to pay yearly into the taluka treasury the sum of Rs. 3280, being the full survey assessment of the village. The amount is to be paid in four equal instalments which are due on the following dates, the first instalment of Rs. 860 on the 15th of December, the second instalment of Rs. 870 on the 1st of February, the third instalment of Rs. 1000 on the 15th of March, and the fourth instalment of Rs. 850 on the 1st of May. You shall give such security for the year's revenue as the Collector shall from time to time require of you. In case of your failing to discharge the whole or any part of these instalments by the dates on which they severally fall due, the amount due will be recovered by the attachment of the village and its sale upon the terms of this lease, or by the sale of your personal property, or that of your securities, or in any other way prescribed by the present Regulations or such other Regulations as may hereafter be enacted for the recovery of rent. One of you shall be annually appointed to the duty of collecting revenue from the cultivators, he alone being empowered to act in this manner. This office shall be filled by you severally in rotation, in the following order, in the first year 1860, *Bhaskar Nārāyan*, in the second year 1861, *Babaji Nārāyan*, and so on in rotation for the remaining years of the lease.

In the event of the death of any of the parties to this agreement during the period of the lease, the name of the eldest son or next of kin will be recorded as the owner of the

attached and managed by Government. Any profit that is made during this management is taken by Government and any loss is recovered from the *khot* before he is allowed again to manage his village. The *khot* pays the village rent in four instalments, on the 15th of December, on the 1st of February, on the 15th of March, and on the 1st of May; he collects from his tenants in *khotnisbat* land in two instalments at his pleasure. From the peasant proprietor or *dhárekari* he is allowed to collect in advance of the dates on which the Government instalments fall due.¹

Of the 430 *khots* 383 are Hindus, forty-six are Musalmáns, and one is a Beni-Isráel. The Hindus are chiefly Bráhmans and Prabhus; but there are a few Sonárs, Shimpis, Gavlis, and Gujarát Vánis, and one or two Maráthás, Kunbis, and Kolis.

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share of the deceased; where there are two or more sons, the name of the eldest shall alone be entered. You are to collect revenue from *dhárekaris* according to the terms of the survey settlement; and nothing in excess of that amount for all lands held in *dhára*, and registered as *dhára* in the settlement papers of the village. All transfers of land held on *dhára* tenure, whether by sale or inheritance, are to be effected strictly in the manner prescribed in the rules of the Joint Report that refer to transfers of land in Government villages. In the event of a *dhárekari* relinquishing his land, or dying without heirs, such land will then be considered as part of the '*khotnisbat*' land of the village, and made over to you on the conditions hereafter prescribed for lands of that tenure. The cultivators of the *khotnisbat* lands are to be recognised as the occupiers of the lands entered in their names in the settlement papers, and they shall not be ejected so long as they pay the stipulated rent except by *rājindās* tendered by themselves. In case of the death of any such occupier, the land shall be entered in the name of the eldest son or next of kin of the deceased, but failing heirs it shall be competent to you to make arrangements for its cultivation, provided that the same be in accordance with the terms on which such lands may be let. You shall collect rent from the occupiers of *khotnisbat* lands, at rates not exceeding half as much again as the recorded survey assessment, two-thirds of such rent to be levied in grain, in the proportion of one *man* of grain to each rupee of the survey assessment, and the remaining third to be recovered in cash. *Phaski* or measuring fee, or straw, and all other levies hitherto made are included under the rent specified in the foregoing clause, and the collection of any money or grain in excess of the stipulated rent will be punishable as an illegal exaction, under the Regulation to be provided for the future management of *khot* villages. You shall give the occupiers of *khotnisbat* land a receipt for all payments of rent, in the following form:

NUMBER OF FIELD.	AREA.	RENTAL.	
		Grain.	Cash.

All payments are to be recorded on the dates on which they are received.

To this lease-form clauses are added enforcing the care of boundary-marks and explaining the rights and duties of the *khot* as regards trees and forests.

The following agreement on the part of the *khot* is inserted at the foot of the lease: We hereby agree to take the village of *Bhimgaon* in lease on the terms herein mentioned, and do severally and individually make ourselves responsible for the exact fulfilment of all the conditions regarding the management of the village in the manner herein set forth. See Bom. Gov. Sel. XCVI. 223-235.

¹ The *khot's* tenants pay the rents in grain and the *khot's* profit in money or otherwise as settled at the time of the survey settlement. They pay their assessment to the *khot* in two instalments, between the 1st and 15th December and between the 1st and 15th January. The *dhárekaris* in *khoti* villages pay four equal instalments, on the 15th December, on the 1st February, on the 15th March, and on the 1st May. Mr. S. C. Chitnis, Huz. Dep. Collector, Kolába.

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Khots.

Most of the *khots* are the representatives of the families who held the position of *khots* at the beginning of British rule. The *khotship* or interest in the village rental has in most families become greatly subdivided, and many of the members have left their villages and become accountants or taken to some other branch of Government service. Every year the shareholders choose one of their number to manage the village, and divide the profits according to the different shares in the *khotship*. Should the members fail to agree one of them is appointed by the Collector. The managing *khot* does the statistical and miscellaneous work which in other villages is done by the accountant.¹ A good number of the *khots* have fallen into debt and sold or mortgaged their estates to Bráhmans, Shenvis, Gujars, Prabhus, Maráthás, Shimpis, and Muhammadans. The chief causes of indebtedness are excessive marriage and other family charges, and the payment of Government dues in bad years or when there is a scarcity of tenants. There is no recorded instance of a *khot's* family dying out. Should such an event take place, the village would become directly-managed. This has happened in the case of some villages in Mángaon and Roha which the *khots* have given up through inability to manage them.

Besides their personal or *khotnisbat* land, the members of the *khot's* family generally hold much of the best land of the village as *dhárekaris*, paying the Government rent and tilling it by yearly tenants or by labourers. The *khot* has generally a tiled brick-built upper-storied house and a good store of cattle, and in several cases a horse or a pony. Of the entire body of *khots*, about one-half combine moneylending with husbandry and revenue farming. Especially in Mángaon and Mahád the *khots* made considerable resistance to the introduction of the revenue survey, and for many years refused to sign the contracts. Most of their villages were managed by Government. But the opposition gradually broke down, and, except a few who have for private reasons failed to choose a representative, they all now manage their villages under the revenue survey rules.²

Shilotridárs.

As in Thána the reclaiming of salt-waste for tillage is one of the most important branches of Kolába agriculture. The word *shilotridár* or gap warden, coming from the Kánarese *shilu* split, seems to show that from the earliest times the reclaiming of land has been

¹ Further details of the *khoti* settlement are given below, in the account of the introduction of the Revenue Survey into Nágothna and Nizámpur.

² The chief objections raised by the *khots* to the survey rates were that the rates of assessment were too heavy; that plots of land claimed by the *khot* were entered in the names of the tenants who held them at the time of the survey; and that the proposed share of the *khot*, annas 8 in the rupee in rice land and annas 5 in upland, was not enough. Government declined to alter the sanctioned rates of assessment or to enter in the *khot's* name holding which at the time of the survey had been entered in the tenant's name. They agreed that in rice lands the *khot's* share should be half a *man* of rice instead of annas 8 in the rupee of assessment and that in uplands the annas 5 in the rupee should either be raised to annas 12 or be changed into half a *man* of grain.

At the time of the survey no distinction was drawn between customary and yearly tenants; all tenants found in possession of land at the time of the survey were entered in the revenue books.

encouraged by specially favourable terms. The chief reclamations are along the banks of the Nágothna and Roha creeks. According to Major Jervis, much of this land was recovered at the beginning of the sixteenth century by the Nizámsháhi or Ahmadnagar kings, who granted rising or *istáva* leases with a rental, which beginning at one-fourth did not rise to the full amount till the fifth year.¹ At a later period both the Ángrias and the Peshwas showed great liberality in encouraging the reclamation of salt-waste, and in Pen, Alibág, and Roha, large areas of rice lands were won from the sea in the eighteenth century.²

Under the British the reclamation rules continued unchanged till the introduction of the survey in 1854.³ Inquiries then showed that some of the lands had been reclaimed from salt waste by individuals, and others by groups of small proprietors called *kulárags*, and that the maintenance of the dams was in some cases entrusted to an individual, in other cases was carried out by a group of small holders, and in some instances by Government. For the repair of the dams or sluice gates a special levy of a *man* in every *khandi* was sanctioned, and was known as the *shilotri man* or the *man* set apart for keeping the gaps in repair.

Under the revenue survey, where, as in the Alibág sub-division, the *shilotri man* was due to Government, it was taken into account in fixing the assessment, and the special levy was remitted. In the case of such lands the yearly repairs are done by the cultivators and village authorities, the workers being rewarded by a draught of liquor. This arrangement also holds in the few salt reclaimed lands in Pen, where the *shilotri* right belongs to Government. In other reclaimed lands in Pen where the *shilotri* right belongs to private persons, the *shilotri man* is still paid to them, the survey having left their right and their responsibility untouched.⁴

Since about 1862 special attention has been paid to the promotion of salt waste reclamation, and rules have been introduced under which salt wastes may be taken for tillage on the following terms:⁵ The precise limits of the land are ascertained and stated in the agreement; no rent is levied for the first ten years; a rent of 6*d.* (4 *annas*) an acre is paid for the next twenty years on the whole

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¹ Konkan, 87. Major Jervis held that the Nizámsháhi kings were the first to grant special privileges for reclaiming land. But the same or similar privileges were in force in other parts of the Konkan, and seem to have been of very early origin. Thána Statistical Account, XIII. Part II. 544.

² See p. 91. According to one account (Bom. Gov. Sel. XCVI. 125) the extensive tract of land known as the *khárápát* was all or nearly all reclaimed under the Peshwa's rule, when it was customary to give leases of from twenty to thirty years before the full assessment was demanded. But the practice of giving leases for reclaiming salt lands was much older, and it seems probable that much of the *khárápát* was reclaimed at a much earlier date. See Bom. Gov. Sel. CXLIV. 3.

³ Under the old reclamation rules, according to the cost of the reclamation and the risk of maintaining it, a stated period was guaranteed in an agreement called *kauí*, free of assessment, and a further period of gradually rising rates until the full rent was reached. If the work was not completed within the period allowed, the *kauí* was cancelled. Mr. S. C. Chitnis, Huz. Dep. Collector, Kolába.

⁴ Mr. S. C. Chitnis, Huz. Dep. Collector, Kolába.

⁵ Gov. Res. 6771, 2nd December 1875; and 3240, 27th June 1878.

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area granted, whether reclaimed or not; at the end of thirty years from the date of agreement the land is assessed at the ordinary rice-crop rates. Any part found unfit for rice is assessed at the rates levied on similar land in the neighbourhood, provided that if rice or any other superior crop is grown, ordinary rice rates may be charged. The Collector decides what public roads are to be opened within the reclamation, and any land taken for a public road is to be free from assessment. Under pain of forfeiting the lease, the lessee is to bring one-half of the area under cultivation in five years, and the whole in ten years. If the lessee fails to use due diligence in the work, Government may take back the land and levy a fine of double the estimated income which the lessee has derived from the land during the period of his tenancy. The decision of what constitutes due diligence in carrying out the reclamation rests with Government.

In the Alibág sub-division in 1872-73 the total area of salt waste available for cultivation was 44,535 acres. Of this, up to 1880-81, 6496 acres have been brought under cultivation. Among these reclamation works the largest are: (1) at Mánkula about 400 acres reclaimed by Mr. Lakshman Náráyan Bhágvat; (2) at Sháhábád about 200 acres reclaimed by Mr. Bajába Agharkar and Mr. Hari Janárdan Dev; (3) in Nágaon about 150 acres reclaimed by Mr. Rámchandra Bápuji Dev; and (4) at Navkhár about 125 acres reclaimed by Mr. Khanderáv Báji Vaidya. In Pen, of a total area of about 4695 acres of reclaimable land, about 2000 acres have been brought under cultivation during the last twenty-three years. In Roha the reclaimable area is about 800 acres, but none of it has been reclaimed. In Mahád and Mángaon there is no reclaimable salt marsh. As regards the process of reclaiming, the Thána reclamation details apply to the Kolába district with this difference, that the reclaimers in Thána being wealthy, the outmost dams dividing the reclaimed lands from the salt water are made of stones and cement, while in Kolába all are of earth. Some of the Alibág salt wastes have been included in the forest area.¹

SECTION III.—HISTORY.

History.
Early Hindu.

As has been noticed in the Thána Statistical Account, the Dravidian or un-Sanskrit origin of the revenue terms which were in use at the beginning of British rule, shows that from early times the lands of the district were distributed in unmeasured lumps or plots, *dheps*, *hundás*, *munds* or *mudás*, and *khots*, and that the reclamation of salt wastes was fostered by appointing *shilotrídárs* or gap-wardens to keep the dams in repair.²

¹ Mr. S. C. Clitnis, Huz. Dep. Collector, January 1882.

² As the warden of the gaps held the position of landlord of the reclamation, the word *shilotar* came in later times to be applied to other classes of over-holders. Thus in 1837 *khots* levied *shilotrí* rights in villages, where apparently there were no reclamations. Mr. Davies, 4th March 1837, Bom. Gov. Rev. Rec. 775 of 1837, 311. These un-Sanskrit terms may have been introduced in historic times by southern or Dravidian ministers of the Silhárás (A.D. 840-1200) or other local chiefs. See Thána Statistical Account, XIII. Part II. 544.

Of the revenue management under the early Hindu rulers (B.C. 225 - A.D. 1290) no further record has been traced. But from what is known of the state of things in Thána, it seems probable that from early Hindu times garden lands were measured and paid a *bigha* assessment.¹ Early in the fifteenth century (1429), when the power of the Bahmani kings was established in the Konkan, there were, according to Grant Duff, district officers or hereditary *deshmukhs* by whose help husbandmen were induced to settle and empty villages were re-peopled.² At that time great tracts of the Konkan seem to have been waste. For the first year no rent was taken, and, for some years after, all that was levied was a basketful of grain from each *bigha*.³

Early in the seventeenth century Malik Ambar, the Ahmadnagar minister, started a new system based on the measures introduced in Moghal territories by Akbar's minister Todar Mal. According to Major Jervis, Malik Ambar's chief change was to make the settlement direct with the village headmen instead of with the district hereditary revenue superintendents and accountants, the *desáís* and *deshpándes*, who had gradually assumed the place of revenue farmers. His next step was to find out the yield of the land. With this object he arranged the rice lands into four classes, first, second, third, and fourth, *aval*, *dum*, *sim*, and *chársim*. The uplands were classified in a more general way. The Government share was apparently fixed at one-third and the outturn of the field was ascertained by inquiries lasting over a term of years. Finally the quantity of grain due to Government was changed into a money payment. The village headmen were made hereditary and became security for the Government dues. Except in the coast tracts held by the Portuguese in the north and in Habsán in the south, Malik Ambar's system is said to have stretched from the Vaitarna to the Sávitri.⁴ One of Malik Ambar's chief improvements was doing away with cesses. Of the local cesses that were suppressed no details are available, but they were probably much like those afterwards enforced under the Maráthás. Though the lands of Kolába nominally formed part of the Ahmadnagar kingdom, the new *bigha* settlement was not introduced over the whole district. At least in Roha and

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¹ Regulation I. of 1808 sec. 6 cl. 2.

² Grant Duff, 26. Jervis' theory (Konkan, 25, 32, 55, 61) that the whole Hindu revenue system is modern, dating from the sixteenth century, seems to be disproved by the early origin of almost all revenue terms.

³ Grant Duff, 26. Jervis notices that the *bigha* must be taken vaguely, as it is very unlikely that the lands in question were measured (Konkan, 89). *Bigha* is the Sanskrit *vigrah* a share or allotment, apparently, like the earlier *dhep* or *hunda*, without measurement. *Bighas* of uniform size seem to have been introduced by the Muhammadans. In Kolába, as far as they were introduced at all, measurements were made under Malik Ambar (1600-1630).

⁴ Jervis' Konkan, 68. Grant Duff (43) gives the following summary of the changes introduced by Malik Ambar: 'He abolished revenue farming and committed the management to Bráhma agents under Muhammadan superintendence; he restored such parts of the village establishment as had fallen into decay, and he revived a mode of assessing the fields by collecting a moderate proportion of the actual produce in kind, which after the experience of several seasons was commuted for a payment in money settled annually according to the cultivation.' It is stated that his assessment was equal to two-fifths of the produce, but tradition says his money commutation was only one-third. Captain Francis in Bom. Gov. Sel. XCVI. 3.

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Nágothna, the old Hindu settlement by the unmeasured lump of land, *dhep*, *kunda*, and *toka*, was continued.¹ In the few years between their final conquest of Ahmadnagar and the overthrow of their power in the Konkan by Shiváji, the Moghals seem to have introduced no change in the land revenue system.

When the Maráthás overran a Moghal district, they appointed a revenue collector or *kamánisdár* to gather their *chauth* or one-fourth share, and when the hereditary revenue and military officers, the *zamindárs* and *faujdárs*, refused to pay, the commander or *subhedár* marched against them and extracted payment by force.² In Avchitgad and Pen, during the latter part of the seventeenth century (1663-1680), the former *takbandi* and *hundábandi* settlement was superseded by Shiváji's survey and settlement.³

The chief change in the new system was the measurement of rice land by a rod of five cubits and five fists, that is $5\frac{5}{8}$ cubits or 114.035 English inches.⁴ Shiváji's settlement included three parts, the assessment of rice, of hill, and of garden land. It is believed that all rice lands were measured into *bighás* of 4014 square yards. These *bighás* were divided into twelve classes,⁵ and, from experiments made during three successive years,⁶ the Government demand, which was estimated at about forty per cent of the produce, was fixed at from $57\frac{1}{2}$ bushels an acre in the best to 23 bushels in the poorest land.⁷ In a few cases hill lands were measured, and three, five, six, or seven acres were counted as one acre according to the years of fallow they required after being cropped. Other hill lands, *varkas* or *dongar*, were assessed by the plough. Large allowances were made for rocky or barren spots.⁸ In garden lands

¹ Jervis' Konkan, 100-101.

² Kháfi Khán's Muntakhabu-l-Lubáb in Elliot and Dowson, VII. 374.

³ Jervis' Konkan, 100-101. In the north (1680) a money cess was levied on the number and yield of the trees in garden lands. This addition was called *jhád jhádor* and the whole, that is the addition together with the land rent, was called *toka*. Jervis' Konkan, 108.

⁴ 'Fedar Mal's or Akbar's *bigha* (1590) was a square of 60 *iláhi gaz* or yards, the same that was used by Naushirván (550) in Persia. It was measured by a chain instead of by the old elastic Hindu rope. The three chief Indian land measures were the Musalmán *bigha* of 3119.7 square yards, the Marátha *bigha* of 4013.87, and the Gujaráti *bigha* of 2948.77. Jervis' Konkan, 69.

⁵ The classes were: 1, First, *aval*; 2, Second, *dum* or *duyam*; 3, Third, *sim*; 4, Fourth, *chátum* or *chátum*; 5, Bushland, *raupál*; 6, Salt, *khárvat*; 7, Rocky, *báva*; 8, Stony, *khadi*; 9, Pulse, *kariyát* or *turvat*; 10, Hemp, *tágvat*; 11, Seed beds, *rah* or *roh*; 12, Tree root, *mánat*. Jervis' Konkan, 94, 95.

⁶ The sub-divisions from which villages are said to have been chosen were, Kolába, Avchitgad, Rájpurí, and Ráygad, and in Ratnágiri, Suvarndurg, Anjanva, Ratnágiri, and Vijaydurg. In measuring rice land a deduction, called *vaja shirastdab* or *tipándi* of three *pánds* in every *bigha*, was made. In level uplands, *varkas*, quarter, and in rough uplands a third was deducted. The deduction was also called *tijái* (Mr. J. R. Gibson). The produce raised in second crops on rice land was assessed as follows: Turmeric, *halad*, at 5 *mans* the *bigha*, after deducting a third the actual area cultivated; hemp, *idg*, 5 *mans* the *bigha*, one-fourth being deducted from the area cultivated; sugarcane, $3\frac{1}{2}$ to $6\frac{1}{2}$ *mans* of raw sugar the *bigha*; summer rice, *váyangan*, $2\frac{1}{2}$ *mans* of grain the *bigha*.

⁷ The details in bushels the acre are: First quality $57\frac{1}{2}$ ($12\frac{1}{2}$ *mans* the *bigha*); second 45 (10 *mans*); third $36\frac{1}{2}$ (8 *mans*); fourth 28 $\frac{1}{2}$ ($6\frac{1}{2}$ *mans*); bushlands 36 $\frac{1}{2}$ (8 *mans*); salt 34 $\frac{1}{2}$ ($7\frac{1}{2}$ *mans*); rocky stony and pulse land 28 $\frac{1}{2}$ ($6\frac{1}{2}$ *mans*); *rahu*, hemp, and unclear root land 23 (5 *mans*). Jervis' Konkan, 94, 95.

⁸ Náchni was assessed at from 6.56 to 5.25 bushels ($3\frac{1}{2}$ -3 *mans*) the plough; *vari*

the system in former use of levying a total or absolute amount, *kamál*, at about one-sixth of the estimated crop was changed into an equal division of the whole produce.¹ All other cesses were stopped and *páttils*, *khots*, *kulkarnis*, *deshmukhs*, and *deshpándes* were forbidden to interfere beyond their strict duties and powers.

According to Major Jervis, Shiváji's demand of forty per cent or two-fifths of the produce was more than the cultivators could pay. It was either openly allowed or secretly arranged that the *bighás*, on which these rates were charged, should be of 4616 instead of 4014 square yards. By this means the Government share was reduced to about one-third.²

In spite of the nominal introduction of Shiváji's survey and settlement the old lump or *dhep* system remained in use in some places.

In 1683, after Shiváji's death, Sambháji's favourite Kalush, by adding fresh cesses to Shiváji's rates, raised the demand to one-half or two-thirds of the estimated produce of the land. At the close of the century (1699) the south half of the district was overrun by the Habshi, who levied many cesses, but most of them seem to have been old cesses under new names.³ The chief change introduced by the Sidi was commuting part of the regular demand from produce into money. The proportion commuted was three-twentieths of the whole (3 *mans* a *khandi*), the *khandi* rates being rice £2 5s. (Rs. 22½), *vari* £1 15s. (Rs. 17½), *harik* 14s. (Rs. 7), white sesamum £7 10s. (Rs. 75), black sesamum, *udid*, *tur*, *til*, *sále*, and *mug* £6 (Rs. 60), *pánte*, *charli*, and *kulthi* £4 (Rs. 40), and salt 14s. (Rs. 7). Other changes were a new bullock tax of 3s. (Rs. 1½) and a shopkeeper's cess, *mohhtarfa*, of 10s. (Rs. 5). In garden lands fresh imposts were levied, and the sub-divisional accountant's, *sardesh kulkarni's*, allowance was added to the demand and the amount taken by the state.⁴

During the eighteenth century the districts now included in Kolába seem to have come under three systems. In the west, in Ángria's

from 5·25 to 4·37 bushels (3·2½ *mans*); *harik* at 5·25 bushels (3 *mans*); and other inferior produce at 2·18 bushels (1½ *mans*). Of miscellaneous crops, hemp was assessed at 144 pounds the acre (150 the customary *bigha*); turmeric at 136 pounds (150 the customary *bigha*); and sugar at 90 to 181 pounds (93½-187½ the customary *bigha*). Jervis' Konkan, 96.

¹ Of garden produce, cocoanuts and betelnuts paid in kind and the rest in cash. Coconut trees were inspected. All bearing less than five nuts, barren, or unproductive were exempted. Of the remaining trees, half of the produce belonged to the grower and half to Government, provided that in no case the Government share exceeded 47½ nuts the tree. Of cocoa-palm leaves, *kajáns*, the Government share was for trees about to bear, three; trees that did not yield, four; toddy trees, three; barren trees, one; fruitful trees, four. Betelnut trees were assessed like cocoanut trees, the limits for calculation being one and five *shers* instead of five and ninety-five nuts. Cocoa palms tapped for toddy paid from 2s. to 3s. 1d. (Rs. 1-Rs. 1-8-8) each. Wild palms, if tapped, paid nine pence each. If not tapped they paid nothing. Jack trees, if they yielded more than 25 jacks, and *undi*, *Calophyllum inophyllum*, trees paid 6d. (4 *as.*). Mr. Dunlop, Bom. Gov. Rev. Rec. 121 of 1825, 11, 12.

² Jervis' Konkan, 99.

³ In 1699 the Sidi possessed himself of Suvarn'burg and Anjanvel now in Ratnágiri, and of Rájpurí and Ráygad now Roha, Mángaon, and Mahád. Jervis' Konkan, 109.

⁴ Jervis' Konkan, 110-111.

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private estates, which included the lands to the north and west of a line drawn from Nágothna to Roha, the revenue was collected from the cultivators without the intervention of revenue farmers or *khots*. Pen and Nágothna in the north-east were farmed, and great numbers of *pándharpeshás* or high caste landholders were introduced. The state of things in the south was more like Ratnágiri; the revenue farmers assumed the name of *khot* and became hereditary.

As the lands north of the Sávitri or Bánkot river were never under Bijápur, they had none of the colonist or *vatan khots*, who were appointed by the Bijápur kings in parts of Ratnágiri at the beginning of the sixteenth century. The north Sávitri *khots* were originally revenue farmers without proprietary or even hereditary rights. In times of excessive demands, the small holders failed to pay the state rental, and their lands fell to the *khot* and the former holders became customary tenants.¹ Under the Peshwa's management (1735-1818) the chief changes were the attempt to measure some of the hill or *varkas* crop-lands, and the commutation into money of a further share of the grain rent. In 1735, when Ráygad was recovered by the Peshwa from the Sidi, the proportion commuted under the Sidi's rates was increased in some parts to one-fourth and in other parts to one-half.² This change was a considerable gain to the cultivators. On the other hand, many fresh cesses were introduced; a house tax, and a cattle tax, and a poll or family tax on cow-keepers and graziers, on fishers and sailors, and on oil-makers.³ There was also a levy of specially low-paid grain for the use of the Peshwa's war ships, a tax for stamping coin, and levies in kind nominally of thatch timber and mats to keep the forts in repair, but in practice of all such small articles as officers and others in power wanted for their own use. The

¹ See Jervis' Konkan, 76. North of the Sávitri, says Jervis, some Musalmáns set up absurd claims to the title of *khot*. They argued that as *khot* meant farmer, and as they were farmers they had the same powers over the villagers as the Dábhól *khots*. (Konkan, 76). So Mr. Dunlop wrote in 1822 (31st December 1822, Bom. Gov. Rev. Rec. 64 of 1823, 248), 'There are no *vatanádr khots* north of the Bánkot river, though many *deshmukhs*, *adhikáris*, *deshpándes*, and *kulkarnis* claim this right.' Mr. Chaplin (quoted in Bom. Gov. Sel. CXXXIV. 2) says (1820), 'In the north Konkan,' apparently meaning north of the Bánkot river, 'the right of a *khot* to hereditary succession either never existed or had been entirely disregarded. To the older inhabitants of the north Konkan the idea of an hereditary *khot* seemed laughable.' (Bom. Gov. Sel. CXXXIV. 1-2). This appears to be the correct view of the original position of the *khots* in the villages to the north of the Sávitri. Mr. Giberne in 1837 (Bom. Gov. Rev. Rec. 775 of 1837, 265-267) was, as far as is known, the only one of the earlier officers who doubted the correctness of this view, and his information seems to have been faulty, as at the time when they appointed the *vatan khots* to Dábhól the Bijápur kings had no power north of Bánkot.

² Jervis' Konkan, 115-116, 120. Jervis' account is confused. According to Mr. Reid (94, 6th December 1828, para 12, Lithographed Papers, 6-8), 'the *farokht* form of commutation was unknown. In some parts of Ráygad a fourth, in others a half, and in others the whole Government demand was commuted at *tasar* rates. In Rájpurí and Avehitgad a quarter was commuted. In Pen none was commuted; all was taken in kind.' Under the commutation sale, *tasar farokht*, system the state officers received the grain, and the cultivators were allowed to buy it back at certain fixed prices. Jervis' Konkan, 120.

³ The rates were on the cattle keepers, a capitation tax of 10 *shers* a man of butter and a cattle cess of 10-30 *shers* of butter a head, and on Dhangar's milch buffaloes 8-15 *annas* each. Fishers of the Khárví and Dáldi classes paid from a half to one man of oil a head for all males between 15 and 60, and an additional 1½ *mans* for every boat. Oil-makers were assessed at ten *shers* of sweet oil a head. Jervis' Konkan, 113, 116.

system of exacting service was also carried further than before. Mhárs and low-caste people had to serve in the forts one month a year, getting $2\frac{1}{2}$ *shers* of rice a day; sailors, Khárvis and Dáldis, were bound to supply one man in eight to serve for eight months a year in the war ships. The men who served were paid $1\frac{1}{2}$ *mans* of rice a month and a quarter rupee for salt pepper and condiments. Carpenters and blacksmiths had to serve one month a year, getting *3d.* (2 *as.*) or 2 *shers* of rice a day.¹ Besides the Government dues the officers levied cesses for their own benefit, while the cultivators tried by collusion or pretext of fire or bad seasons to evade the Government demands. Fresh cesses and commutations had made their accounts so complicated that the cultivators were at the mercy of the village and district officers.² For their services the villagers had to pay heavily, and at the same time the system was adopted of gaining the support of the heads of castes and villages to fresh exactions by freeing them from paying the cesses.³ In this way the bulk of the subordinate peasantry were reduced to the position of serfs entirely dependent on some one, who by length of occupancy gradually obtained a title to the lands which had devolved on him by the necessities of the rightful owners.⁴

In the eighteenth century some irregular local practices were introduced. Early in the century, about 1728, in Ráygad and in part of Rájpurí, that is in Mahád Mángaon and part of Roha, instead of classifying the rice lands, a uniform *bigha* rate was introduced of from eight to ten *mans* in Mahád and of $8\frac{3}{4}$ *mans* in Mángaon and Roha. At first, as the land was in the hands of small proprietors or *dhárekáris*, whose holdings included lands of different varieties, this change did little harm. Afterwards, when most of the land passed into the hands of *khots*, all the poorer lands were thrown up and only the best remained under tillage.⁵ Another irregular system came into use in the west of the district, the parts now included in Roha and Mángaon. These lands had been held jointly by the Peshwa and the Sidi. In 1736 they agreed to divide the territory, each taking five and a half petty divisions, adjusting the accounts every year.⁶ After the separation it was found that the fair division of the revenue was disturbed by the people moving from one jurisdiction to another. So it was settled that when a landholder went to a new village, the amount that he had been paying as rent in his old holding should be added to the rental of the village to which he went. This practice, which was known as the *dhárábád* or rent deduction system, was afterwards

¹ Jervis' Konkan, 116, 117, 118.

² Jervis' Konkan, 115.

³ The best able to pay were in many cases entirely exempt. Headmen, *gaudás*, *chaughulás*, and *mukádams* were freed from taxation, and all who possessed influence were privileged. Jervis' Konkan, 113.

⁴ Jervis' Konkan, 115.

⁵ Mr. Reid, 26th August 1828, Bom. Gov. Rev. Rec. 211 of 1828, 160-162.

⁶ Bom. Gov. Rev. Rec. 211 of 1828, 172-173. The details of the distribution were: To the Sidi, $5\frac{1}{2}$ *maháls* composed of the *parganá*s of Nádgaon, Shrivardhan, Diva, and Mhaisla, and *tappa* Mándla, and $24\frac{1}{2}$ villages of *tappa* Goveia. To the Peshwa, $5\frac{1}{2}$ *maháls* composed of the *mámila* Tala, *pargana* Gosála, *tappa* Nizámpur, *tappa* Goregaon, *pargana* Bírvádí, and $24\frac{1}{2}$ villages of *tappa* Goveia. Jervis' Konkan, 133.

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extended to the case of the transfer of a landholder from one village to another in the same jurisdiction. It was given up in 1798.¹

In the north of the district, in Sánkshi the present Pen and Nágothna, towards the close of the century (1788), a *mámlatdór*, who farmed the revenue for many years, granted large areas to rich Musalmáns and high class Hindus at a cash rental much below the former payments. The lands in question were taken out of the regular list of Government village lands and entered separately as *nagdi shirasta* lands, that is, lands paying cash rents. This new tenure was of the nature of an alienation or *inám*, as the rates were low varying from 3s. to 10s. (Rs. 1½ - Rs. 5) the *bigha*. The change was made without the Peshwa's leave, and for some years the Poona authorities kept an outstanding statement of the loss of revenue which the change had caused. But the *mámlatdór* had powerful relations, and, though the new tenure was never formally sanctioned, the revenue continued to be taken at the reduced rates. Future *mámlatdárs* continued the practice, selling for a sum of ready money the right to hold land at specially easy rates. Before the beginning of British rule, thousands of acres of the best lands were held at low money rates by people of all castes and classes. The person in whose favour the grant had been made was, in many cases, not the owner of the lands. When this was the case, the owner gave him the full rent and he paid only the small money rental to Government.²

In the south of the district, tillage seems to have spread considerably during the latter part of the eighteenth century. In 1810 one Khandoji Jádhav raised the assessment in the Kondvi petty division of south Mahád by nearly 100 per cent, an increased demand which could not have been met unless the area under tillage had nearly doubled.³

One result of the irregular management and demands of the eighteenth century was the decline of the small holders and the increase in the area held by *khots*.⁴

In consequence of the yearly variations in their tillage area the salt rice lands near the coast were surveyed every season.⁵

¹ Mr. Reid, 26th August 1828, Bom. Gov. Rev. Rec. 211 of 1828, 172-174.

² Mr. Reid, 26th August 1828, Bom. Gov. Rev. Rec. 211 of 1828, 145-147. Mr. Reid, 6th December 1828, para 14, Lithographed Papers, 9, speaks of a similar tenure, *nagdi kauli*, being in use in every part of the country. But no other instance has been traced in Kolába. Captain Francis (Bom. Gov. Sel. XCVI. 207) seems to refer to this *nagdi shirasta* tenure, when he says (31st March 1858) fixed money rates had been introduced into the Sánkshi *mámlatdár's* charge before the beginning of British rule. But the regular rates were, except in one or two petty divisions, still taken in kind. Mr. Reid (26th August 1828, Bom. Gov. Rev. Rec. 211 of 1828, 144) mentions a money assessment in Vankhal and Boretí now in Karjat. In other villages the rental was calculated, at a certain quantity of grain the *bigha*, and was paid partly in grain partly in money.

³ Mr. Giberne, 5th April 1837, Bom. Gov. Rev. Rec. 775 of 1837, 271-273.

⁴ Mr. Reid, 26th August 1828, Bom. Gov. Rev. Rec. 211 of 1828, 160-162.

⁵ Mr. Reid, 26th August 1828, Bom. Gov. Rev. Rec. 211 of 1828, 150.

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The sixty-four years of British rule may be divided into four periods. Sixteen years of depression 1818-1834; twenty years of improvement 1834-1854; twelve years during which the revenue survey was being introduced 1854-1866; and sixteen years since the introduction of the revenue survey.

As Kolába was not formed into a separate collectorate till 1869, the materials for its revenue history are scanty. The available records seem to show that the district passed through changes similar to those which can be clearly traced in Thána and Ratnágiri. The first sixteen years (1818-1834) began with some seasons of good harvests and fair prices,¹ marred by much suffering from cholera and small-pox and depredations of hill robbers. A year of scarcity in 1823-24 was followed by a year almost of famine,² the *khandi* of rice rising in price from £2 1s. 6d. (Rs. 20½) in 1822-23 to £3 10s. (Rs. 35) in 1824-25.³ Next came seven years of increased tillage, large outturn of grain and no exports, ending in a collapse of produce prices, the *khandi* of rice falling from £2 7s. 6d. (Rs. 23½) in 1826-27 to £1 5s. 4½d. (Rs. 12-11) in 1828-29.⁴ The practice of paying in grain, instead of in cash, seems to have brought the district through this time of depression with less suffering than was felt in Thána. Except in 1823-24 when one-tenth, and in 1824-25 when one-third of the revenue were remitted, remissions were seldom granted.⁵

The next period of twenty years (1834-1854), during which the district was increased by the lapse of the Kolába state, was a time of better prices and less depression.⁶ The robber bands were put down, and there were no serious epidemics. Population increased rapidly and in Pen and Nágothna, in the north of the district, great reductions (about 26 per cent) were made in the Government demand. Even in the south, the half-peopled villages and large stretches of arable waste, of which complaint was made in 1824,⁷

¹ In Alibág; for the three years ending 1819-20, the *khandi* price of best rice averaged nearly Rs. 19. Mr. Hearn, Bom. Gov. Sel. VII. 12.

² Mr. Davies in Bom. Gov. Rev. Rec. 775 of 1837, 344. ³ Bom. Gov. Sel. VII. 12.

⁴ Bom. Gov. Sel. VII. 12. The widespread depression and poverty that marked the years between 1826 and 1834 was attributed to the ignorance of the higher officers, the fraud of the lower officers, and the profligacy of the peasantry. These evils may have increased the distress. But the cause of the distress seems to have been the collapse in produce prices. The land revenue figures (Bom. Gov. Sel. VII. 19) of the present sub-division of Alibág which then formed part of Angria's state, show, with no change in the government, in the state machinery, or in the peasantry, the same series of bad years. In the six years ending 1826-27 the land revenue of the present Alibág varied from £20,672 (Rs. 2,06,720) in 1822-23 to £26,996 (Rs. 2,69,960) in 1825-26 and averaged £24,032 (Rs. 2,40,320); in the six years ending 1832-33 the land revenue varied from £16,163 (Rs. 1,61,630) in 1830-31 to £19,716 (Rs. 1,97,160) in 1827-28 and averaged £17,468 (Rs. 1,74,680); and in the six years ending 1838-39 the land revenue varied from £21,578 (Rs. 2,15,780) in 1835-36 to £29,625 (Rs. 2,96,250) in 1838-39 and averaged £25,085 (Rs. 2,50,850). As the Alibág revenue was carefully managed and represented almost the whole margin of profit, the difference between these averages may be taken as an index to the effect which the fall of produce prices had on the prosperity of the British districts.

⁵ Mr. Davies in Bom. Gov. Rev. Rec. 775 of 1837, 344.

⁶ The price of a *khandi* of the best rice averaged about £1 14s. (Rs. 17). The details are not complete. Bom. Gov. Sel. VII. 12.

⁷ See Mr. Reid, 26th August 1828, in Bom. Gov. Rev. Rec. 211 of 1828, 162, and Mr. Dunlop, 15th August 1824 in Bom. Gov. Rev. Rec. 121 of 1825, 40-41.

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had by 1837 given place to an excessive population and a keen competition for the arable land.¹ This change gave rise to a new difficulty. The upper holders who could formerly hardly secure tenants now had the poorer classes at their mercy, and levied the most crushing rents from customary tenants as well as from yearly tenants.

1854-1866.

The twelve years of survey operations (1854-1866) was a time of abnormal prosperity, high produce prices, and, where there was arable waste, a rapid spread of tillage. The survey rates were on the whole lower than those previously in force, particularly in the sub-divisions of Alibág, Pen, and Roha, and in the petty division of Nizámpur in Mángaon. In these portions of the district the survey settlement was introduced in and before 1860-61, when produce prices had not reached an abnormal pitch. On the other hand, the settlement of Mahád and the Tala and Goregaon petty divisions of Mángaon was not completed till 1866, and therefore the years of abnormal prices were included in the period on which the price calculations were based. With rice selling at £2 10s. (Rs. 25) a *khandi* and upwards these rates are not excessively high. Since 1867, except in 1873-74 when it was £2 4s. 9d. (Rs. 22-6) the price of rice has ruled from £2 8s. to £3 17s. 9d. (Rs. 24-Rs. 38-14) a *khandi*; but during the present season (1881-82) it has fallen to £2 3s. 3d. (Rs. 21-10). The new settlement introduced the important provision of preventing revenue farmers from levying from customary tenants more than a fixed increase on the Government rental.

1866-1882.

The sixteen years since the revenue survey have, on the whole, been years of good harvests and high prices. The revenue has risen from £72,392 (Rs. 7,23,920) in 1866-67 to £73,899 (Rs. 7,38,990) in 1880-81, and the tillage area from 465,090 to 476,693 acres. This increase of revenue has been chiefly due to the revision of the Alibág salt rice lands in 1872-73, which gave an increase of £1100 (Rs. 11,000). The revenue farmers of the southern sub-divisions, who, principally on account of the provisions limiting their power of taxing their customary tenants, at first refused to manage their villages, gradually accepted the survey settlement. The northern sub-divisions are prosperous; but the south, partly from an excess of population and partly from the higher rates of assessment, is somewhat depressed. In 1866 when the survey assessment was introduced in Mahád and in the Tala and Goregaon petty divisions of Mángaon, produce prices were abnormally high (£3 2s. or Rs. 31 a *khandi* of rice in husk), and from the system then in force of commuting the grain rates into a money payment on the basis of existing prices, the rents had risen far above their former level.² Care was taken to inquire into former rents, and the effect of the survey was a reduction of about 30 per cent on the existing demand. It was known at the time that produce prices were inflated. But it was thought, that, though a fall was to be expected, produce prices had reached a permanently

¹ Bom. Gov. Rev. Rec. 775 of 1837, 268, 356.

² The increase was from £55,700 (Rs. 5,57,000) in 1854-55 to £72,400 (Rs. 7,24,000) in 1866-67.

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higher level. It was not expected that within six years there would be a drop in the price of a *khandi* of rice from £3 2s. 3d. to £2 8s. (Rs. 31½-Rs. 24). During the years between 1872 and 1876, when low prices prevailed, the condition of the smaller landholders was somewhat depressed. Since then a series of good harvests, except a partial failure of crops in 1876, has been accompanied by the very high produce prices that have ruled during and since the 1876 and 1877 famine. During the last two years there has again been a fall from £3 7s. 6d. (Rs. 33½) in 1879-80 to £2 11s. 3d. (Rs. 25-10) in 1880-81 and to £2 3s. 3d. (Rs. 21-10) the *khandi* in 1881-82.

In the early years of British rule much inconvenience was caused by the division of jurisdiction among the British, the Pant Sachiv or Bhorchief, and Angria.¹ The Nágothna villages were held half by the Bhor chief and half by Angria, and the north Roha or Avchitgad villages half by the British representing the Peshwa, and half by Angria. This was partly remedied in 1830 by the transfer of villages to the Bhor chief, in return for which he handed over to the British his half share of Nágothna, and three years later (1833) the British control of Nágothna was completed by the transfer of Angria's share in Nágothna in return for the cession of the British share in Avchitgad. There still remained in north Pen and south Panvel isolated groups of Angria's villages, which did not come under British control till the lapse of Kolába in 1840.²

One notable point in the district was the absence of district and village hereditary officers. In Sánkshi or Pen the hereditary district officers had either disappeared or become revenue farmers. There were village headmen, but they were little superior in wealth to the ordinary cultivators and there do not seem to have been village accountants. In the south of the district most of the district hereditary officers had become hereditary farmers of revenue or *khots*, who managed their village without the help either of a headman or of an accountant.³

Of hereditary district officers the only notices that have been traced in the early English reports are of two Prabhu families of *deshkulkarnis* or district accountants in Rájpuri and in Avchitgad. At the beginning of British rule the allowances of both of these families, though under attachment, were kept separate in the accounts. In 1824 Mr. Dunlop recommended, as their duties were laborious, that their allowances which amounted to £180 (Rs. 1800) should be restored to them, and that those of them who could not find employment as district accountants should be made village accountants.⁴

¹ At the time of British accession Kolába consisted of four sub-divisions, Sánkshi, Avchitgad, Rájpuri, and Ráygad. Of these Avchitgad was incorporated in Sánkshi on the 31st of May 1825.

² See for the Pant Sachiv, Mr. Reid in Bom. Gov. Rev. Rec. 211 of 1828, 158-160, 217; and for Angria's villages, Act XVII. of 1844.

³ Mr. Dunlop, 15th August 1824, and Mr. Harrison, 10th July 1824, in Bom. Gov. Rev. Rec. 121 of 1825, 30, 32, 47, 130, 132-134. Mr. Dunlop, 31st Dec. 1822, in Bom. Gov. Rev. Rec. 64 of 1823, 248.

⁴ Bom. Gov. Rev. Rec. 121 of 1825, 35-37. In the Alibág salt-rice villages two families of accountants, or *kulkarnis*, had charge of large groups of villages. Bom. Gov. Sel. CXLIV. 30, 31.

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In the north of the district in Sankshi or Pen, there were only one or two families of *khots*.¹ In the southern sub-divisions, including a number of Nágothna villages, almost all of the villages were in the hands of revenue farmers or *khots*. The general and apparently the correct view of the position of these revenue farmers was that they represented old hereditary district officers, *deshmukhs* or district superintendents, *adhikáris* or village superintendents, and *deshpándes* or district accountants, who had undertaken to farm the village revenues apparently at first without any hereditary or proprietary right in the village.² Most of the appointments of these revenue farmers seem to date from the eighteenth century. When the *khots* were appointed a large proportion of the villagers seem to have been landholders, or *dhárekáris*, but in times of exaction, failing to meet the Government demands, the small landholders abandoned their lands or became so indebted to the *khots*, that they fell to the position of tenants.³ At the beginning of British rule, except a few who held only for a term of years and were called *maktáwils* or contract *khots*, the revenue farmers were considered to have an hereditary right to the management of their villages.⁴ Under the *khots* the *dhárekáris* or landholders paid a fixed rent which the *khot* could not increase, and, so long as they paid the rent the *khot* could not oust them from their holdings. In the case of the customary or yearly tenants who tilled the *khot's* or *khotnisba* land, there would seem to have been no check on the *khot's* demands except the fear that if too hard pressed they would leave the village. At the beginning of British rule this seems to have been a practical check on over-exaction, as people were scarce and arable waste was abundant.⁶

¹ In Pen in 1828 there were only five *khoti* villages, four held by the representatives of Lakshmanráv Kolhatkar, the *mámlatdár* who introduced the light cash rate or *naydi shirasta* system, and one by the minister of Angria. Mr. Reid, 26th August 1828, Bom. Gov. Rev. Rec. 211 of 1828, 149, 150.

² Mr. Dunlop, 31st December 1822, Bom. Gov. Rev. Rec. 64 of 1823, 248. Mr. Dunlop mentions *sar* or head *khots* of Raygad and Rájpur. If a man got the management of a village for one year, says Mr. Dunlop, he called himself a *khot*. 31st December 1822, Bom. Gov. Rev. Rec. 64 of 1823, 248. Mr. Lestock Reid, the sub-collector, wrote in 1856: 'The Kolába *khots* seem to have risen during the state of anarchy which followed the revolt of these provinces from the authority of the Emperors of Delhi, and to have been the corrupt dependants of the different *mámlatdárs* who held office in those days, whose favour they obtained by assisting in their exactions till they were enabled by degrees to become themselves responsible for the revenue of one or more villages. These they managed to retain so long as they could meet the fresh impositions exacted by each new *mámlatdár*, whose term of office seldom extended over three or four years and whose object was confessedly to realize as large a sum as he possibly could under any pretence whatever.' Mr. Reid, 7th July 1856, in Bom. Gov. Rev. Rec. 20, part 4 of 1856, 1416-1417. For other opinions as to the position of the Kolába or north Konkan revenue farmers, see above, p. 172.

³ See Mr. Dunlop, 31st December 1822, Bom. Gov. Rev. Rec. 64 of 1823, 248, 250.

⁴ Mr. Giberne, 5th April 1837, Bom. Gov. Rev. Rec. 775 of 1837, 265-267. Mr. Giberne held that some of the Kolába *khots* held grants from Bijápur as far back as the sixteenth century. But the land north of the Sávitri was at that time under Ahmadnagar. See above, p. 172.

⁵ Mr. Dunlop, 31st December 1822, Bom. Gov. Rev. Rec. 64 of 1823, 248-250. Mr. Dunlop says, 'the yearly tenants are subject to all the oppressions of the same class as other places.'

⁶ See Mr. Dunlop, 15th August 1824, Bom. Gov. Rev. Rec. 121 of 1825, 39-4. Mr. Reid, 26th August 1828, Bom. Gov. Rev. Rec. 211 of 1828, 160-163.

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In 1824 (10th July) Mr. Harrison, the second assistant collector, described the northern part of the district, Vánsi, Hamrápur, and Pen, all in the present Pen, as highly cultivated and exceedingly productive.¹ To the north and east of Sánkshi or Pen the land was more wooded and barren, and much crossed by ravines and rocky hills. Even among the hills were nooks tilled with care and yielding good crops of rice. Though the land was highly cultivated the people were extremely poor. The husbandmen lived in the meanest hovels, bamboo frames plastered with mud, a miserable picture of poverty. In the petty division of Vánsi, in the extreme north-west of the sub-division, there was scarcely a house which had a brick or a piece of timber. The number of liquor-shops had increased since the beginning of British rule, otherwise there were no signs of greater comfort. As a body the people were the idlest, most drunken, profligate, and quarrelsome class in the district.²

In the south of the district there was much arable waste, and the people were even poorer than in the north. The half empty villages were scenes of disease and poverty. This state of wretchedness was due to high and uneven assessment, added to the heat and unhealthiness of the country and to a serious scarcity of water.³ The early years of British rule seem to have been a time of little prosperity. Owing to the poverty of the people, the ravages of cholera and small-pox, and the negligence of *mámlatdárs* a large portion of the revenue remained outstanding, and in 1828 was considered irrecoverable.⁴

As in Thána and Ratnágiri, the rates and system of collecting the revenue were allowed to remain unaltered, until a trustworthy knowledge of the resources of the country could be gained. The chief administrative change was, in 1824 and the following years, the appointment of stipendiary village accountants or *talátis* to villages managed direct with the peasant proprietors. The result of this change was not at first satisfactory. In 1828, though in Mr. Reid's opinion they were a useful check on the demands of village farmers and headmen, village accountants were of no use in villages whose lands were entirely under Government management. In such cases the accountant took the place of the revenue farmer and arranged yearly with the landholder for the cultivation of the land, on payment of half or a fixed portion of the crop in kind

¹ The British lands of north Pen were, at this time and apparently until 1840, mixed with Angria's villages. Three of the petty divisions, Chimankhal, Durg-Haveli, and Vákrul had only one British village each. Mr. Harrison, Bom. Gov. Rev. Rec. 121 of 1825, 127-128.

² Mr. Harrison, 10th July 1824, Bom. Gov. Rev. Rec. 121 of 1825, 128, 140.

³ Mr. Dunlop, 15th August 1824, Bom. Gov. Rev. Rec. 121 of 1825, 40-41; Mr. Reid, 26th August 1828, Bom. Gov. Rev. Rec. 211 of 1828, 162.

⁴ Mr. Reid, Bom. Gov. Rev. Rec. 211 of 1828, 187. The chief years of outstanding balances were, 1819-20 with Rs. 13,395, 1822-23 with Rs. 12,229, 1823-24 with Rs. 22,379, 1825-26 with Rs. 29,602, and 1826-27 with Rs. 23,763. After this, outstandings were never higher than Rs. 7,400, and after the transfer of Kolába to Thána they fell to about Rs. 3000. In 1837, of a total of Rs. 1,52,000, it was expected that Rs. 84,000 would be realised. Mr. Giberne's statements, Bom. Gov. Rev. Rec. 775 of 1837, 262-263. These figures are for the whole British Kolába of that time, that is the three sub-divisions, Sánkshi, Rájpuri, and Ráygad.

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or of a fixed sum of money or quantity of grain. He thus acted in the twofold capacity of manager and accountant. The mahálkari and Government clerks might exercise some trifling control, but the actual management of the village rested with the accountant. This was especially the case in the Kolába villages, as the headman was only a nominal officer whose functions had fallen into disuse, and who in point of intelligence or capital was not above the humblest Kunbi. The rental of directly-managed villages had been falling for several years. For this there were two causes, the dishonesty of the accountants and the scarcity of tenants. There was no control over the accountant. Lands not tilled by hereditary tenants were let out by the accountant, and there was no security that he entered in the accounts the whole of the sum he received. Again, as the terms for yearly tenants were not more favourable in directly-managed than in farmed villages, and as in farmed villages the tenants received advances of seed and money, which could not be attempted by a Government agent, it was most difficult to get yearly tenants in directly-managed villages. Another source of loss was in the disposal of the grain rents. This grain was delivered by the landholders to the accountant in the village and was sold by public auction. The buyer had to bear the cost of carrying it to the nearest place of export, and the price was usually trifling and much below the established rate at which the rental was calculated. As a remedy for these evils, Mr. Reid suggested that these villages should be farmed for a certain period at a yearly increasing rent, until the rent reached the highest point which the state of the land and the condition of the country allowed. Mr. Reid had little doubt that in five or six years the villages whose revenues had been declining would, if leased, yield their full rental, while the people would be better off under a farmer whose profits depended on his conduct to his tenants than under a Government agent who had little personal interest in the prosperity of the village.¹ Mr. Reid's proposal which applied to the whole of the Konkan was carried out in a few villages in Sálsette.² The result was not altogether satisfactory, and partly for this reason partly apparently from the difficulty of finding any one willing to take villages in lease, the scheme for several years (1833) made little progress. It was afterwards considerably extended, as by 1836 there were as many as 20½ leased villages in Pen and eighty-seven in Rájpurí.

During these years, in the Sánkshi or Pen villages, except that revenue farming had been stopped, the rates and system of collecting the land revenue were unchanged. In 1828 in Sánksh or Pen the regular assessment was calculated at a certain quantity of grain on the *bigha*, and was paid partly in grain partly in money. This was the custom throughout the district.³ The special reduced

¹ Mr. Reid, 26th August 1828, in Bom. Gov. Rev. Rec. 211 of 1828, 153-158.

² Mr. Reid, 12th August 1830, MS. Sel. 160, 881.

³ Mr. Reid, 26th August 1828, in Bom. Gov. Rev. Rec. 211 of 1828, 144-145. According to another report (6th December 1828, Lithographed Paper, 6-8), in Pen commutation was unknown and the revenue was received in kind. The part mentioned in the text as taken in cash was probably from the Avchitgad villages of Pen.

cash rates which had been introduced by Lakshmanráv Kolhatkar and others of the Peshwa's revenue farmers in Pen, though never formally sanctioned by the Peshwa's government, had been continued.¹ The system under which the salt rice lands were surveyed every year was open to fraud. But as the tillage area varied from year to year according to the rainfall, and as the landholders had not capital enough to pay an average revenue in a bad season, no other arrangement but a yearly survey seemed possible. In the fair season the holders of the salt rice lands found work in the Pen salt pans. But this double employment seemed to profit them little. Their way of living and their home comforts were little different from those of the same class elsewhere.² Under the former government, in part of Pen, some Márwár and Gujarát Vánis had bought the right to supply the villagers with groceries. Besides selling groceries, these men bought grain at prices much below the market rates. The Government profit from this monopoly was only from £50 to £60 (Rs. 500-Rs. 600), and Mr. Reid recommended that the monopoly should be abolished.³

Two peculiar practices were in force in the southern districts. The rice lands, instead of being classified, were charged at the uniform *bigha* rate of $8\frac{1}{2}$ *mans* in Rájpuri, and at from eight to ten *mans* in Ráygad. This practice had the effect of throwing much of the poorer lands out of tillage. Formerly, as has already been noticed, in Rájpuri or Roha and in Ráygad or Mahád, when a landholder moved from one part of the district to another, his rent payments were taken from the rental of his old and added to the rental of his new village. This practice, which was known as *dhárábád* or rent deduction, ceased at the close of the eighteenth century, but the great inequality in assessment which it had caused remained. Many of the villages that were burdened with the extra rental were thrown on the hands of Government, while the farmers of those villages from which the assessment had been deducted realized specially large profits. The only remedy was a new survey and assessment.⁴ In the south, though the *khoti* system was general, there were a large number of small proprietors or *dhárekáris*.⁵ All over the south of the district in Roha, Mángaon, and Mahád, many *khoti* villages were managed by Government accountants, either because of some dispute in the farmer's family or because the *khot* had failed to pay the rental. In some of these Government-managed villages the whole village was under the *khot*, in others the village was mixed, part of the land being held by the *khot* and part by peasant proprietors.⁶ On the transfer of these sub-divisions to Thána in 1830 more attention seems to have been paid to their improvement. The outstanding balances which had been considerable were reduced to about £300 (Rs. 3000) a year,⁷ and the rise in

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¹ Mr. Reid, 26th August 1828, Bom. Gov. Rev. Rec. 211 of 1828, 145-149.

² Mr. Reid, 26th August 1828, Bom. Gov. Rev. Rec. 211 of 1828, 150-151.

³ Bom. Gov. Rev. Rec. 211 of 1828, 151-152.

⁴ Mr. Reid, 26th August 1828, Bom. Gov. Rev. Rec. 211 of 1828, 172-174.

⁵ Mr. Reid, 26th August 1828, Bom. Gov. Rev. Rec. 211 of 1828, 160-161.

⁶ Bom. Gov. Rev. Rec. 211 of 1828, 152-153.

⁷ The details were, 1830-31 Rs. 2048, 1831-32 Rs. 3004, 1832-33 Rs. 2768, 1833-34 Rs. 2161, and 1834-35 Rs. 2164. Bom. Gov. Rev. Rec. 775 of 1837, 263.

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produce prices, and in 1836 the abolition of transit duties, seem to have been accompanied by a considerable increase of population and spread of tillage.¹ Still much of the country was waste and wild. The hilly tracts north of Janjira, writes Major Jervis in 1835, though rich are so overrun with forest, brushwood, bamboos and lemon grass, and the ripening crops are so exposed to the attacks of locusts, deer, bears, and wild hogs, water is so scarce and the population so reduced by former wars, mismanagement, and oppression, that there is little tillage.²

In 1836, in consequence of the discovery that the Thána assessment stood in urgent need of reduction, Mr. J. M. Davies, who had conducted the Thána inquiries, was appointed to examine the system of land revenue in Sankshi or Pen, Rájpuri that is Roha and part of Mángaon, and Ráygad that is Mahád and part of Mángaon.

In the Sankshi or Pen sub-division of 167 villages, 57½ were held by hereditary *khotis*,³ 20¼ were leased for short periods, nineteen were alienated, and seventy were managed direct by Government officers.⁴ The land in alienated and cash rent villages was measured by the acre or full *bigha* of twenty-five *pánds*, and in farmed and peasant-held villages by the short or *kacha bigha* of twenty *pánds* or four-fifths of an acre. The measurements seem to have been fairly accurate. The cash acre rates, which as already noticed were a partial alienation, were moderate varying from 6s. to 15s. (Rs. 3 - Rs. 7½).⁵ Besides these cash payments, extra levies to hereditary district officers or *jamindárs* amounted to about 7½ *d* (5 *as.*) in cash and 7¼ *páyilis* of rice on each *bigha*.

The regular rates in kind were with few exceptions 12 *mans* 2 *páyilis* on the full *bigha* of 25 *pánds*, and 13 *mans* 3 *páyilis* on the smaller *bigha*.⁶ Of this whole amount about two-thirds seem to have been original assessment and one-third additional cesses.

¹ The change between the half empty villages in 1824 and the abundant population and scanty rice lands of 1837 seems to imply some influx of husbandmen. The abolition of transit dues represented in some of the inland parts a reduction of about thirty per cent on a husbandman's payment. See Thána Statistical Account, XIII. Part II. 581, 592. The *khandi* price of the best rice rose from Rs. 12-11-0 in 1825-29 to Rs. 16 in 1834-35 and to Rs. 18-5-4 in 1836-37. Bom. Gov. Sol. VII. 12.

² Konkan, 98. Major Jervis' remarks seem to apply only to the hilly parts of the northern districts.

³ Almost all of these *khoti* villages were in Nágothna, which by village transfer had become British property partly in 1830 and partly in 1833. 'Most of the *khotis* of this *táluka* reside in Nágothna *mahál*. In this *mahál* most of the villages are farmed and there is a considerable number of *dhárekaris*.' Mr. Davies, 4th March 1837, i Bom. Gov. Rev. Rec. 775 of 1837, 316.

⁴ Mr. Davies, 18th January 1837, Bom. Gov. Rev. Rec. 775 of 1837, 351.

⁵ Of 2604 full *bighas* held under these specially light cash rates, 1½ paid Rs. 7 on the *bigha*, twenty-seven Rs. 6, 1863 Rs. 5, four Rs. 4-8, 232 Rs. 4, 40½ Rs. 3-8, and 436 Rs. 3. Mr. Davies, 18th January 1837, Bom. Gov. Rev. Rec. 775 of 1837, 351.

⁶ The reason of this seeming anomaly is that the cesses or *bábtis* on the standard or *kacha bigha* were much heavier than on the *paka bigha*. Bom. Gov. Rev. Rec. 775 of 1837, 352.

⁷ The details in one example are, net assessment 8 *mans*, *bábtis* 4 *mans*, *vartála páyilis*, *deshmukhi's* and *deshpánde's* claim 7½ *páyilis*, *chaudhri's* claim 2 *páyilis*, total 13 *mans* 3½ *páyilis*. Mr. Davies, 18th January 1837, Bom. Gov. Rev. Rec. 775 of 1837, 352. In one case the total or a full *bigha* was 14 *mans* 3½ *páyilis*. Ditt 353-354.

The holders were supposed to be able to pay these extremely high rates, because they held extra upland and rice land. But in Mr. Davies' opinion, in some parts of the sub-division there were no such offsets and in no part were the offsets of any importance. In farmed or *khoti* villages the yearly tenants paid the farmer three-fifths of the produce. There were no outstandings, but this was due to the pressure of population on the small area of good rice land. The population was abundant and good land was scanty. Peasant proprietors or *dhārekaris* were forced to pay the heavy rents or lose their holdings. Of the 57½ villages held by hereditary *khots*, 16½ were alienated in pawn or mortgage and managed by moneylenders, and 1½ of two others had been sold.¹ On the whole, Mr. Davies thought the rates higher in Sānkshi than in any other of the three Kolāba sub-divisions. No cultivators could pay them unless the land was very good, and no cultivators could pay them in any case and thrive.²

In the Chatisi petty division the people were wretchedly poor, naked, and totally without comforts. They derived no profit from the *varkas* land which was yearly surveyed and paid for. Much land was waste. Of the whole produce probably two-thirds came to Government. It was distressing to think what the people suffered in a bad year.³

In Rājpurī, of 326 villages 219 were held by hereditary *khots*, eighty-seven were leased on short periods, and twenty were managed by the *māmlatdār*. In the 219 farmed villages the rental was supposed to be as high as could possibly be paid: One-fourth of it was payable at an old commutation rate, known as the *bheriki bhān*, which had for about ten years been Rs. 2 a *khandi* above the average commutation or *tasar* rate. Except in very bad years, as in 1824 and 1825, remissions were seldom granted. In 1836 a nominal abatement had

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¹ Mr. Davies, 18th January 1837, Rev. Rec. 775 of 1837, 354-356.

² In the Sānkshi sub-division accounts were settled on actual measurement in every case, such as taking in new land, throwing up land, and claiming abatements. The assessment, therefore, together with extra cesses amounted to 12½ *mans* the *bigha* in Pen, 13 *mans* in Hamrápur, and 13½ *mans* in Chatisi. Bom. Gov. Rev. Rec. 775 of 1837, 314-315.

³ The land in the neighbourhood of Pen was good, but the produce was certainly not equal to paying so heavy an assessment as 12½ *mans* the *bigha*, and even if it was, nothing was left to the cultivator as a profit. In the Hamrápur petty division there was every reason to believe that if the land was surveyed a considerable deficiency would be the result. The only reason why the people could afford to pay the heavy assessment of 13 *mans* the *bigha*, was that the petty division contained but a small quantity of land capable of cultivation, and, heavy as the land tax was, the people were unwilling to throw up the land. The people of Hamrápur were very badly off. In the Government villages of Chatisi, Pen, and Hamrápur, the land once cultivated and now (1837) waste, amounted to 495 *bighás*. In the Nágothna petty division where most of the *khots* resided, most of the villages were farmed and there was a considerable number of *dhārekaris*. The assessment paid by the *dhārekaris* was very heavy. It was 13 *mans* on a full *bigha* of 25 *pānds*. In this petty division also the land was very little more than was actually paid for by the *dhārekaris*. These circumstances led Mr. Davies to recommend that a speedy and liberal reduction should be made in Pen, Hamrápur, and Chatisi; that the crop-share or *abdhāni* system of Nágothna be changed into a *bighoti* system; and that *dhārekaris* should have the option of having their rice land or *suti* surveyed and assessed, rather than adopt the only alternative of throwing up the land and flying the country. Mr. Davies, 4th March 1837, Bom. Gov. Rev. Rec. 775 of 1837, 315-319.

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been allowed to make up in the crop for the great rise of prices.¹ In the eighty-seven villages which were let on short leases, one-fourth of the rental was made payable at the same old commutation rate (Rs. 1½ a *khandi*) as in the farmed villages. In many of these villages the lessees paid the full amount levied from the people, their entire margin of profit being unpaid labour and other irregular cesses.² The *khots* took from their yearly tenants three-fifths of the whole crop. Of the 219 hereditary farmed villages 59½ were managed by professional moneylenders and corn dealers. In the twenty villages managed by the *mámlatdár* the land was partly held by permanent holders and partly by yearly tenants. The permanent holders, or *dhárekaris*, seldom paid less than eleven or twelve *man* the acre or full *bigha* of twenty-five *pánds*. Of this rental, as in Sánkshi, about two-thirds were the original rent and one-third was additional cesses.³ Besides this rental, all of which seems to have been taken in grain, there was apparently a money cess or *gallápatti* equal to about 3s. (Rs. 1½) a full *bigha* or 6s. (Rs. 3) the *khandi*.⁴ Yearly tenants in villages managed by Government officers paid one-half of the crop. The estimate was made while the crop was standing. If the husbandman agreed to pay the commutation price of the season the matter was settled. If the husbandman did not agree, his share of the crop was sold by auction and the highest bidder went round and gathered the grain. In farmed villages, besides his one-half share, the farmer claimed an extra allowance as landlord and a measure fee called *faski*, or a grain payment instead of unpaid labour or *veth*. Altogether the farmer got about sixty per cent of the whole outturn. When the division was made the tenant was allowed to take away as large an armful of grain as he could carry.⁵ In Rájpur the *varkas* land, when included in fixed tenancies, was held in the same indefinite manner as in Ráygad. Otherwise the custom was to fix the rental by *abhárvni* that is an estimate based on inspection. One-third and even one-fourth on bad lands was the rate taken by Government. The *khots* made their own agreements with their tenants-at-will. The *bigha* rate for hemp was below 14s. (Rs. 7).⁶

¹ Bom. Gov. Rev. Rec. 775 of 1837, 343-344. Both village farmers and peasant holders seem to have been allowed to choose between the grain and the commutation cash payments. Bom. Gov. Rev. Rec. 696 of 1836, 43.

² Mr. Davies mentions two cases in support of this statement. Farmers offered to take five villages in lease, though the whole rental from authorised sources was no more than one *khandi* a village in excess of what they were willing to pay. In the other case a farmer threw up a village, because the unpaid labour cess had been abolished. This cess had been worth Rs. 600 on one village. Bom. Gov. Rev. Rec. 775 of 1837, 344-345, 348.

³ In Ashtami the details were: Original assessment 8 *mans* 6 *páyilis*, ten per cent *dahiza* on half of this 5½ *páyilis*, *sdhotra* or 6½ per cent 3½ *páyilis*, *musháhira* 1½ *páyilis*, *deshmukhi* 5 *páyilis*, excess of commutation 7 *páyilis*, *vartála* 4 *páyilis*, total 10 *mans* 8 *páyilis*. In Tala Gosála and Nizámpur the assessment was, original 8 *mans* 9 *páyilis*, *ha* 8 *páyilis*, *vartála* 3½ *páyilis*, total 9 *mans* 8½ *páyilis*. Besides there was the commutation excess and the money *gallápatti*. Mr. Davies in Rev. Rec. 775 of 1837, 346-347.

⁴ The practice at this time (1835) was to pay in grain. Mr. Pitt, 25th September 1835, Bom. Gov. Rev. Rec. 696 of 1836, 43.

⁵ The extra allowance was one *man* the *khandi* and the fee was ½ *man*, amounting together with the half share to 1½ *mans* the *khandi* of 20 *mans*. The armful of grain amounted on an average to one-third of a *man*. Bom. Gov. Rev. Rec. 775 of 1837, 310, 312, 347.

⁶ Mr. Davies, 4th March 1837, Bom. Gov. Rev. Rec. 775 of 1837, 313-314.

In the 305 villages of Ráygad, now Mahád and part of Mángaon,¹ 251 were held by revenue farmers, of which 61½ had been mortgaged or sold to moneylenders and grain dealers.² The average *bigha* rate on rice land varied from 14s. 11½d. (Rs. 7-7-6) in Govela to £1 5s. 10½d. (Rs. 12-14-11) in Kondvi. The rental was entered in commutation rates, but the bulk of it was paid in kind. The rental was partly the original assessment and partly extra cesses. The extra cesses, which like the original assessment seem to have been taken in kind, varied from about 33 to 98 per cent.³ These extra charges had apparently been added to realise the rent of land that had been brought under tillage since the last survey. Mr. Davies was of opinion, that it was an unrecorded spread of tillage that enabled the people to go on paying such crushing rates. At first he seems to have thought that the actual tillage area was in rice lands twice as great as the recorded area, and in uplands three times as great. But he afterwards found that much of the tillage area had been lately measured, and that the relief must have been much less than he had supposed. That the rents were very high was proved by the fact that, when land was let to yearly tenants,

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¹ There were eight petty divisions, Govela with 26 villages, Venir with 18, Turel with 24, Nathe with 30, Kondvi with 46, Goregaon with 36, Bírvádí with 86, and Mahád with 39. Bom. Gov. Rev. Rec. 775 of 1837, 322-323.

² See Mr. Davies' Report of 4th March 1837, Bom. Gov. Rev. Rec. 775 of 1837, 304. The details for Ráygad are not given separately; they are the margin between those for Rájpurí and Sánkshi and the total.

Kolába Villages, 1837.

SUB-DIVISIONS.	TOTAL.	ALIEN-ATED.	DIRECTLY MANAGED.	FARMED.			
				Held by hereditary <i>khots</i> .	Leased for short terms.	Total.	Passed to money-lenders.
Sánkshi	167	19	70	57½	20½	78	18½
Rájpurí	326	...	20	219	87	306	55½
Ráygad	305	...	54	...	...	251	61½
Total	798	19	144	...	...	635	139

Bom. Gov. Rev. Rec. 775 of 1837, 304, 343-344, 346, 351, 356.

³ Ráygad Assessment, 1837.

PETTY DIVISIONS.	ORIGINAL ASSESSMENT AT AVERAGE COMMUTATION RATE.		EXTRA CESSES.				TOTAL GOVERNMENT SHARE.
	Rice.	Upland.	Rice.		Upland.		
			Amount	Per cent	Amount	Per cent	
Venir	Rs. 1791	Rs. 1459	Rs. 1060	59	Rs. 491	33	65
Turel	3813	1675	1488	44	566	33½	60
Mahád	20,257	...	11,151	55	...	29	60
Bírvádí	22,430	...	12,801	57	...	54	61
Goregaon	18,344	...	7502	41	...	32	48
Kondvi	920	...	909	98	...	96	75
Nathe	51	...	51	55
Govela	33	...	22	43

Bom. Gov. Rev. Rec. 775 of 1837, 290-292, 294, 337-338.

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Government claimed half of the produce besides the straw, and that in farmed villages the yearly tenant got only twelve *mans* out of thirty or eight out of twenty.¹

In Ráygad, as in other parts of the district, the yearly tenants in Government villages generally paid half the crop. The division was made by the village accountant when the crop was standing. If the landholder did not agree to the accountant's estimate, the grain was cut and thrashed and an equal division made, after deducting the amount required for seed which was given back to the cultivator. It was in the husbandman's choice, by paying a little over the estimated half, to cut and thrash his crop at his leisure. This system known as *abhávní* or grain-estimate was attended with two evils. Too much power was left with the accountant, and, when the accountant had a large charge, the husbandmen of some villages suffered by not being able to cut their rice till it was over-ripe.² Several considerations seemed to show that many of the husbandmen were suffering from excessive rates. In Mahád and Mángaon the general condition of the lower classes, the considerable quantity of land under attachment, and the frequency of distrains showed that the present state of the assessment was not satisfactory.

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On the whole, looking at the information collected for the three sub-divisions (Sánkshi or Pen, Rájpurí or Roha and Mángaon, and Ráygad or Mángaon and Mahád), it seemed that the peasant-holder was taxed very heavily, and that the state of the yearly tenant both of the peasant-holder and of the farmer was still more wretched. They seldom received more than two-fifths of the crop, and in many cases these rates were levied in fields which the tenant had turned from dry-crop into rice land. Among the extortions practised by the *khot* were the demand of an extra share instead of the unpaid labour tax, the exaction of twenty-five per cent interest on all money loans, and of fifty per cent on all grain advances. The existing state of things was one of extreme tyranny. It might in Mr. Davies' opinion be amended either by a fresh survey or by allowing the yearly tenants to become permanent tenants, on their promise to pay the assessment which the land was deemed capable of bearing.³

In forwarding Mr. Davies' reports Mr. Giberne, the Collector of Thána, stated that in his opinion Mr. Davies had proved that the power of the revenue farmers to oppress and rackrent their tenants was much greater than it had been under the Peshwa. Mr. Giberne thought that this was the result of the much greater respect shown to rights by the British than by the former Government. Peasant proprietors sublet their lands at rents from one-quarter to one-half as much again as the Government demand. And in many cases the first tenant sublet the land to an under-tenant. The cause of this was the abundance of the population and the scantiness of the rice

¹ Mr. Davies, 5th January 1837, Bom. Gov. Rev. Rec. 775 of 1837, 340. The assessment in Ráygad and Rájpurí was heavy. But, unlike some parts of Sánkshi, the holdings in these sub-divisions contained more land than was paid for, which helped the cultivator to pay the rental. Mr. Davies, 4th March 1837, Bom. Gov. Rev. Rec. 775 of 1837, 308.

² Bom. Gov. Rev. Rec. 775 of 1837, 305, 312.

³ Mr. Davies, 4th March 1837, Bom. Gov. Rev. Rec. 775 of 1837, 297-304.

land. The yearly tenants or *maktávilás* held either from the revenue farmer or from the peasant proprietor. They made the best bargain they could, but it was always a bad bargain. Under the most favourable circumstances they kept about one-half of the crop, but many of them did not realize more than a few *mans* from each *bigha*. They generally helped each other at the sowing season, working together in bands and so leaving time to engage in wood and grass cutting and other forms of labour. Mr. Giberne did not agree with Mr. Davies that the very high rates in Mahád were neutralised by the possession of land not entered in the Government books. He thought that the area of unrecorded land was small, and that most of the profit came from the tillage of uplands. The variety in the rates of assessment in different parts of the sub-division was due to the fact that the rates had been fixed by *mámlatdárs* acting each on his own opinion.

Mr. Giberne was convinced that correct measurements would show that the existing rates were excessive. A fresh survey would be costly and would leave openings for fraud. But reduction was loudly called for and he could suggest no other plan. That a peasant-holder was able to sublet his land at a profit did not prove that the Government demand was not too high. At the present Government rates the farmers had to tax their tenants exorbitantly to enable them to meet the Government demand; and these extra charges Government had no means of controlling. Mr. Giberne proposed that the three sub-divisions should be measured, extra cesses abolished, and the rates reduced.¹ After reductions had been made the farmers might be forced to keep their demands within certain limits.² All uplands without distinction of crop should, he thought, be taxed at an uniform *bigha* rate of 3s. (Rs. 1½). Mr. Giberne was of opinion that no interference was required between peasant-holders and their tenants. If the Government demand was lowered and the revenue farmer's demands were limited, the tenants would get better terms and the peasant proprietors would be forced to reduce their demands. As regards unpaid labour or *veth*, it was originally levied from peasant proprietors as well as from customary and yearly tenants, but peasant proprietors had been freed from it in 1825-26. In the case of a revenue farmer's tenants in some villages one man from

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¹ Mr. Giberne's Report, 421 of 5th April 1837. The cesses Mr. Giberne proposed to abolish yielded a total revenue of Rs. 74,796, Rs. 20,180 in Sankshi or Pen, Rs. 27,632 in Rájpuri or Roha, and Rs. 28,984 in Ráygad or Mahád. The details are, in Pen *bábtí* Rs. 1149; *savái* Rs. 3235; *sar pátil* Rs. 518; *kharedi* Rs. 959; *máp vartála* Rs. 3865; *utáni* Rs. 172; *kasar nagdi* Rs. 311; *dyaja* Rs. 1908; *sar deshmukhi* Rs. 1948; *sáhotra* Rs. 1180; *kote vartála* Rs. 45; *gallápatti* Rs. 4193; *potdári* Rs. 70; *bersal* and *mhaísipatti* Rs. 79; *tasar adhuri* Rs. 22; *tasar jati* Rs. 12; *tur taka* Rs. 5; *bhát bandi* Rs. 19; *bháda* or rent for *dástáns* Rs. 365; *kasar* about Rs. 60; *gad gadi* *máp vartála* about Rs. 15; total Rs. 20,180. In Rájpuri, *gallápatti* Rs. 24,051; *vajani patti* Rs. 55; *máp vartála* estimated Rs. 3240; *kumbhár shikár* Rs. 31; *Angria's sar deshmukhi ain jama* Rs. 56; *kebra* estimated Rs. 19; *mhaísipatti* Rs. 174; *chánd rát* Rs. 3; *sub rát* Rs. 3; total Rs. 27,632. In Ráygad or Mahád *gallápatti* Rs. 22,887; *vajani patti* Rs. 74; *máp vartála* Rs. 1582; *mukádami* Rs. 1363; *kharedi tup* Rs. 411; *tut faski* Rs. 162; total Rs. 26,984. Mr. Giberne, Bom. Gov. Rev. Rec. 775 of 1837, 259-260.

² Bom. Gov. Rev. Rec. 775 of 1837, 277, 282.

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each house was required one day a week and a plough one day in the year. The tenant was fed when he was working for the farmer. In other villages the actual service was commuted into a yearly cash levy of from 1s. to 5s. (8 *as.* - Rs. 2½). Mr. Giberne estimated that the unpaid labour cess was worth £1500 (Rs. 15,000) to the *khots* of the three sub-divisions.¹ He thought that unless the Government demand was lowered, the levy could not be abolished without compensation.² Mr. Giberne doubted if Pen was more heavily taxed than other parts of the district. The people of Pen were in a wretched state. But this was greatly due to their love of liquor on which they spent all their savings. He agreed with Mr. Davies that liberal reductions were required, and that the crop share or *abhāvni* system should be changed to an acre rate or *bighoti*.³

In submitting the papers to Government Mr. Williamson, the Revenue Commissioner, considered that they proved that the district was oppressively assessed; that under the existing system British subjects were placed beyond the pale of British protection; that the Government was in a great measure ignorant of the resources of the country; and that a class of middlemen had gained an excessive power of taxation. The regulations which restrained and directed Government in collecting the revenue did not restrain or direct the Konkan revenue farmers. He agreed with Mr. Giberne that this abuse had arisen from the deference which the British Government showed to rights, however hurtful to the public interest. He agreed with Mr. Giberne that a remedy was required and that if an enactment was wanted, it ought to be passed. A survey should be made and an inquiry instituted into extra cesses. After the survey the revenue farmers should be prevented from levying more than the survey rates. At the time of survey the practice of demanding unpaid labour might be stopped. Some of the cesses the Collector recommended for repeal were unconnected with the land revenue and might, Mr. Williamson thought, be at once abolished. The rest, he thought, had better remain till the survey was introduced.⁴

Government⁵ agreed that the lands in question were over-assessed and required a new survey and settlement. At the same time Government were not prepared to admit that the revenue farming system was altogether evil. In theory it was in some respects inferior to a settlement direct with peasant-proprietors; in practice it appeared at least equally good. In the years that had passed since the last survey many abuses had crept in and gathered head. One of these abuses was that the farmers had come to exercise an arbitrary power over their tenants which they had not originally enjoyed. That the revenue farmers should have the power of indefinitely increasing their demands on their tenants

¹ Sankshi Rs. 2000, Rājpurī Rs. 7000, and Rāygaḍ Rs. 6000. Bom. Gov. Rev. Rec. 775 of 1837, 280.

² Bom. Gov. Rev. Rec. 775 of 1837, 280.

³ Bom. Gov. Rev. Rec. 775 of 1837, 283-284.

⁴ Mr. Williamson, 583 of 10th April 1837, Bom. Gov. Rev. Rec. 775 of 1837, 211-217.

⁵ No. 2314 of 1st Aug. 1837, Bom. Gov. Rev. Rec. 775 of 1837, 367-380.

was not part of the system but an abuse of it. Many of the tenants, though their position was undefined by written law, were as old settlers in the village as the revenue farmer. Though these tenants had not the well-marked position of peasant proprietors, there was a scarcely less certain customary standard which was known as the fair and legitimate rate of demand by the revenue farmer. The existence of this customary rate should be inquired into and the revenue farmers forced to conform to it. This interference of Government could be exercised only in the case of customary tenants. It could not be exercised in the case of chance tenants. Even in the case of customary tenants, where they were poor and dependent on the revenue farmer for money and grain advances, Government interference would do no good. The farming system was disfigured by serious abuses. At the same time the system was not without advantages. The farmers helped their tenants and improved their villages in a way that was unknown in villages held by peasant proprietors. The demands of the revenue farmers were no doubt exorbitant. But was Government in a position to put a stop to or even to object to excessive demands so long as they showed no moderation in their claims on the revenue farmers? If a survey were made and a moderate land tax fixed, Government might prevent the revenue farmers from demanding from their tenants more than custom showed they had a right to demand. Government were not inclined to attach much importance to the abolition of unpaid labour. The custom was old and suited to the people's habits. If it was stopped some money cess would take its place, which the poorer tenants would find a heavier burden. Government did not agree that, when the survey was finished and a new assessment introduced, the revenue farmer should be barred from levying from his tenants anything more than the Government assessment. In many cases besides rent, the revenue farmer had a right to claim from his tenant payment for advances made and help given in the way of seed and plough cattle, and for these favours he was entitled, within certain limits, to recover an increased demand. As regards the yearly tenants Government were satisfied that they could not with advantage interfere between them and the overholders, whether peasant proprietors or revenue farmers. Government approved of the proposal to introduce a survey, and ordered that it should begin in Sánkshi or Pen.

The proposed survey does not seem to have been carried out, and the revision of assessment seems to have been confined to Sánkshi or Pen.¹ In 1837-38 Mr. Davies revised the rates in Pen, lowering the total rental from £9045 (Rs. 90,450) to £6652 (Rs. 66,520) or a reduction of 25 per cent. He seems not to have explained the system on which his reductions were based, and as his successors thought the reductions in some respects excessive, a revision was sanctioned. The revision was carried out by Mr. Simson, the Revenue Commissioner, and Mr. Law, the Collector, and was introduced in 1843-44. The

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¹ In Rájpuri and Ráygad no revision seems to have been made until the introduction of the 1854 survey. Only some lands in Ráygad, thrown up by the original occupants owing to heavy assessment, were given to new holders at lower rates.

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amended rates raised the revenue from £6494 to £7377 (Rs. 64,944 Rs. 73,770).¹

On the 9th April 1840, by the death of Raghoji Ángria without legitimate issue, the district received the important addition of the territories of the Kolába state. This state, besides several village groups now in Panvel and Pen, included the sub-divisions of Under and Revdanda which together form the present Alibág. On the death of Raghoji Ángria Mr. Davies was appointed Political Superintendent of Kolába. And in 1844 the outlying village groups were embodied in Pen and Panvel, and the sub-divisions of Under and Revdanda were brought under the British laws.²

In 1840 when Ángria's state came under British management the land revenue was paid in grain and the settlement was direct with the peasant-holders. The territory was small and compact enough to be kept directly under the chief's management. A system of repeated surveys had brought to light all sources of revenue. No margin of profit was left for revenue farmers or middlemen, and the rates were so high and the management so strict that the people of the British villages, which from time to time had been transferred to Ángria, always loudly complained of being handed over to so grasping a master.³

At the close of the first year of British management (1841), the grain rental was changed into cash rates to be fixed from year to year according to the market price of grain in January and February.⁴ By degrees a large number of cesses, including house and tobacco cesses, were abolished, the change representing the remission of over £3500 (Rs. 35,000) or one-twelfth of the whole revenue. In other respects the old complicated revenue system remained unchanged for several years. In Government villages so long as they paid the Government demand, the husbandmen held permanent possession of their lands and had the right of transfer by mortgage or sale. There were only two exceptions to this rule. Some small scattered areas known as the special yearly contract land, *kherij makta jannin* or *eksáli makta jannin*, which Government had the power of letting yearly to the highest bidder; and uplands in which, as they could be tilled for only two or three years at a time, occupancy rights ceased when they passed out of tillage.

The arable land was divided into dry crop or *jiráyat*, and garden or *bágáyat*. Of dry crop or *jiráyat* the leading variety was rice land, which was divided into sweet or *uthlápát*, and salt or *khárápát*. The assessment on sweet rice lands consisted of two parts, the original rate and extra cesses, the whole being known as *usma*. The original rates, *ain dast*, varied from $1\frac{1}{2}$ to $10\frac{1}{2}$ *mans* the full big

¹ Capt. Francis, 136 of 31st March 1853, Bom. Gov. Sel. XCVI. 207.

² The Act was XVII. of 1844. The petty divisions that became part of The were Aurvalit, Tungártan, Karnála, Chimankhal, Vákrul, Durg, Haveli, and Anta.

³ Mr. J. M. Davies, 260 of 20th November 1845, Jamábandi Report for 1844-45, para 16, in Bom. Gov. Sel. VII. 13, 14.

⁴ Capt. Francis, 88 of 24th February 1857, Bom. Gov. Sel. XCVI. 144.

or acre ; the extra cesses, which were additions to the original rate known as *savái vartála*, *bábtí*, and *mushákíra*, together represented an increase of about five-eighths. There were 215 rice rates in use, 200 of them in which the rent was taken in kind and fifteen in which the rent was taken in cash. The *bigha* rates in kind varied from $1\frac{1}{4}$ to $17\frac{1}{4}$ *mans*, and the money rates from 4s. 8d. to 11s. 2½d. (Rs. 2-5-4 to Rs. 5-9-7). The whole assessment averaged about fifteen *mans* the full *bigha* or acre, or about three-eighths of the whole produce. These rates had been fixed by a survey called *sanchni makta*. In the sweet rice land they were considered to be in force for twenty-one years. When, in any season, part of a field failed, the barren patches were measured, and the rental was reduced or remitted. Salt rice, or *khárápát*, lands had two modes of tillage, *páinu* where the sprouted seed was sown broadcast and *ánu* where the seed was sown in nurseries and the seedlings planted as in sweet rice fields. In salt rice lands the whole field seldom yielded. Patches were almost sure to dry and be scorched. To lighten the husbandman's losses the salt rice fields were surveyed every year and the parts that yielded a crop were assessed, in broadcast fields on the basis of an acre rate of one to ten *mans* and in planted fields on a corresponding basis of from six to eleven *mans*. As regards the cost and profit of rice tillage the estimates showed, for an acre of first class sweet rice land, a total rental of 16 *mans* and $5\frac{1}{4}$ *páylis*, or at the average commutation rate of £1 8s. (Rs. 14) the *khandi*, £1 3s. 7½d. (Rs. 11-8-7), a cost of tillage amounting to £1 18s. 6½d. (Rs. 19-4-6), and a crop return worth £4 2s. 7½d. (Rs. 41-5), that is a balance of £1 0s. 11½d. (Rs. 10-7-11). Corresponding estimates showed for second class sweet rice land an acre balance of 14s. 1½d. (Rs. 7-1-1), and of 8s. 3½d. (Rs. 4-2-1) in third class sweet rice land. The estimated balance in salt rice land was 4s. 6½d. (Rs. 2-4-3).¹ Besides sweet and salt rice, under the head of dry or *jirayat* crops came the uplands and late crops chiefly pulse, hemp, and vegetables. These lands, which were of no great extent, were surveyed every year by the village accountants and assessed at fixed acre rates. For uplands there were three

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¹ The details are :

Cost and Profit of Alibag Rice Tillage, 1840.

ITEMS.	SWEET.			SALT.
	1st sort.	2nd sort.	3rd sort.	2nd sort.
Cost.				
Rent ...	Rs. a. p. 11 8 7	Rs. a. p. 7 7 2	Rs. a. p. 4 15 7	Rs. a. p. 5 14 3
Growing ...	6 14 1	5 10 6	4 4 3	1 9 3
Harvesting ...	9 4 5	7 9 8	5 0 0	2 11 6
Growing second crop...	3 2 0	.....	.....	.....
Total ...	30 13 1	20 11 4	14 3 10	10 3 0
Return.				
Grain ...	31 0 8	22 11 0	14 4 0	11 7 10
Straw ...	3 5 1	3 4 7	1 11 5	.....
Seed ...	1 3 3	1 12 10	2 6 6	0 15 5
Second crop ...	5 12 0
Total ...	41 5 0	27 12 5	18 5 11	12 7 3
Balance ...	10 7 11	7 1 1	4 2 1	2 4 3

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rates varying from 2s. to 3s. (Re. 1-Re. 1½); for late or pulse crop there was an uniform rate of one *mān*, and eight cash rates varying from 2s. to 4s. 4½d. (Re. 1-Rs. 2-3); for hemp there was an uniform rate of 2½ *māns* and two cash rates, one of 10s. (Rs. 5) and the other of 17s. 5½d. (Rs. 8-11-11); for vegetables there were three cash rates varying from 2s. to 10s. (Re. 1-Rs. 5).

The rates on garden lands had formerly been in force for several years. There were three forms of garden assessment, a tree rate *bud dena*, an acre rate, and a fruit rate *kalit*. There were eight varieties of tree rates varying from 6d. to 3s. (*as*. 4-Re. 1½), and three varieties of acre rate varying from 1s. to 3s. (*as*. 8-Re. 1½). When the state lapsed to the British, the produce rate on fruit trees was nominally two-thirds to the state and one-third to the grower. But extra cesses had raised the state share to about 30 per cent, leaving only 17½ per cent to the grower.¹ Under this system many palm gardens were falling into decay and their cultivation would have been abandoned, had it not been for the hope of a change in the assessment. Between 1841 and 1851 a reduction of one-third of the state demand placed this branch of garden cultivation on a satisfactory footing.

The right to graze in the Government grass lands was yearly sold by auction.

The effect on the land revenue of the changes and reductions of cesses introduced by the British was to lower the average receipts from £22,494 (Rs. 2,24,940) in the ten years ending 1839-40, to £18,353 (Rs. 1,83,530) in the nine years ending 1849-50.² The *sāya* or miscellaneous revenue consisted chiefly of liquor contracts and ferry farms. These were yearly let to the highest bidder. The average yearly revenue under this head showed a fall from £13,000 (Rs. 1,30,670) during the ten years ending 1839-40 to £468 (Rs. 46,890) during the nine years ending 1849-50.³

The survey and re-assessment of some of the lands of the district was sanctioned in 1848.⁴ In 1851 the work of revision was begun in the garden lands of Revdanda. With the help of committees or *panchāyats*, Mr. Law, the Political Agent, arranged the lands into three classes at £1 4s., £1, and 16s. (Rs. 12, Rs. 1, and Rs. 8) a *bigha*. A special cess of 4s. (Rs. 2) was levied on a

¹ Of 300 cocoanuts, the state share was 200 and the grower's share 100. The money value of the state share at a fixed rate of Re. 1-14 per 100 was Rs. 3-12, and extra cesses amounting to Re. 1-2-3 raised the total payable on 300 nuts to Rs. 4-14. The market value on the spot of 300 nuts at Rs. 2-4 a hundred amounted to Rs. 6-1 deducting from this the state demand (Rs. 4-14-3) and the loss (Re. 0-10-9) to the grower on 300 nuts at 10 per cent, as the state took 110 nuts for every hundred credited, the grower's profit amounted only to Re. 1-3. Bom. Gov. Sel. VII. 18.

² The details are between 1830 and 1840: 1830-31 Rs. 1,61,628, 1831-32 Rs. 1,89,832, 1832-33 Rs. 1,64,932, 1833-34 Rs. 2,45,895, 1834-35 Rs. 2,46,645, 1835-36 Rs. 2,15,718, 1836-37 Rs. 2,53,509, 1837-38 Rs. 2,47,012, 1838-39 Rs. 2,96,250, and 1839-40 Rs. 2,27,925. Between 1841 and 1850: 1841-42 Rs. 1,70,641, 1842-43 Rs. 1,73,618, 1843-44 Rs. 1,64,018, 1844-45 Rs. 1,66,052, 1845-46 Rs. 1,80,663, 1846-47 Rs. 2,07,918, 1847-48 Rs. 1,92,442, 1848-49 Rs. 1,82,903, 1849-50 Rs. 2,13,437. Bom. Gov. Sel. VII. 19.

³ Bom. Gov. Sel. VII. 23.
⁴ Gov. Letter 6100, 9th October 1848, Bom. Gov. Sel. CXLIV. 18, and Rev. R. 21 of 1848, 85.

trees tapped for liquor. The rates were introduced only over an area of $54\frac{1}{2}$ *bighás* yielding a rental of £58 (Rs. 580). In 1857, when the revenue survey was introduced into the neighbouring lands, Mr. Law's settlement was found to have worked successfully.¹ In 1852 the revision of rates was extended to the Alibág *khárápát*, or salt belt, a narrow tract on the west or left bank of the Nágothna creek. This tract contained the lands of fifty-six villages or *khárs*, but as in many parts there was no fresh water only twenty-seven were inhabited villages. These lands were surveyed and assessed by the Political Agent, Mr. Jones, in 1852-53, and the rates guaranteed for twenty years.

With the Nágothna creek on the east and the Alibág hills on the west, this salt tract was seventeen miles long and from a quarter to three and a half miles broad. Almost the whole area is said to have been gained from the sea during the 300 years before the survey and much of it was some three or four feet below the level of spring tides.² Except near the village sites on the inland side it was entirely without trees. During the greater part of the year the climate was much the same as in the rest of Alibág, but in the hot weather the temperature was much higher, as the hills in the west stopped the sea breeze. There was no great variety of soil. Near the creeks it was mostly dark brown, and when dry extremely hard. It was strongly charged with salt and in some places had a considerable mixture of limestone. Under the surface soil was a stratum of semi-liquid mud. Near the hills the soil was lighter in colour, more crumbly, and sweetened by the hill drainage. White and red rice were the only produce. The land was never ploughed, but here and there a few clods of earth were turned with a pickaxe. The chief labour and expense were the making and mending of the dams. Every field was surrounded by dams from two to four feet high according to the distance from the creek. These dams had to be renewed every year and kept in repair as long as the crop was on the ground. In addition the main embankment along the creek had to be kept in order, and during spring tides had to be watched day and night.

Before 1852 almost the whole of the Government rental was taken in grain. There were no fewer than fifty-nine *bigha* rates varying from 1s. 6d. to 19s. 9½d. (as 12 - Rs. 9-14-2).³ Mr. Jones' survey was carried out on a system in some respects the same as the Deccan survey. The measurements showed 11,977½ acres or an increase of 1577½ acres over the former estimate.⁴ The rice land of each village was divided into plots called *khots*, or lumps, ancient divisions whose

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¹ Capt. Francis, SS of 24th February 1857, Bom. Gov. Sel. XCVI. 155.

² Bom. Gov. Sel. CXLIV. 3.

³ The *bigha* was twenty *pánds* or four-fifths of an acre. In every year the revenue depended on the area of rent-paying land which an inquiry at harvest time showed to be under tillage. Mr. Jones, 850 of 13th Decr. 1851, Bom. Gov. Sel. CXLIV. 19.

⁴ The whole area of this salt-rice tract was according to the records 13,000 *bighás* or 16,400 acres. (Bom. Gov. Sel. CXLIV. 21). In the Underi survey report (1858) these *khárápát* villages are said to be fifty-seven in number and their area is returned at 19,244 acres. In the 1872 revision report of this tract, the villages number fifty-six and their area amounts to 13,269 acres.

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limits were known to the people.¹ The soils were arranged into four classes by a committee of clerks, accountants, and headmen acquainted with the land and the modes of tillage. Their work was superintended and tested by a superior committee, composed of the Agent's secretary or *daftardár*, the *mámlatdár*, and Mr. W. Hearn the Agent's head clerk, who was his chief assistant in carrying out the survey. Of the four classes of soil the first included soils not liable to be flooded by salt water and which had a sweet surface stratum of considerable depth. On these lands sweet rice and the white or best salt rice were alone grown. The second class soil was exposed to salt water and suffered from a salt subsidence close to the surface. It yielded red rice with an occasional crop of white. The third class soil was frequently injured by salt water and was mixed with gravel; it grew red rice only. The fourth class, close to the outside embankment, was constantly flooded, and had never been brought under tillage. The fifty-six villages or *kháts* were arranged in four groups, according to their productiveness as ascertained from the average of the ten previous years. The first group included twenty-two villages with $\frac{1}{2}$ to $\frac{1}{3}$ *pánds* the *bigha* of their entire area under tillage; the second group included twenty-seven villages with from $\frac{1}{3}$ to $\frac{1}{2}$ *pánds* (7-12 *pánds* the *bigha*) under tillage; the third group included four villages with from $\frac{1}{3}$ to $\frac{1}{2}$ *pánds* (4-7 *pánds* the *bigha*) under tillage; and the fourth group included three villages, of which not more than one-fifth (4 *pánds* the *bigha*) was under tillage. The following statement shows that, though there were nominally sixteen varieties of soil there were practically only seven rates:

Alibág Salt Land Survey Rates, 1852.

VILLAGE GROUP.	1st Class.	2nd Class.	3rd Class.	4th Class.
	Rs. a.	Rs. a.	Rs. a.	Rs. a.
I.	3 0	2 8	2 4	1 0
II.	2 8	2 4	2 0	1 0
III.	2 4	2 0	1 12	1 0
IV.	2 0	1 12	1 8	1 0

In introducing the settlement five points called for special consideration, the pay of village headmen and accountants, the inspection of damaged crops, field marks, repairs of embankments, and the superintendence of embankments. Mr. Jones was of opinion that the headmen's pay should not be reduced in proportion to the reduction in assessment. An average of the income enjoyed in each village for ten years should, he thought, be struck, and the emoluments either fixed once for all or calculated at the proportion the average bore to the year's Government revenue. The accountant's duties extended over a group of villages called *tappa*, corresponding with the *deshpánde's taraf* in the Deccan. In the whole belt

¹ 'The Alibág *Khárápát* is composed of 56 *khárs*, which are described as portions of land successively wrested from the sea and surrounded with earthen embankments. The *khárs* are again divided into *khots* and the *khots* into fields or numbers, which are the lowest sub-divisions recognised by the survey. *Khot* is probably the original allotment made when the land was recovered from the sea.' Mr. Wingate, 14th June 1852, Bom. Gov. Sel. CXLV. 33.

salt land there were only two of these charges, Underi in the north and Shrighaon in the south. Under Ángria's management the accountants had the entire charge of the yearly rent settlement, from the estimating of damaged crops and calculating what each holder had to pay to the preparation of the general village rent roll or *táleband*. The accounts and general records of every village were in their keeping. They had nothing to do with the actual collection of the revenue. Their pay was calculated on the net land rental at the rate of $2\frac{1}{2}$ per cent ($\frac{1}{2}$ *man* the *khandi*) on the Government revenue. For many years before the lapse of Ángria's state, half of their share was under confiscation, and since the introduction of British rule the whole had been equally divided between the Government and the accountants. Under British management the duties of the two families of accountants were to help the *mámlátdár's* establishment by paying for a clerk out of their share of the revenue. They had also to send a man to help the regular clerks at the yearly inspection of damaged crops. The members of the two families considered that the attachment of half of their income was an act of injustice, and expected that the whole would be restored to them. In their present state, they were of little use to Government, though, from their long possession of the revenue records, they had considerable local knowledge and power. Mr. Jones recommended that if the confiscated share of their pay was not restored, the members of the two families should have a preference for vacant posts of village accountants. As regards the yearly inspection of crops, Mr. Jones was of opinion that it should cease except in the case of a total failure of crop in any particular field. In a country with no trees and few stones it was not easy to have good field marks. Mud banks seemed the only feasible way of marking the fields. But mud banks were easily injured or removed, and some special provision was required to prevent their being tampered with. To keep the dams in order every landholder was bound, on the summons of the headman of the village, to attend and help to repair any gap in the banks. At high tides, as soon as any burst in the dams was noticed, the villagers were called and standing in the mud formed a line from the gap twenty or thirty yards to the nearest raised plot of land. From this plot long clods of mud were dug with wooden spades, and passed rapidly from man to man and piled in the gap. The work was hard but seldom lasted for more than two hours. Any one who did not attend was fined, and the workers were paid by a draught of liquor. This system worked well and should, Mr. Jones thought, be continued. The practice of paying in liquor might seem open to objection. But the cost was small, and, if the men were paid in money, the expense would be greatly increased and most of the money would be spent on liquor. In salt lands which had been reclaimed by Government, the expense of keeping the dams in repair was met by a special levy of one *man* of rice from every *bigha*. In lands reclaimed by private persons the reclainer or *shilotridár* met the cost from a special allowance of one *man* of rice from each *bigha*.¹ In Mr. Jones' opinion the

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¹ Bom. Gov. Sel. CXLIV. 30-32.

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existing arrangements in private reclamations should be continued, and the claimant be allowed to levy his special man of rice. In Government reclamations, he thought that the special embankment demand might be included in the rental and Government undertake to keep the dams in repair. Mr. Wingate thought that, if part of the expense of repairing the embankments was left to the landholders, they would be more alert in seeing that the repairs were properly carried out. In this opinion Government agreed, and the practice of getting repairs made through village authorities and of paying the workers by a draught of liquor was continued.

The new rates worked well. In 1856 Mr. Reid notices that under the low rates of assessment the people had become so independent that they took it much to heart, being obliged to pay their revenue by instalments instead of being allowed to pay the whole at once.¹

Kolaba
 Sub-Collectorate,
 1853-55.

On the 1st of October 1852 the Kolaba Agency was abolished, and Underi and Beydanda together with the three subdivisions of Sankshi, Rajpuri, and Rajgad, with a total area of about 1400 square miles were formed into a separate charge under the name of the Sub-Collectorate of Kolaba. This district contained 880½ villages and 602 hamlets, and a population of about 278,500 souls or an average density of about 200 to the square mile. The staple products were rice and timber. The rice was chiefly grown for export as the people lived on *achut*, *vani*, and other hill grains, for the growth of which the hill tops and sides were peculiarly suited. Of 130,500 *bighas* of arable land about 2200 were devoted to garden crops, 1900 to salt, 22,000 to hill grains, and the rest 104,400 to rice.²

1857-1857.

Of the state of Pen, Roka, Māngaon, and Mahād, between Mr. Davies' inquiry in 1836 and the beginning of the survey in 1854, few details have been discovered. Though the survey which was ordered in 1837 seems never to have been carried out, several cesses, among them the house-tax, were abolished.³ In 1841 the revenue showed an increase and the outstandings were very small.⁴ In 1844, under Act XIX. several taxes were abolished, among them a craft tax *mohitarfa*, a fisher's or Koli tax, and a honey farm.⁵ In 1846-47 and 1847-48 the salt rice lands on the Nāgothna creek suffered so severely from high tides, that the Collector thought that special measures would have to be taken to secure the outer embankments.⁶ The latter rain of 1853-54 failed and caused a considerable loss of revenue, the tillage area declined, and the commutation rates had to be reduced.⁷ Except for a hurricane in November, the season of 1854-55 was prosperous with an increase in tillage from 117,150 to 118,479 *bighas*.

¹ Mr. Reid, Sub-Collector, 7th July 1856, in Bom. Gov. Rev. Rec. 20, part 4 of 1856, 1414-1415.

² Mr. Reid, Sub-Collector, 7th July 1856, in Bom. Gov. Rev. Rec. 20, part 4 of 1856, 1395-1396, 1410-1411. Act VIII. of 1853, Notification Bom. Gov. Gaz. 18th May 1853.

³ Gov. Letter, 16th July 1838, Rev. Rec. 867 of 1838, 354-355.

⁴ Bom. Gov. Rev. Rec. 1348 of 1842, 14, 188.

⁵ Thana Collector's File of Taxes, II.

⁶ Mr. Law, Collector, 9th January 1849, Bom. Gov. Rev. Rec. 34 of 1851, 47-50.

⁷ Bom. Gov. Rev. Rec. 25 of 1855, part 9, 2877-2879.

⁸ Bom. Gov. Rev. Rec. 16 of 1859, part 3, 1100, 1119.

In 1855-56 there was a considerable increase in land revenue owing to an average harvest, high prices of grain, and consequent increase in the commutation rates. There was throughout the season an unusual demand for grain chiefly rice, most of which was exported to ports along the Malabár coast. The district had lately largely benefited by the opening of several new lines of roads and the building of three excellent paved landing-places on the Nágotna creek.¹ In 1857-58 the rains were abundant and timely, and the harvest was much over the average.²

Of the state of the district at the close of this period Mr. Reid wrote in 1856: 'Since the introduction of British rule, the *khots* have been allowed to remain in possession of their villages paying according to the *tasar* rates on a fixed assessment to Government. They make what terms they please with the general body of landholders, whom, through their degradation and the help of the munsifs' courts, the *khots* have reduced to the most abject dependence and poverty. Nothing can well exceed their poverty and the inefficiency of their means of cultivation. The *khots* exact a labour as well as a produce rent, and this demand is often excessive and the source of grievous oppression. When the people refuse to meet the *khots*' demands, the civil courts provide a remedy by allowing the *khot* to commute his labour and rent demands, and his claim for fowls, rice straw, and firewood, to a money payment.'³

The following statement shows the land revenue, the remissions, the outstandings, and the collections during the sixteen years ending 1852-53, in the three sub-divisions of Sankshi, Rájpuri, and Ráygad. It appears from these details that the Government demand varied little during this period, the highest amount being £49,578 (Rs. 4,95,780) in 1838-39, the lowest £38,026 (Rs. 3,80,260) in 1841-42, and the average £43,128 (Rs. 4,31,280). Similarly there was little change in the collections, the amount varying from £36,230 (Rs. 3,62,300) in 1841-42 to £46,169 (Rs. 4,61,690) in 1840-41, and averaging £40,619 (Rs. 4,06,190). Remissions varied from £165 (Rs. 1,650) in 1840-41 to £8967 (Rs. 89,670) in 1838-39, and averaged £2039 (Rs. 20,390). Outstandings varied from £23 (Rs. 230) in 1843-44 to £1714 (Rs. 17,140) in 1850-51 and averaged £470 (Rs. 4700).

Koláka Land Revenue, 1837-38 to 1852-53.

YEAR.	Rental.	Remis- sions.	Out- stand- ings.	Collec- tions.	YEAR.	Rental.	Remis- sions.	Out- stand- ings.	Collec- tions.
	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
1837-38 ...	4,22,460	17,160	5689	3,29,560	1845-46 ...	4,38,310	32,747	2943	4,02,620
1838-39 ...	4,95,777	89,668	9478	3,96,633	1846-47 ...	4,49,104	4764	9903	4,34,437
1839-40 ...	4,68,241	54,681	1852	4,11,703	1847-48 ...	4,10,027	18,688	1894	3,89,445
1840-41 ...	4,35,223	1653	1960	4,31,925	1848-49 ...	4,31,925	18,262	4781	4,08,932
1841-42 ...	3,80,268	17,212	742	3,62,304	1849-50 ...	4,42,147	6581	7966	4,28,600
1842-43 ...	3,57,675	4123	423	3,55,132	1850-51 ...	4,50,258	8856	17,136	4,24,266
1843-44 ...	2,95,598	13,712	222	3,31,564	1851-52 ...	4,23,983	5496	7011	4,11,476
1844-45 ...	4,21,373	12,924	2119	4,05,629	1852-53 ...	4,06,962	18,658	1252	3,87,052

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1857-1857.

1856.

Revenue,
1837-1853.

¹ Mr. Reid, Sub-Collector, 7th July 1856, in Bom. Gov. Rev. Rec. 20, part 4 of 1856, 1407-1408, 1419-1420. ² Bom. Gov. Rev. Rec. 22 of 1861, 160-162.

³ Mr. Reid, Sub-Collector, 7th July 1856, in Bom. Gov. Rev. Rec. 20, part 4 of 1856, 1417-1419.

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Survey.

Revdanda,
1857.

The revenue survey was introduced into Kolába between 1854 and 1866. The first of the new measurements and assessments were in 1857 and 1858 in the petty divisions of Revdanda and Under the present Alibág. The next was Sánkshi or Pen in 1858, the Rájpuri or Roha and Mángaon in 1863, and lastly Ráygad or Mahá and Mángaon in 1866.

Revdanda, the southern half of the present Alibág, was surveyed between 1854 and 1856, and assessed in 1856-57. At the time of the survey Revdanda was bounded on the north by the Under sub-division, on the east by the Ságargad hills, on the south by the Kundalika river or Revdanda creek, and on the west by the sea. The sea frontage stretched nearly fifteen miles from a small creek about three miles north of the town of Alibág to the large tidal Revdanda river. Along the coast was an almost unbroken belt of cocoanut and betelnut palms about half a mile broad. Behind the belt of palm lay a wide stretch of flat rice land, and beyond the rice fields rose the Ságargad hills. At the time of the survey, Revdanda had an area of 54,235 acres, and seventy-seven villages of which three were alienated. Of the whole area, 53,502 acres belonged to the seventy-four Government villages. Of these 24,223 acres were arable and 29,279 acres were hill or unarable land, including village sites and river beds. Of the arable area 13,075 acres were rice land, 239 garden land, 496 *rabi* or late-crop land, and 8260 *varkas* or upland. The rates previously in force included two parts, the original assessment and additional cesses. The whole rental was taken in cash, the grain being commuted to cash according to the market price of grain in January and February of each year.¹ The original *big* cess varied from $1\frac{1}{2}$ to $10\frac{1}{2}$ *mans*, and with extra cesses rose in some cases as high as $16\frac{1}{2}$ or even $17\frac{1}{2}$ *mans*. But these cases were exceptional; the average collections after deducting remissions were much smaller. Under the former system the revenue had fluctuated greatly, as remissions had varied from £62 (Rs. 620) in 1844-45 to £1614 (Rs. 16,140) in 1853-54.

Under the new settlement extra cesses were abolished, and an assessment of ten *mans* in place of ten and a half was fixed as the standard maximum rate.² The commutation rate by which the money payment was to be calculated was fixed at £1 8s. (Rs. 1) the *khandi* of twenty *mans*.³ On this basis the highest acre rate was fixed at 14s. (Rs. 7), subject to an addition of 3d. (*as*) in every 2s. (Re. 1) in the case of lands that yielded second crop. In seven outlying villages, some of them near the Ságargad hills and others in the extreme south-east of the sub-division, the highest acre rate was reduced to 12s. (Rs. 6). For salt lands

¹ Capt. Francis, 24th February 1857, Bom. Gov. Sel. XCVI. 144.

² Mr. Hearn estimated the acre yield of the best Revdanda rice lands at fifteen *mans*. The survey maximum grain rates were in the proportion of about one-fifth to the gross produce, while the former rates at seventeen *mans* including cesses represented about one-third of the whole outturn. Bom. Gov. Sel. XCVI. 146.

³ In 1855-56 the commutation rate was fixed at £1 10s. (Rs. 15). The average of the past ten years showed that this rate amounted to a little under £1 6s. (Rs. 13). In 1853 and 1854 it was only £1 3s. and £1 1s. (Rs. 11½ and Rs. 10½) respectively, which was a great reduction on the market prices of the day, and in 1854-55 it was fixed at £1 2s. (Rs. 11). Bom. Gov. Sel. XCVI. 146.

khárápáts, some of which were better than those of Panvel, the highest acre rate was 10s. (Rs. 5) in place of 9s. (Rs. 4½) in Panvel. In the few salt plots near the Roha creek, which were much exposed to tidal flooding, the highest acre rate was reduced to 9s. (Rs. 4½). In Captain Francis' opinion, the small area of late crop or *rabi* land was in no way more valuable than in other sub-divisions. For this land the Nasrápur and Panvel maximum rate of 3s. (Rs. 1½) was fixed.

As regards garden lands, cocoa-palms were considered to produce two crops, the nut and the juice. For these three acre rates were proposed £1 4s., £1, and 16s. (Rs. 12, Rs. 10, and Rs. 8). The last rate was confined to one village whose palm gardens were fast going out of cultivation. Trees kept for tapping were charged an extra tax of 4s. (Rs. 2). This system had been in force in the Revdanda gardens since 1852, and had worked well. If it was extended existing taxes on stills and distillers would have to be abolished.¹

The garden revenue in 1855-56 amounted to £1635 (Rs. 16,350). Of this £1431 (Rs. 14,310) were credited to land revenue and £204 (Rs. 2040) on account of *dhareba* or liquor trade and other taxes, were credited to excise. The survey rental under this head showed an increase of 85 per cent. The following statement gives the details :

Revdanda Garden Land Settlement, 1857.

1855-56.			SURVEY.					TOTAL.
Land Revenue.	Excise.	Total.	Assessment.				Tree Cess.	
			Present cultivation.	Waste.	Leased lands.	Total.		
Rs. 14,308	Rs. 2041	Rs. 16,349	Rs. 13,577	Rs. 142	Rs. 287	Rs. 14,006	Rs. 16,234	Rs. 30,240

The upland or *varkas* was of small extent. It was separately assessed by fields marked off by means of the map. As the land was valuable for grass and leaf manure, it was charged from 2½d. to 6d. (as. 1½ - as. 4) an acre.

The new rates showed an increase of £416 (Rs. 4160) or 4½ per cent above the land revenue (£9211) of the preceding year (1855-56); of £2053 (Rs. 20,530) or 27 per cent above the average receipts (£7574) of the ten years ending 1855-56; and of £1816 (Rs. 18,160) or 23 per cent above the average (£7811) of the past twenty-one years.

¹ The existing taxes were a liquor trade cess, or *dhareba*, a fee of 4s. (Rs. 2) levied from all Bhandaris who sold unfermented toddy, and a license fee of 2s. (Rs. 1) on all Bhandaris who sold fermented liquor. There were two taxes on stills called *markai bhatti* and *kālam bhatti*. The *markai* was levied from those Bhandaris only who distilled and sold liquor. The *kālam bhatti* was levied from distillers who lived in villages where no toddy was produced. The Bhandaris of Alibág town paid a special license tax called *rendle*, varying from 2s. to 4s. (Rs. 1 - Rs. 2) and a cess called *post*, literally largess or drinking money, which had been commuted to a money payment of 3d. to 3s. (as. 2 - Rs. 1½). Bom. Gov. Sel. XC.VI. 157.

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Revdanda,
1857.

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The following statement shows the effect of the survey:

Revdanda Settlement, 1857.

LAND.	SURVEY SETTLEMENT.				
	Tillage	Waste.	Total.	Liquor trees (4s. a tree).	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.
Rice	62,391	1709	64,000	...	64,000
Pulse	353	203	556	...	556
Garden....	13,577	429	14,006	16,234	30,240
Upland....	953	521	1474	...	1474
Total ...	77,174	2862	80,036	16,234	96,270

*Underi,
1858.*

The Underi sub-division, now the northern half of Alibág, was surveyed between 1854 and 1856 and assessed in 1857-58. At the time of the survey, Underi, with an area of 113 square miles or 73,281 acres, contained 130 villages, of which four were entirely alienated and two were partly alienated. Of the whole area 2390 acres belonged to the four alienated villages. Of the 124 Government villages fifty-seven, with an area of 19,244 acres, were the salt rice villages which had been surveyed in 1852-53 and whose lease of twenty years was still running. These were re-measured and the large plots or lumps, *khots*, some of which were as much as 100 acres in area, were broken into ordinary survey numbers and their limits marked with stones. Of the rest 10,675 acres were Government sweet rice land, 830 acres were late or pulse, 876 garden, 25,977 upland, 13,189 unarable, and 101 alienated. Of the sixty-nine unsurveyed villages, sixty-seven were Government and two partly alienated. During the last five years of Ángria's government (1836 to 1840), the yearly collections averaged a little over £5000 (Rs. 50,000). During the seventeen years of British management chiefly from changes in the commutation rates, the revenue varied from £3224 (Rs. 32,240) in 1841-42 to £6000 (Rs. 60,000) in 1856-57. The existing settlement was based on a survey of Ángria's. The areas were measured in *bighás* of about 34,844 square feet. But either the measuring had been carelessly done or unregistered additions had been made to the arable area, as instead of 77 *bighás* of 34,844 square feet the survey showed 9273 acres of 43,500 square feet.

The existing rates were uneven and in many villages excessive. Though in some villages the *bigha* rates were as low as £1 (Rs. 4), in others they were as high as 16½ *mans*, which, at the commutation price of £1 10s. (Rs. 15) the *khandi*, represented a cash *bigha* rate of £1 4s. 4½d. (Rs. 12-3-0). While the survey was in progress (1855-1857), probably from the considerable rise in produce prices, much waste land was taken for cultivation.

The sixty-nine villages settled in 1858 were arranged in four groups. The first group included twelve villages with a highest arable rate of 15s. (Rs. 7½) for rice or 17s. (Rs. 8½) including the second crop. These were the Sárál villages in the north, which were famous for their richness, yielding on each *bigha* from 2 to 2½ *khandis* of thrashed grain worth from £4 to £5 (Rs. 40-Rs. 50), and by me

¹ The commutation rates ranged from £1 1s. (Rs. 10½) in 1841 to £1 10s. (Rs. 15) in 1857. Bom. Gov. Sel. XCVI, 183.

of the Revas and Mándva ports in easy communication with Bombay. For these reasons a special acre rate of 15s. (Rs. 7½) was imposed. The second class included a group of forty-three villages charged at 14s. (Rs. 7) an acre. Eight villages bordering on the Ságargad hills and not within easy reach of water were placed in the third group and charged 12s. (Rs. 6) an acre. To the south of this third group, scattered among the spurs of the Ságargad hills, were six outlying villages most of them unreachable by carts. They were placed in the fourth group with an acre rate of 10s. (Rs. 5).

The assessment from these rates amounted to £5631 (Rs. 56,310) of which £5394 (Rs. 53,940) fell to the lands under cultivation in 1857 and £237 (Rs. 2370) to the waste. The average collections in the twenty-two years before the survey were £4798 (Rs. 47,980), and in the ten years before £4865 (Rs. 48,650). Compared with the collections of 1857 the new rates showed a reduction of £688 (Rs. 6880) or eleven per cent, and compared with the average of the ten years before the survey, an increase of £529 (Rs. 5290) or ten per cent.

The area of garden lands was small, and, as a rule, the gardens were neither so well stocked with cocoa palms, nor so fertile as those of Revdanda. A maximum garden acre rate of £1 (Rs. 10) was proposed. The assessment at the new rates amounted to £322 (Rs. 3220) against £391 (Rs. 3910) in 1857-58 and £380 (Rs. 3800) the average of the past ten years. Besides this a tax of 4s. (Rs. 2) was proposed for every tree tapped for liquor.

The following statement shows the effect of the survey :

Underi Settlement, 1858.

YEAR.	Rice.	Late.	Garden.	Upland.	Alienated	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1857	60,819	510	3913	1199	...	66,441
1847 to 1857	48,652	518	3802	1090	...	54,062
Survey	56,315	967	3425	3254	245	64,206

Sánkshi, including the present Pen and Nágothna, was surveyed in 1855 and 1856 and assessed in 1857-58. At the time of the survey Sánkshi contained 178 Government and twenty alienated villages. Of the Government villages fifty-five were salt rice villages. The survey showed an area of 176,920 acres of which 14,533 were alienated. Of the rest 32,926 acres were arable rice land, 218 were cold weather or pulse land, 5 were garden land, 110,489 were upland, and 18,749 unarable. In the mahalkari's charge the rent of the sweet rice lands was based upon a grain rate, annually converted into a money rental at a certain fixed commutation price. But, except in a few villages, fixed money rates had been introduced into the mámlatdár's sub-division before the beginning of British rule.¹

Though the increased rates which Mr. Law had introduced in 1843-44 are said not to have been excessive, they were accompanied with considerable remissions rising as high as £2500 (Rs. 25,000) in 1845-46 and £1700 (Rs. 17,000) in 1848-49 and 1852-53, and in the ten years ending 1857 averaging £717 (Rs. 7170). These large

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remissions were to some extent due to the special uncertainty of the salt-rice cultivation.

In Captain Francis' opinion Pen could pay a higher rent than it had been paying for the ten previous years. Much of the land was in the hands of Bráhmans and moneylenders who lived in Pen, the actual husbandmen being their tenants. Both the upper and the under-holders seemed to make good profits. This was partly due to the help given by the large salt works which yielded a yearly revenue of about £20,000 (Rs. 2,00,000) from places where no rice could grow, and supplied a well-paid form of labour to the husbandmen when their field work was slack. Except in some of the farmed villages where there seemed to be a good deal of poverty, the husbandmen were fairly off, living comfortably and considering a supply of liquor a daily necessary.

Exclusive of the fifty-five salt rice villages the 123 Government villages were arranged in five groups. The first group with thirty-six Nágothna villages, some of them near the creek and others within an easy distance of Nágothna, were charged a highest acre rate of 14s. (Rs. 7). The second group, with a highest acre rate of 12s. (Rs. 6), included forty-nine villages some round the town of Pen and a few near the Ápta creek. Of these thirteen in Nágothna were inland, and the rice lands of some of the rest about Pen were not so rich as those of Nágothna and Underi. The remaining thirty-eight villages were divided into three lower classes. A maximum rate of 10s. (Rs. 5) was levied on six villages on the borders of the Tungártan petty division of Panvel, where the same rate had been introduced in 1857. A highest acre rate of 9s. (Rs. 4½) was levied on twenty-three villages in the Chatisi petty division from fifteen to eighteen miles north-east of Pen. And a highest acre rate of 8s. (Rs. 4) was introduced into nine wild villages separated from the rest of the sub-division by a belt of the Pant Sachiv's territory.

In the fifty-five salt rice villages the highest acre rates fixed were 9s. (Rs. 4½) and 8s. (Rs. 4), which seem to have represented a rise of about eight per cent, above the average collections in the ten previous years.¹ A highest acre rate of 3s. (Rs. 1½) was fixed for the small area, 223 acres, of cold weather or pulse lands. A highest acre rate of 6s. (Rs. 3) was fixed for garden land of which there were only five or six acres. All the uplands were measured and classified, and acre rates of 6d. and 4½d. (as. 4 and 3) were fixed.

The following statement shows the effect of the survey :

Sankshi or Pen Settlement, 1858.

YEAR.	Rice.	Pulse.	Garden.	Upland.	Total.
	Rs.	Rs.	Rs.	Rs.	Its.
1856-57	1,29,481	171	...	6302	1,35,954
1847-1857	1,15,438	185	...	5850	1,21,411
Survey	1,25,938	184	10	6320	1,32,450

Deducting remissions the average yearly collections from the seventy-two villages under the mámlatdár, during the ten years ending 1857, was £6966 (Rs. 69,660). Under the rice rates

¹ Full details are not available. The villages where Captain Francis made the comparison showed a rise from £4972 to £5358 (Rs. 49,720 - Rs. 53,580). Bom. Gov. Sel. XCVI. 206-207.

proposed in 1858 the assessment amounted to £7573 (Rs. 75,730), or an increase of about 8½ per cent. Since 1854 the rise in produce prices, and partly perhaps the certainty of tenure which the revenue survey promised, had caused a marked increase in tillage accompanied by a steady rise in revenue from £7119 (Rs. 71,190) in 1853-54 to £7475 (Rs. 74,750) in 1854-55, £7496 (Rs. 74,960) in 1855-56, and £7616 (Rs. 76,160) in 1856-57. When the survey was introduced only 284 acres of rice land remained waste.¹

In Sankshi there were fifty-four *khoti* or farmed villages, eight of them in the *mámlatdár's* and forty-six in the *mahálkari's* charge. It was agreed that the *khots* should continue as over-holders, taking their villages in lease for thirty years at the survey rates. The grant of these terms was made subject to the following conditions. The *khot* was to take from the peasant holders or *dhárekari's* nothing more than the survey rates, and the peasant holder was to have the same rights of mortgage and sale as peasant holders in Government villages. The *khot* was to give the tenants or cultivators of his land a lease of their present holdings at rates not more than one-half in excess of the survey assessment. Two-thirds of this amount were to be converted into a grain rent at the rate of one *man* of rice for every rupee of the survey assessment, the remaining third was to be paid in cash. The *khot* was to sign an agreement in which these conditions were embodied, and which provided that the manager of the village should furnish security for the payment of the year's revenue, and that in villages where there were several sharers in the *khotship*, each sharer on succeeding should furnish the same security. Where there was more than one sharer in a *khotship*, it was provided that the sharers should, subject to the Collector's approval, choose a manager who should take charge of the affairs of the village for one year. The other members were to succeed in yearly turn. If any member was unwilling or unable to serve in his turn, the rest were to choose a manager.

In the case of all tenants the demands of the *khot* were limited to fifty per cent over the Government demand. Up to this limit Government engaged to help the *khot* to recover his claims. The *khots* strongly opposed this limitation of their profit to fifty per cent. But some limit to their demand was necessary for the well-being of the tenants, fifty per cent was a large margin of profit, and the *khot* gained greatly by having the help of Government in realising his claims.

Nagothna Khoti Village Settlement, 1860.

YEARS.	VILLAGES.	FORMER.				SURVEY.			
		Rice.	Rabi and garden.	Varkas.	Total.	Rice.	Rabi and garden.	Varkas.	Total.
1856-57 ...	8	Rs. 1530	Rs. ...	Rs. 221	Rs. 1751	Rs. 1772	...	Rs. 524	Rs. 2296
1856-57 ...	46	30,737	26	774	31,537	29,994	89	2391	32,474
Total ...	54	32,267	26	995	33,288	31,766	89	2915	34,770

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Rájpuri, corresponding to the present Roha and part of Mángaon, was surveyed between 1855 and 1858 and assessed in 1862-63. Besides the petty eastern division of Nizámpur, which was separately surveyed and settled in 1862, it had 238 villages of which six were wholly and one was partly alienated. Of the Government villages, about two-fifths of the 132 in the mámlatdár's charge and all but nine of the 100 in the Tala mahálkari's charge were held by revenue farmers or *khots*. Under the previous system all were assessed (1862) at a grain rent commuted into a cash payment at a rate fixed from year to year according to the market price of grain. Though not so well supplied with markets as the Alibág villages, the Rájpuri rice lands were noted for their fertility. As much as three *khandis* an acre were occasionally grown, and two *khandis* was an ordinary crop. This at the high prices that were ruling at the time of survey (about Rs. 25 a *khandi*) represented an acre outturn of £5 (Rs. 50). The richness of the Rájpuri rice lands was mainly due to the hills whose drainage furnished an abundant supply of water. The Roha valley was remarkably fertile and well watered, and the town of Roha was an excellent market from which rice went to Bombay and to the Ratnágiri ports. Tala had some rice lands of noted fertility, a market of its own, and boat stations at Mándád on the Janjira creek and at Goregaon in Mángaon. Of the 232 villages settled in 1863, the whole lands of two were submerged, and only the village site of a third remained. Twelve were salt rice villages which were assessed at 10s. and 9s. (Rs. 5 and Rs. 4½) the acre. The remaining 217 villages were arranged in five classes. Of thirty villages placed in the first class with a highest acre rate of 15s. (Rs. 7½), the rice lands were very fertile, and the villages were within five miles of Roha. The second group included sixty-four villages with a highest acre rate of 14s. (Rs. 7). They had very rich land and lay some of them between six and ten miles of Roha, and others round Tala and along the Revdanda and Janjira creeks. The third group of eighty-one villages, with highest acre rates of 12s. and 13s. (Rs. 6 and Rs. 6½), lay east of the second group for the most part in the centre of the sub-division. The fourth group of forty villages had highest acre rates of 10s. and 11s. (Rs. 5 and Rs. 5½), and the fifth group of two villages had a highest acre rate of 8s. (Rs. 4).¹ These forty-two villages of the fourth and fifth group lay in the wild lands close to Nizámpur, far from market and not easy to get at. For late or pulse lands a highest acre rate of 2s. (Re. 1) was proposed. There was a considerable area of upland tillage in some of the hilly southern villages near Janjira. The upland cultivation was of no special value, and, as there was no market for the grass, acre rates of 6d. (as. 4) for ordinary and 4d. (as. 3) for the wilder villages were proposed.

The following statement shows the effect of the survey :

¹ Major Francis afterwards changed these rates by the addition of an eighth (as. 1 in the rupee), raising them to the following totals. For the first group Rs. 8-7; for the second group Rs. 7-14; for the third group Rs. 7-5 and Rs. 6-12; and for the fourth group Rs. 6-3 and Rs. 5-10. Bom. Gov. Sel. LXXIV. 9.

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District.	COLLECTIONS, 1861-62.				ASSESSMENT, 1862.										
	Rice.	Date.	Up-land.	Total.	Under Village.				Arable Waste.						Total.
					Rice.	Date.	Up-land.	Total.	Rice.	Date.	Up-land.	Total.			
Mahabaleshwar division.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
Tala	29,191	504	5,475	1,08,190	56,350	451	4,411	91,722	2,790	183	1,000	561	94,180		
Total	35,728	505	3,900	64,080	57,174	403	6,907	62,917	230	1	100	340	63,280		
Total	1,24,969	512	12,475	1,08,190	1,22,355	857	11,318	1,54,652	2,920	184	1,100	901	1,55,340		

Under the former system, chiefly from changes in the commutation rates, the revenue had varied greatly from year to year. In the twenty years ending 1861-62, the highest collections were £20,000 (Rs. 2,00,000) in 1859-60, when the commutation rate was fixed at 22 Rs. (Rs. 24) the *Mahadi*, while, in 1854-55, only five years before, the collections amounted to £11,600 (Rs. 1,16,000) when the commutation rate seems to have been about £1 (Rs. 10).¹ Compared with the previous year (1861-62) the effect of the survey settlement was a reduction of £1476 (Rs. 14,760) or 8 per cent; compared with the average of ten years before it was an increase of £44 (Rs. 440) or 2.9 per cent; and compared with the average of twenty years before it was an increase of £2144 (Rs. 21,440) or 10 per cent.

The petty division of Nizampur in Rajpuri was surveyed in 1856 and assessed in 1861-62. It was bounded on the north by a chain of hills running west from the Sahyadris, on the east by the Sahyadris, on the south by the Rayga sub-division, and on the west by the mahabaleshwar division of Rajpuri. Of the eighty-nine villages, eighty-one were Government, and one whole village and half the revenues of seven others were alienated.² The road from Nigotina to Mahabaleshwar, which passed through some of the western villages, was (1862) the only track fit for carts. A branch line was being made joining Nizampur with the main road. Produce could be taken to market along numerous bullock tracks. The town of Roha, about seven miles from some of the western villages, was the chief rice market. Part of the rice crop was carried to Goregaon and Mahad from south Nizampur, and a smaller quantity found its way from the villages under the Sahyadri hills up the Pimpri pass to Poona, but the Pimpri road was so bad that this line was seldom used. Little grain was sold at Nizampur; the bulk of the produce went to the Goregaon, Mahad, and Poona markets.

Compared with the earlier surveyed sub-divisions, Nizampur showed very large fluctuations in revenue during the twenty years ending 1860-61. These fluctuations were caused by changes in the yearly commutation rates. The years 1852-53 and 1859-60 were striking

¹ The rate for Rajpuri has not been found. It was Rs. 11 in Underi and Rs. 9 in Nizampur. *Born. Gov. Sel. XCVI.* 183, 353.

² At the time of cession (1818) Nizampur contained 88 villages; three villages received from the Pant Sachiv were added in 1829-30, and three more were added in 1844-45, after the lapse of Angria's state. *Born. Gov. Sel. XCVI.* 345.

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instances of these fluctuations. From nearly the same area the collections on account of rice land in 1859-60 were £4783 (Rs. 47,830) compared with £2468 (Rs. 24,680) in 1852-53. The commutation rate had risen from 16s. (Rs. 8) the *khandi* in 1852-53 to £2 4s. (Rs. 22) in 1859-60.¹

The survey settlement was the first revision of assessment since Nizámpur came under British management. The land measurements shown in the accounts were those of a survey said to have been made in 1784-85 by one Govindráv, the *mámlatdár* of Rájpurí. His assessment was originally in grain, and was continued in that form, the payments being fixed by yearly commutation rates. The revenue survey showed a large increase in the area of rice land, caused by the spread of rice tillage since the former survey. Without roads and with no local market Nizámpur was incapable of bearing any high rate of assessment. Some parts were much better than others in regard to distance from market and ease of export. The villages near the Mahábaleshvar road were in the most favourable position. They were generally nearer the Roha market than the rest, and had the advantage of the Mahábaleshvar road for cart traffic. These with Nizámpur and a few villages round it formed the first class, with a highest acre rate of 12s. (Rs. 6). Villages bordering on the first class villages formed the second class, with a highest acre rate of 10s. (Rs. 5). Villages between the second group and those under the Sahyádrí hills formed the third class, with a highest acre rate of 8s. (Rs. 4). The fourth class, consisting of villages lying under the Sahyádris, were charged a highest acre rate of 6s. (Rs. 3) or 50 per cent less than the rates levied on villages near the Mahábaleshvar road. The rough country, the distance from market, the bad climate, and the injury done to crops by pigs and other wild animals, seriously affected the value of land in this part of the sub-division.

The late or *rabi* land was scanty and poor, and generally unsuited to the growth of the better cold weather crops. The highest acre rate was fixed at 2s. (Rs. 1).

¹ Nizámpur Yearly Commutation Rate, 1851-1861.

YEAR.	Rice.	Náglí.	Vari.	YEAR.	Rice.	Náglí.	Vari.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
1850-51	11	14	12	1857-58	16	19	18
1851-52	8½	2	8½	1858-59	18	21	18
1852-53	8	12	10	1859-60	22	27	22
1853-54	12	15	13	1860-61	18	23	20
1854-55	9	12	8½				
1855-56	15	16	13	Average	14	17	14
1856-57	15	18	15				

The commutation rates of 1859-60 were excessive and did much mischief by forcing holders to mortgage their land. Major Francis (44 of 21st January 1862) wrote, 'I know that a large number of holdings were mortgaged to raise the money required for the year's rent. It is to be feared many of them have passed for ever into the hands of the moneylender, for it is seldom that a husbandman can free himself from debt when once fairly in the lender's books.' Bom. Gov. Sel. XCVI. 349, 353.

The upland, or *varkas*, though extensive, was useful only for tillage as there was no market for grass. In three villages whose upland was specially productive, an acre rate of 9*d.* (6 *as.*) was fixed; in the rest the rate was 6*d.* (*as.* 4).

The following statement shows the effect of the survey :

Nizámpur Settlement, 1862.

YEARS.	Rice.	Late.	Upland.	Total.	Waste.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1841-42 to 1860-61.	...	...	...	38,500	} No record }	38,500
1861-62 to 1860-61.	\$4,692	313	5559	40,564		40,564
1860-61	41,113	324	6346	47,783		47,783
Survey	31,470	632	4408	36,510		42,819

This statement shows a decrease of over £400 (Rs. 4000) in the assessment of the cultivated area compared with the average collections during the ten previous years. But the rental of waste land in villages held by revenue farmers or *khots* raised the new assessment about £200 (Rs. 2000) over past payments.

Except in a few respects, the villages held by revenue farmers or *khots* in Nizámpur were settled on the same system as in Nágothna. One of the chief differences was that, at the joint request of the revenue farmers and their tenants, the tenants' payments were fixed entirely in cash instead of partly in cash and partly in grain. Major Francis thought that this charge would be of advantage to the people, as it would free them from interference and from possibly unfair grain measurements. Under a system of cash payments the *khot* was little more than an accountant, collecting rents at fixed periods and having no control over the tenant's grain. A second point of difference was, that, unlike Nágothna where they were allowed an uniform profit of fifty per cent, the Nizámpur *khots* were allowed a profit of fifty per cent on rice and of thirty-three per cent on uplands. A lower scale of profit was fixed for uplands, because the crop was uncertain and the return for labour less than in rice land.

Ráygad, the present Mahád and part of Mángaon, was surveyed and settled in 1865-66. It included three divisions, Mahád, Goregaon, and Bírvádí. Though abounding in hills and in many parts rough and rocky, Ráygad had on the whole fair facilities for transport and export. Mahád and Bírvádí were crossed by the high roads to Sátára and Mahábaleshvar, and there were branch roads running three miles from Lovára to Goregaon and six miles from Náta to Mahád. There were also several boat stations among them Dásgaon, Goregaon, Mahád, Chimbáva, and Varáti, which together placed the greater part of Mahád and Goregaon within easy reach of water carriage. Bírvádí had the advantage of the Mahábaleshvar and Sátára roads, but had no boat station. The petty divisions of Kondvi and Vineri were also without roads, and many of their villages were very distant from a market or boat station. Much of the produce was taken from Látvan and the neighbouring villages

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to Dápoli in Ratnágiri. The rice lands were particularly fertile, especially near Mahád, Goregaon, and Birvádi, where most of the land bore a rich second crop of pulse.

During the twenty years ending 1864-65 the land revenue had greatly increased. This increase was specially marked in Mahád where it had risen from £6078 (Rs. 60,780) in 1845-46 to £8603 (Rs. 86,030) in 1864-65, and in Goregaon where the increase was from £4070 (Rs. 40,700) in 1845-46 to £6590 (Rs. 65,900) in 1864-65. In 1865 the Goregaon revenue from rice alone was £470 (Rs. 4700) in excess of the total average payments during the ten previous years (1854-1864). This increase in both the divisions was chiefly on the rice lands. It was due to the extremely high price of rice which had enabled the commutation rates to be fixed as high as £3 (Rs. 30) the *khandi*.

In Major Waddington's opinion these two divisions were over-taxed, especially Goregaon where the average acre rates were 11s. 1½d. (Rs. 5-9) compared with 9s. 7½d. (Rs. 4-13) in Mahád. In Birvádi the commutation rate in 1865 was as high as £2 15s. (Rs. 27½) the *khandi*. But this rate applied to only 65 out of the 134 villages. Of the rest 66 had, for many years, paid an unvarying rate of £1 8s. (Rs. 14), and the other three villages were assessed at a fixed payment, *ukta tharāv*. The rice rental varied from £3426 (Rs. 34,260) in 1845-46 to £3553 (Rs. 35,580) in 1854-55 and £4443 (Rs. 44,430) in 1864-65, and the average acre rate for rice land was 6s. 10½d. (Rs. 3-7). In 1865, the rental of the Birvádi uplands was only £1264 (Rs. 12,640) on 88,057 acres or 3½d. (*as*. 2½) the acre compared with 7½d. (*as*. 4-11) in Goregaon and 5½d. (*as*. 3-8) in Mahád. Major Waddington thought that Birvádi could bear an increase of assessment, and proposed an average rice acre rate of 7s. 3d. (Rs. 3-10) and an upland rate of 4d. (*as*. 2-8). Of the 314 villages seventy-five were peasant held, 234 were held by revenue farmers, and five were alienated. Of the *khot* villages ten were share or *sharákati* and six were special service or *izáfát*. The following rates were introduced into 310 villages, seventy-five of them peasant held, 234 *khoti*, and one alienated. Of these 310 villages three had no rice land. The remaining 307 were arranged in seven classes. The first class with a highest acre rate of 18s. (Rs. 9) included six villages round Mahád and Dásgaon, which were close to the creek and whose soil was specially rich. The second class with a highest acre rate of 16s. (Rs. 8) included thirty-three villages whose soil was a little less rich, among them Birvádi and Goregaon and villages within three miles of Goregaon, Mahád, and Dásgaon, and near the creek or highroad. The third class, with a highest acre rate of 14s. (Rs. 7), included fifty-nine villages, some within three miles of Birvádi and on the road, and others from three to six miles from Mahád, Dásgaon, or Goregaon, or from three to five miles of water carriage. The fourth class with a highest acre rate of 12s. (Rs. 6) included forty-eight villages from six to eight miles from Mahád or Dásgaon, and from five to six miles from Birvádi and Goregaon, and a few better placed villages of inferior soil. The fifth class, with a highest acre rate of 10s. (Rs. 5), included forty-nine villages.

They were Poládpur and Vineri and villages within three or four miles of those places; also villages adjoining those of class six but further from the roads or from water carriage. The sixth class, with a highest acre rate of 8s. (Rs. 4), included seventy-six villages within six miles of Vineri and Poládpur, or near the Sahyádris not far from the road and generally close to the villages of class five. The seventh class, with a highest acre rate of 6s. (Rs. 3), included thirty-six wild villages between Vineri and Poládpur, and between the Mahábaleshvar and Sátára roads under the Sahyádris, or to the north of the Sátára road and below the Sahyádris.

The garden lands were only a few acres in six villages. The chief produce in some were betel and a few cocoa-palms, and in others plantains and sugarcane. Maximum acre rates of £1 (Rs. 10) for betel and cocoa palms, and 12s. (Rs. 6) for other garden produce were proposed.

There were some very fine cold weather vegetable lands along the Savitri at Mahád and Dásgaon, in which rich crops of pulse and occasionally of gram and tobacco were raised. For this land a special rate of 4s. (Rs. 2) falling according to circumstances to 3s. (Rs. 1½) and 2s. (Rs. 1) was proposed; for the uplands acre rates of 6d. (as. 4) and 7½d. (as. 5) were fixed.

The following statement shows the effect of the survey :

Ráygad Survey Settlement, 1866.

DIVISION.	VILLAGES.	AVERAGE PAYMENTS, 1855-1865.	RENTAL OF 1855.					SURVEY RENTAL.										
			Rice.	Late Crop.	Garden.	Upland.	Total.	Tilled.					Waste.				Total.	
								Rice.	Late Crop.	Garden.	Upland.	Total.	Rice.	Late Crop.	Upland.	Total.		
Mahád ...	Rs. 114	Rs. 72,296	Rs. 70,762	Rs. 1275	Rs. 17	Rs. 13,976	Rs. 86,030	Rs. 69,132	Rs. 1292	Rs. 20	Rs. 11,071	Rs. 81,565	Rs. 175	Rs. 5	Rs. 64	Rs. 244	Rs. 81,809	
Goregaon ...	61	54,197	53,902	791	8	6196	65,897	51,054	1664	28	3996	56,742	239	94	14	347	57,089	
Birvádi ...	135	52,078	44,433	...	...	12,644	57,077	46,820	47	1	15,249	62,117	180	...	10	190	62,307
Total ...	310	1,78,571	1,74,097	2068	25	32,816	2,09,004	1,67,056	3003	49	30,316	2,00,424	594	99	88	781	2,01,205	

These details show a fall in the survey assessment of £858, (Rs. 8580) or 4 per cent, compared with the revenue in 1865, and a rise of £2185 (Rs. 21,850) or 12 per cent, compared with the average payment in the ten years ending 1865.¹

¹ *Ráygad Settlement, 1866.*

DIVISIONS..	Average, 1855-1865.	Rental, 1864-65.	Survey assessment, 1866.
Mahád ...	Rs. 72,296	Rs. 86,030	Rs. 81,565
Goregaon ...	54,197	65,897	56,742
Birvádi ...	52,078	57,077	62,117
Total ...	1,78,571	2,09,004	2,00,424

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Alibág,
1872.

In 1872 the twenty years' lease granted by Mr. Jones to the salt rice or *khárápát*, villages of Alibág came to an end. These lands had been re-measured in 1856-57, when the former large lumps or plots, *khots*, were broken into ordinary survey numbers and the limits marked with stones. Of 13,269 acres 12,564 were arable and 705 were unassessed waste. Of the arable land all except 786 acres were under tillage. During the twenty years of Mr. Jones' settlement (1852-1872) the salt villages had prospered.¹ The value of rice, their staple product, had risen nearly threefold from 17s. (Rs. 8½) the *khandi* in 1852 to £2 10s. (Rs. 25) in 1872. The number of ploughs had fallen from 190 to 128. But under other heads the returns showed a considerable advance. The number of people had risen from 6948 in 1852 to 9200 in 1872 or 32 per cent; houses from 1453 to 1714 or 18 per cent; live stock from 446 to 2390 or 435 per cent; and carts from two to eight. During these twenty years, of a total of £964 (Rs. 9640) of remissions £798 (Rs. 7980) were granted during the first year of the settlement (1852-53). During the ten years ending 1872 the remissions amounted to only £8 (Rs. 80). The area of land paying assessment varied little, and since the year 1854 the yearly increase and decrease had never been more than 200 acres.

The supply of fresh water was still extremely scanty. Only seven villages had wells or ponds. In many cases drinking water had to be carried two miles. Made roads from the Revas and Dharamtar piers crossed the tract westward to Alibág, and a cart track running north and south, from Revas to Poinád, passed through nearly all the western villages. Roads were hardly required, as the creeks which interlaced the surface were navigable for small boats at high tide. The nearest local market was Alibág about twelve miles to the west. But there was little trade with Alibág, as it was more convenient to send the produce by boat either to Bombay or to Nágothna. A small quantity of salt was made in one village, and in eight villages there were stills for the manufacture of palm liquor. The right of making liquor was sold every year by auction and in 1872 yielded £560 (Rs. 5600). Most of the liquor was for local use.

In 1872 the classification of the soil was revised on the system adopted in the Thána salt lands. The new acre rates were 10s. (Rs. 5) for first class villages, 9s. (Rs. 4½) for second, and 8s. (Rs. 4) for third. Villages bordering on sweet rice lands were placed in the first class; those between the first class and the creek were included in the second class; and those near the mouth of the creek and most exposed to salt water in the third class. These rates were the same as had been introduced in the neighbouring salt lands of Uran in Thána. The quality of the soil, the style of tillage, and the products of both were alike, and both districts were almost equally well placed as regards distance from Bombay.² The last class included two islands some distance from the mouth of the creek, which were much exposed to flooding during the rains.

¹ Mr. Ashburner, 30th January 1873. Bom. Gov. Sel. CXLIV. 1.

² Mr. Gibson, 1872, Bom. Gov. Sel. CXLIV. 7.

The following statement shows the effect of the new rates :
Alibág Salt Land Settlement, 1852 and 1872.

SETTLEMENT.	CULTIVATED.		WASTE.		TOTAL.		AVERAGE ACRE RATE.
	Acres.	Assess- ment.	Acres.	Assess- ment.	Acres.	Assess- ment.	
		Rs.		Rs.		Rs.	
1852-53... ..	12,130	27,650	...	...	12,130	27,650	2 4 5
1872-73... ..	12,352	38,418	188	237	12,538	38,655	3 1 5
Increase...	222	10,768	188	237	408	11,005	...

Including the very small area of arable waste, which if brought under tillage would yield a rental of £24 (Rs. 240), the increase in the total payments was £1100 (Rs. 11,000). The average acre rate was raised from 4s. 6½d. to 6s. 2½d. (Rs. 2-4-5 to Rs. 3-1-5) or an increase of about 35 per cent. The percentage increase in the different classes was 51 per cent in the first, 61 in the second, and 28 in the third.

The following statement¹ shows the chief changes in remissions, collections, and outstandings, since the introduction of the revenue survey. It appears from these details that the Government demand rose from £47,309 (Rs. 4,73,090) in 1854-55 to £69,933 (Rs. 6,99,330) in 1877-78, and collections from £46,234 (Rs. 4,62,340) to £69,869 (Rs. 6,98,690). During the same period remissions fell from £1075 (Rs. 10,750) to £64 (Rs. 640) and outstandings from £73 (Rs. 730) to £26 (Rs. 260) :

Kolába Settlement Results, 1855-1878.

YEARS.	GOVERNMENT.					ALIENATED.		TOTAL.		OUTSTANDING.	VILLAGES SETTLED.
	Occupied.			Waste.		Assessment.	Quit-rent.	Assessment.	Collections.		
	Assessment.	Remissions.	Collections.	Assessment.	Grazing Fees.						
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1846-47	4,91,409	...	4,91,409	5397	1469	45,414	2421	5,42,220	4,95,289	13,777	...
1851-52	4,62,769	14,944	4,47,325	...	2568	45,109	1984	5,07,878	4,52,377	2468	...
1854-55	4,73,092	10,754	4,62,338	9989	1707	41,972	17,943	5,24,093	4,81,988	728	13
1856-57	5,71,322	10,798	5,60,531	13,443	1230	43,003	20,587	6,27,780	5,82,448	64	89
1857-58	6,00,166	11,024	5,83,642	18,316	1597	38,632	20,696	6,57,114	6,10,835	1485	306
1861-62	6,38,037	2885	6,35,152	20,578	1512	43,246	25,508	7,06,861	6,62,172	456	83
1862-63	6,25,732	5306	6,20,426	17,218	1286	43,257	26,563	6,91,207	6,48,275	306	227
1865-66	6,66,984	23,926	6,43,658	10,222	5149	44,696	26,956	7,21,912	6,75,768	...	303
1870-71	6,86,237	180	6,86,057	7628	1454	36,443	25,052	7,30,308	7,12,563	849	...
1875-76	6,97,754	584	6,97,170	6400	961	39,203	25,408	7,43,357	7,23,539	54	...
1877-78	6,99,326	639	6,98,687	6582	2211	39,727	25,916	7,45,635	7,26,814	258	...

¹ Supplied (1880) by Mr. W. G. Harrison of the Ratnágiri Survey.

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SECTION V.—SEASON REPORTS.

The following is a summary of the chief available season details during the thirteen years since Kolāba was made a separate district.

In 1868-69 the rainfall of 64·91 inches was favourable and the rice and other crops were of a full average. Except some cases of cholera in Alibāg, brought by Pandharpur pilgrims, public health was good. The land revenue for collection amounted to £72,747 (Rs. 7,27,470), £3 (Rs. 30) were remitted, and £79 (Rs. 790) left outstanding. The *khandi* of rice (1820 lbs.) rose from £3 8s. to £2 11s. 8d. (Rs. 24 - Rs. 25-10).

1869-70.

In 1869-70 the rainfall of 87·82 inches was sufficient and the harvest was on the whole favourable. Except slight outbreaks of cholera in Alibāg, Pen, and Roha, public health was good. The tillage area rose from 463,170 to 464,701 acres and the land revenue from £72,747 to £72,768 (Rs. 7,27,470 - Rs. 7,27,680), £13 (Rs. 130) were remitted, and £6 (Rs. 60) left outstanding. The *khandi* of rice rose from £2 11s. 8d. to £2 13s. 9d. (Rs. 25-10 - Rs. 28-6).

1870-71.

In 1870-71 the rainfall of 75·21 inches was seasonable and sufficient. There were several cases of cholera, but the disease did not spread. The tillage area rose from 464,701 to 466,895 acres and the land revenue from £72,768 to £72,997 (Rs. 7,27,680 - Rs. 7,29,970), £17 (Rs. 170) were remitted, and £85 (Rs. 850) left outstanding. The *khandi* of rice fell from £2 16s. 9d. to £2 14s. 6d. (Rs. 28-6 - Rs. 27-4).

1871-72.

In 1871-72 the rainfall of 40·36 inches was scant and capricious, and in Alibāg and Pen the crops suffered considerably. Cattle disease prevailed in Māngaon and Roha, and there was one bad outbreak of cholera in Mahād. The tillage area fell from 466,895 to 465,334 acres, and the land revenue rose from £72,997 to £74,328 (Rs. 7,29,970 - Rs. 7,40,280), £7 (Rs. 70) were remitted, and £89 (Rs. 890) left outstanding. The *khandi* of rice rose from £2 14s. 6d. to £2 16s. 6d. (Rs. 27½ - Rs. 28½).

1872-73.

In 1872-73 the rainfall of 72·95 inches was well-timed and abundant. Dengue fever was general, but caused little or no mortality, and in other respects the public health was good and cattle were fairly free from disease. The tillage area fell from 465,334 to 465,082 acres and the land revenue from £74,028 to £73,209 (Rs. 7,40,280 - Rs. 7,32,090), £1048 (Rs. 10,480) were remitted, £1046 (Rs. 10,460) of them on account of the introduction of revised rates in the Alibāg salt lands, and £127 (Rs. 1270) left outstanding. The *khandi* of rice fell from £2 16s. 6d. to £2 8s. (Rs. 28½ - Rs. 24).

1873-74.

In 1873-74 the rainfall of 79·72 inches, though abundant, was irregular and the harvest was short. Public health was good and except in Māngaon cattle were free from disease. The tillage area rose from 465,082 to 465,400 acres and the land revenue from £73,209 to £74,092 (Rs. 7,32,090 - Rs. 7,40,920), £14 (Rs. 140) were remitted, and £182 (Rs. 1820) left outstanding. The *khandi* of rice fell from £2 8s. to £2 4s. 9d. (Rs. 24 - Rs. 22-6).

1874-75.

In 1874-75 the rainfall of 61·74 inches was excessive in June and

July and damaged some of the crops. Public health was good and the loss from cattle disease slight. The tillage area rose from 465,400 to 468,156 acres and the land revenue from £74,092 to £74,796 (Rs. 7,40,920 - Rs. 7,47,960), £96 (Rs. 960) were remitted, and £52 (Rs. 520) left outstanding. The *khandi* of rice rose from £2 4s. 9d. to £2 8s. (Rs. 22-6 - Rs. 24).

In 1875-76 the rainfall of 107·87 inches, though unusually heavy, was well-timed and the crops were the finest known for seventeen years. In Mahád, in July, floods swept the banks of the Sávitri, and early in October in Roha, Mángaon, and Mahád, want of rain slightly injured the late crops. Cholera prevailed throughout the district during the rainy months, and there were a few fatal cases of cattle disease in Pen, Roha, and Mángaon. The tillage area rose from 468,156 to 468,646 acres and the land revenue from £74,796 to £74,826 (Rs. 7,47,960 - Rs. 7,48,260), £58 (Rs. 580) were remitted, and £5 (Rs. 50) left outstanding. The *khandi* of rice rose from £2 8s. to £2 9s. 3d (Rs. 24 - Rs. 24-10).

In 1876-77 the rainfall of 53·36 inches was scanty and unseasonable and the harvest was short. In every sub-division the fall was less than the average, and in Alibág it was more than a fourth less. In July floods did damage in Mahád, and want of rain in September and October destroyed about half the upland crops in Mahád and injured those in Mángaon. During the rainy season cholera prevailed at Alibág and in the surrounding villages and small-pox at Mahád. In Alibág and Mángaon there were a few fatal cases of cattle disease. The tillage area rose from 468,646 to 471,005 acres. The land revenue fell from £74,826 to £72,423 (Rs. 7,48,260 - Rs. 7,24,230), £2037 (Rs. 20,370) were remitted, and £26 (Rs. 260) left outstanding. The *khandi* of rice rose from £2 9s. 3d. to £3 5s. (Rs. 24-10 - Rs. 32½).

In 1877-78 the rainfall of 63·61 inches was seasonable and sufficient and the harvest was on the whole good. The public health suffered from somewhat serious epidemics of cholera and small-pox, and a fatal form of cattle disease was prevalent in Mángaon and Mahád. The tillage area rose from 471,005 to 472,413 acres and the land revenue from £72,423 to £74,520 (Rs. 7,24,230 - Rs. 7,45,200), £64 (Rs. 640) were remitted, and £28 (Rs. 280) left outstanding. The *khandi* of rice rose from £3 5s. to £3 17s. 9d. (Rs. 32½ - Rs. 38-14).

In 1878-79 the rainfall of 144·87 inches fell seasonably and the rice and other early grains yielded a good harvest. The cold weather crops were much damaged by locusts. Fever was unusually prevalent during the cold weather months and there were two outbreaks of rather mild cholera. The tillage area rose from 472,413 to 473,319 acres. The land revenue fell from £74,520 to £74,314 (Rs. 7,45,200 - Rs. 7,43,140), and £4 (Rs. 40) were remitted. The *khandi* of rice fell from £3 17s. 9d. to £3 4s. 9d. (Rs. 38-14 - Rs. 32-6).

In 1879-80 the rainfall of 74·52 inches was slightly below the average, but it was timely and well distributed. The monsoon and cold-weather crops were a little below the average. The number

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of deaths from cholera was 129. Small-pox also prevailed slightly. The season was otherwise healthy. The tillage area rose from 473,319 to 475,135 acres, and the land revenue from £74,314 to £74,685 (Rs. 7,43,140 - Rs. 7,46,850), and £2 (Rs. 20) were remitted. The *khandi* of rice rose from £3 4s. 9d. to £3 7s. 6d. (Rs. 32-6-Rs. 33½).

1880-81.

In 1880-81 the rainfall of 79·67 inches was somewhat below the average. Between the 7th of July and the 10th of September very little rain fell. The monsoon and cold-weather crops yielded an average harvest, except rice which suffered from want of rain. There were thirty deaths from cholera. Small-pox also appeared occasionally. Otherwise the season was, on the whole, healthy. The tillage area rose from 475,135 to 476,693 acres. The land revenue fell from £74,685 to £73,900 (Rs. 7,46,850 - Rs. 7,39,000), £95 (Rs. 950) were remitted, and £1 (Rs. 10) left outstanding. The *khandi* of rice fell from £3 7s. 6d. to £2 11s. 3d. (Rs. 33½-Rs. 25-10).

Season Statistics,
1852-1881.

The following statement shows in tabular form the available yearly statistics of rainfall, prices, tillage, and land revenue, during the twenty-nine years ending 1880-81:

Koldba Season Statistics, 1852-1881.

YEARS.	Ra.infall. Inches.	Tillage. Acres.	Remis- sions. Rs.	Land revenue for collection. Rs.	Out- standings Rs.	Collec- tion. Rs.	Khandi Price.		
							Rice in Husk. 1		Nakhni.
							1st sort.	2nd sort.	
							Rs. a.	Rs. a.	Rs. a.
1852-53	.....	.....	35,432	5,23,003	1252	5,22,411	11 14	10 12	15 5
1853-54	.....	.....	38,466	5,83,105	1143	5,81,962	12 5	...	19 5
1854-55	.....	.....	10,918	5,57,303	723	5,56,635	12 14	12 0	17 8
1855-56	.....	.....	11,460	6,57,533	561	6,56,972	16 3	15 0	20 10
1856-57	.....	.....	10,868	6,46,858	490	6,46,458	16 10	16 0	22 0
1857-58	.....	.....	11,707	6,55,079	1539	6,54,540	18 6	17 8	24 13
1858-59	79·92	144,042	4112	7,01,353	1321	7,00,032	22 6	21 0	25 0
1859-60	79·59	155,781	6891	7,46,738	880	7,45,903	25 0	...	32 5
1860-61	96·60	160,814	498	7,05,020	515	7,04,505	21 0	20 8	25 6
1861-62	65·38	204,522	2891	7,05,203	456	7,05,347	22 0	...	26 11
1862-63	85·27	236,774	5306	6,84,765	306	6,84,459	21 10	...	29 6
1863-64	82·12	241,562	884	7,57,789	.....	7,57,789	32 6	...	48 6
1864-65	62·49	236,215	600	7,72,644	.....	7,72,644	33 6	...	44 3
1865-66	85·52	413,025	23,326	7,10,671	.....	7,10,671	23 10	...	42 3
1866-67	85·74	465,000	1127	7,24,442	5118	7,23,924	31 2	...	40 3
1867-68	74·35	465,036	29	7,36,023	6019	7,36,004	24 0	...	37 11
1868-69	64·91	463,170	26	7,27,472	791	7,26,681	25 10	...	29 4
1869-70	87·82	464,701	133	7,27,632	64	7,27,568	28 6	...	34 10
1870-71	75·21	466,803	173	7,29,688	843	7,29,120	27 4	24 0	35 0
1871-72	40·36	465,334	72	7,40,281	687	7,39,594	28 4	26 0	34 10
1872-73	72·05	465,082	10,476	7,32,093	1274	7,30,519	24 0	22 8	32 6
1873-74	79·72	465,400	141	7,40,922	1817	7,39,105	22 6	21 0	27 0
1874-75	61·74	468,156	959	7,47,956	525	7,47,431	24 0	23 0	27 6
1875-76	107·87	468,646	584	7,48,257	54	7,48,203	24 10	24 0	31 0
1876-77	53·36	471,005	20,372	7,24,235	250	7,23,976	32 8	31 0	44 6
1877-78	63·61	472,413	639	7,45,204	278	7,44,926	33 14	35 8	50 12
1878-79	144·87	473,319	40	7,43,144	.....	7,43,144	32 6	30 0	40 10
1879-80	74·52	475,135	21	7,46,852	.....	7,46,852	33 12	31 10	43 8
1880-81	79·67	476,693	949	7,39,000	12	7,38,988	25 10	24 4	35 4

¹ A *khandi* of rice in husk is equal to 1320 pounds.

CHAPTER IX.

JUSTICE.

BETWEEN 1819 and 1830, for purposes of civil and criminal justice, the three sub-divisions of Sankshi, Rájpurí, and Ráygad were under Ratnágiri. In 1830 Ratnágiri was reduced to a sub-collectorate, and these three sub-divisions passed from Ratnágiri to Thána. Till 1840, when they lapsed to the British Government, the two sub-divisions of Underi and Revdanda were under the Ángria chiefs. Under Act XVII. of 1844, these two sub-divisions were embodied in British territory and brought under British laws. Justice was administered by a Political Agent till, in 1853, the agency was abolished and the judicial administration of the two sub-divisions transferred to Thána. Since 1853 the Kolába district has formed part of the charge of the Thána District Judge.

Chapter IX.
Justice.

In Ángria's territory, under its native rulers, civil and criminal justice were roughly almost recklessly administered.¹ For important cases a general court of justice was held for a few hours on Sunday evenings nominally under the chief but really under the minister. Petty cases were settled at Alibág by a judge or *nyáyádhish* appointed by the minister, and in the district by the sub-divisional officers. Oral evidence was taken in the presence of the parties and no record was kept, except that in civil cases final decisions were sometimes entered as memoranda on loose slips of paper. The cases were summarily disposed of, underhand fees or *káarkuni* paid to the subordinate court officials settling all disputes. No arrears of business were allowed; the court continued to sit till every case was heard. Every decision was final; there was no appeal. Actions for debt were not common as neither execution of decrees nor imprisonment for debt was allowed. In criminal cases capital punishment was rare. Those who could pay a heavy fine were never imprisoned except for contempt or obstinacy, and those who could not pay underwent the extremest punishments short of mutilation. The forts were the Ángria's prisons. They received their inmates for no specified term. The barred rooms in the Kolába fort, though close and ill-aired were fairly wholesome but other prisons were terrible dens. In the Underi or Henery fort a flight of steps hid by a trap-door led underground to a strong door which gave entrance to a room seven feet high and twelve feet in diameter, a loathsome den swarming with vermin. About 1836, on suspicion of being concerned in a gang robbery, fifteen persons were sent to this loathsome dungeon, and, in four months, thirteen of them died raving mad, from want of light,

The Ángriás.
1814-1840.

¹ Compiled from Mr. Courtenay's letter 14th February 1839 in Bom. Gov. Rec. Pol. Dep. 391, and Mr. J. M. Davies' letter 22nd February 1841 in Bom. Gov. Rec. Pol. Dept. 1237.

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air, and water. In 1840 the Political Superintendent found two of the prisoners alive. They were reduced to skeletons and one of them was blind of an eye. Their lives had been saved by the death of the others and by being allowed to go on the bastions for a few hours daily. Besides these two, twenty-two persons suffering similar punishments were taken out from other dungeons by the Political Superintendent. They had been denied water except for drinking and were loaded with the heaviest irons; they were squalid and filthy, diseased and frightful to look at. Nothing was recorded against them, and no term of imprisonment had been fixed. They had been in confinement from three to twenty years.¹ The charges against them were almost forgotten, but it was admitted that none of them had been guilty of worse offences than robbery and theft. They were of the poorest classes and therefore unable to buy their release either by paying fines or bribes to state servants. They waited for some festive or joyous occasion to bring them the chance of freedom. As their sufferings were disproportionate to the vague and unrecorded charges against them, the Political Superintendent set them free.

Slavery.

There was a long established custom of providing female slaves for the chief, by condemning to slavery women, whether married or single, who had been guilty of infidelity or impropriety. Free intercourse between these condemned women and the male community was encouraged in the grossest manner in order to rear a class of slaves. A condemned woman was styled *kulmini* and her offspring *lekavlis* or bastards. She was first made to pay a fine according to her means, under penalty of being sent to the fort among licentious soldiery. After the fine was wrung from her she was taken into the chief's household, or, if unsuitable for that purpose, was made to perform all sorts of out-door drudgery.² Others again who agreed to pay an additional bribe obtained a license to practise prostitution. The number of these female slaves at any one time depended on the demand for their services. Their offspring, fathered indiscriminately by the court attendants, swelled the mob of the chief's followers. The male offspring sometimes obtained respectable men's daughters in marriage, though this did not alter the servile position of the husband. The daughters of slave women were kept in the chief's residence and did not appear in public.

Forced Labour.

Among minor pieces of injustice compulsory labour occupied an important place. On all public occasions the Kunbis or cultivating classes were obliged to work without wages. They were bound at their own cost to carry the state share of the grain to the appointed

¹ Of twenty-two prisoners who were confined on charges of robbery, one Agri had been imprisoned for twenty years; two Káthkaris for twelve, six Káthkaris for eleven, seven Káthkaris for seven, and two Maráthás for eleven years; for theft one Sutár had been confined for twelve and one Musalmán for three years; and for petty theft two women had been imprisoned, one for eight and the other for seven years.

² Mr. J. M. Davies mentioned (1840) an instance in which a woman besought him to intercede for her. She was condemned as a slave and had already paid a fine for being allowed to work out of doors. She was again threatened to be sent to one of the forts unless she paid a further sum of Rs. 90. When the Diván was consulted on the matter his reply was that it was the custom.

port, and to supply gratis a certain quantity of straw whenever it was wanted. They had to cut and carry a certain quantity of straw and reeds for thatching and occasionally to dig ponds and wet docks for shipping. They were also made to contribute goats and fowls for the yearly sacrifices, and on all occasions to supply vegetables, pulse, milk, whey, and butter. The fishermen had their share of forced labour. Each boat had to make nine trips every season to Rámráj, about five miles east of Cheul on the right bank of the Kundalika creek, to fetch firewood for the chief's establishment, or pay a fine of 7s. (Rs. 3½) on every trip less than nine. Other boats had to carry grain to Bombay under similar penalties.

In 1853 there were three courts, at Alibág, Pen, and Mahád, and the number of suits disposed of was 2866. Seven years later (1860) the number of courts was the same, but the decisions had risen to 4158, the average duration of each case being one month and twenty days. In 1870 there were still only three courts, but the decisions had increased to 4600, the average duration of each being two months and nine days. In 1874 there were three courts and 4940 decisions. At present (1882), excluding the court of the first class subordinate judge of Násik who exercises special jurisdiction under section 25 of Act XIV. of 1869, the district is provided with three second class subordinate judges' courts at Alibág, Pen, and Mahád, with an average jurisdiction over 574 square miles and a population of about 117,000. All these courts are under the jurisdiction of the Thána Judge. As regards their ordinary jurisdiction, the average distance of the Alibág, Pen, and Mahád sub-judges' courts from their six furthest villages is respectively fourteen, eighteen, and sixty miles.

The average number of cases decided during the twelve years ending 1881 was 3975. The number of suits rose from 4600 in 1870 to 4940 in 1874; from 1874 the number began to fall till it was as low as 3042 in 1880; in 1881 there was a slight increase to 3245.

As shown in the margin, of the whole number of cases decided during the twelve years ending 1881, 47·52 per cent have, on an average, been given against the defendant in his absence. Except in 1873 and 1880 the proportion of cases decided in this way showed a gradual fall from 57·30 in 1870 to 52·63 in 1874, 40·9 in 1877, and 37·5 in 1881. Of contested cases, during the twelve years ending 1881, only 14·29 per cent have been decided in favour of the defendant. The percentage of contested cases decided in favour

Kolába Exparte Decrees, 1870-1881.

YEAR.	Suits.	Decreed <i>exparte</i> .	Per- centage.
1870...	4600	2636	57·30
1871...	3785	2020	53·34
1872...	4645	2502	53·80
1873...	4196	2334	55·62
1874...	4940	2600	52·63
1875...	4257	2020	47·4
1876...	4271	1874	43·8
1877...	3596	1473	40·9
1878...	3344	1302	38·8
1879...	3785	1413	37·6
1880...	3042	1373	42·0
1881...	3245	1220	37·5
Total ...	47,706	22,672	47·52

of the defendant fell from 15·36 in 1870 to 9·95 in 1873. In 1874 it rose to 16·44 and continued high till it fell to 7·49 in 1880 and again rose to 10·61 in 1881. In 110 or 3·39 per cent of the whole number of suits decided in 1881, the decree was executed by putting the plaintiff in possession of the immovable property claimed. During the twelve years ending 1881 the number of cases of this kind fell

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from 145 out of 4600 in 1870 to 97 out of 4940 in 1874 and then rose to 168 out of 4271 in 1876 and 201 out of 3042 in 1880. In 923 or 28·44 per cent of the 1881 decisions, decrees for money due were executed by the attachment or sale of property. Of these 15·19 per cent have been executed by the sale of movable property and 13·25 per cent by the sale of immovable property. Compared with 1870 the 1881 returns for attachments and sales of movable and immovable property show a rise from 439 to 493 in the former and a fall from 996 to 430 in the latter.

Debtors.

During the twelve years ending 1881, the number of decrees executed by the arrest of debtors has fallen from 117 in 1870 to 71 in 1881. As will be seen from the following table, the number of civil prisoners during the four years ending 1873 varied from 31 in 1872 to 46 in 1873. During the following eight years the number fell from 64 in 1874 to 28 in 1879. In 1880 it rose to 98 and again fell to 72 in 1881 :

Kolaba Civil Prisoners, 1870-1881.

YEAR.	PRISONERS.	DAYS.	RELEASE.				
			By satisfying the decree.	At creditor's request.	No subsistence allowance.	Disclosure of property.	Time expiry.
1870	37	38	1	5	30	1	...
1871	38	36	2	3	26	6	1
1872	31	35	...	4	23	2	2
1873	46	32	..	4	41	...	1
1874	64	47	...	33	27	...	4
1875	50	60	...	6	35	1	3
1876	48	51	...	5	33	...	10
1877	31	46	...	3	19	...	9
1878	30	27	...	2	22	...	3
1879	28	36	...	5	17	...	6
1880	98	13	21	44	31	...	2
1881	72	5	...	5	31	36	...

The following statement shows in tabular form the working of the district civil courts during the twelve years ending 1881 :

Kolaba Civil Courts, 1870-1881.

YEAR.	Suits disposed of.	Average value.	UNCONTESTED.					CONTESTED.				EXECUTION OF DECREES.			
			Decreed <i>ex parte</i> .	Dismissed <i>ex parte</i> .	Decreed on confession.	Otherwise disposed of.	Total.	Judgment for Plaintiff.	Judgment for Defendant.	Mixed.	Total.	Arrest of debtor.	Decree holder put in possession of immovable property.	Attachment or sale of property.	Mov-able.
1870	4600	7·1	2636	2	323	474	3435	948	179	38	1165	117	145	996	439
1871	3785	6·9	2020	2	302	448	2772	833	143	37	1013	215	104	891	372
1872	4645	8·2	2502	5	430	443	3380	1095	112	52	1265	194	103	751	402
1873	4196	9·2	2334	55	433	430	3252	811	94	39	944	192	103	884	539
1874	4940	10	2000	30	552	454	3736	972	195	34	1204	204	97	1066	673
1875	4257	11	2020	16	641	453	3160	713	236	148	1097	235	110	1881	1182
1876	4271	9·3	1874	30	702	540	3146	761	223	141	1125	235	163	1574	1054
1877	3596	9·9	1473	45	496	479	2498	720	186	197	1163	84	115	1443	652
1878	3344	7·5	1302	4	346	453	2110	843	209	152	1234	84	134	696	463
1879	3785	10·3	1413	5	360	460	2238	1194	205	137	1537	103	155	719	2633
1880	3042	10·3	1273	28	320	345	1974	869	80	119	1068	98	201	530	553
1881	3245	8·8	1220	27	288	391	1926	909	140	270	1319	71	110	430	493

The registration department employs five sub-registrars, all of them special or full time officers. One of these sub-registrars is stationed at each sub-divisional head-quarters. In addition to supervision by the Collector as District Registrar, a special scrutiny, under the control of the Inspector General of Registration and Stamps, is carried on by a divisional inspector. According to the Registration Report for 1880-81 the gross registration receipts for that year amounted to £767 (Rs. 7670) and the charges to £515 (Rs. 5150), thus leaving a credit balance of £252 (Rs. 2520). Of 2779, the total number of registrations, 2761 related to immovable property, fourteen to movable property, and four were wills. Of 2761 documents relating to immovable property, 1622 were mortgage deeds, 1003 deeds of sale, sixteen deeds of gift, ninety leases, and thirty miscellaneous deeds. Including £93,795 (Rs. 937,950), the value of immovable property transferred, the total value of property affected by registration amounted to £96,592 (Rs. 9,65,920).

At present (1881) fourteen officers share the administration of criminal justice. Of these one is the District Magistrate, two are magistrates of the first class, nine of the second, and two of the third. The District Magistrate and one first class magistrate are covenanted European civilians, the other is a native. Except the District Magistrate who has a general supervision of the whole district, each first class magistrate has an average charge of 750 square miles and of a population of about 190,000. In 1881, the District Magistrate decided twenty-five original and thirty-eight appeal cases, and the two first class magistrates ninety-one original cases. Except the *huzur* or head-quarter deputy collector who has charge of the treasury, the magistrates as Collector and assistant collectors have revenue charge of the parts of the district in which they exercise magisterial powers. Of subordinate magistrates of the second and third classes there are eleven, all of them natives of India, with an average charge of 140 square miles and a population of 35,000. In 1881 the eleven subordinate magistrates decided 1536 original cases. Besides their magisterial duties these officers exercise revenue powers as *māulatdārs*, *mahālkāris*, and head clerks of *māmlatdārs*. Besides these there are 1047 police *pātils*, receiving in surveyed villages an average yearly emolument of £1 12s. 9d. (Rs. 16-6) and entrusted with petty magisterial powers under the Bombay Village Police Act (VIII. of 1867). Of the whole number twelve under section 15 of the Act can in certain cases fine up to 10s. (Rs. 5) and imprison for forty-eight hours. The others under section 14 cannot fine and can imprison for only twenty-four hours.

There is no regular village police system. The revenue *pātil* or one of the leading villagers is generally chosen police *pātil* either for life, or for a term of years, and the *Mhārs* help him acting as watchmen. The system of patrol by the district police is carried on in the regular way, each post having its appointed area which is patrolled by the officers and men in charge of the post. In surveyed villages the police *pātil* is paid from 6d. to £14 16s. (4 *annas*-Rs. 148) a year; in unsurveyed villages the *pātil* is unpaid.

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Registration.

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Offences.

1874-1881.

From the table of offences given below it will be seen that during the seven years ending 1880, 1890 offences, or one offence for every 202 of the population, were, on an average, yearly committed. Of these three were murders and attempts to commit murder; two culpable homicides; six cases of grievous hurt and hurt by dangerous weapons; fifteen cases of dacoity and robbery; and 1864 or 98·6 per cent of the whole minor offences.

1820-1831.

For many years after the introduction of British rule into the three sub-divisions of Sánkshi, Rájpurí and Ráygad, the villages were subject to night attacks of Káthkaris, Mángs, Rámoshis, and other Deccan gang robbers. The villages were unprotected, the houses were made of mud and thatch, and the people were weak and timid.¹ On two occasions, in 1827 and in 1840, the strength of the Rámoshi freebooters from the Deccan was so great, and the mischief they did was so serious that military aid had to be called in. Towards the close of 1827 several detachments of the 4th Rifles were sent to arrest or to drive away a band of Rámoshis, who had been plundering the villages to the north-east of Mahád. Some of the detachments were stationed for the defence of certain places and to attack the enemy when news was received of their presence in the neighbourhood. Others acted as patrolling parties to keep up the communication between the chain of posts, and, by constant marching, to prevent the bands from gathering and directing their attention to any particular range of country. On the 27th December (1827) at Sánkshi in an action with the Rámoshis three privates were killed.² In 1840 a party from the 15th Regiment of Native Infantry was called in to act against a band of Rámoshis who, issuing from the Bor state, had plundered Nizámpur, Nágothna, and Roha. Some of the freebooters were arrested and punished.³

As before 1840 the lands of the district were much divided between the Ángriás and the British Government, and as the Ángria's subdivisions were separately managed till 1853, no old crime statistics are available for purposes of comparison. But the crime returns for Ángria's Kolába during the five years ending 1850 show that since then there has been a marked decrease in the number of gang and highway robberies. During those five years the number of gang and highway robberies committed in Ángria's territory with an area of 210 square miles and a population of 57,000 souls was 395 or a yearly average of eighty. During the five years ending 1880, the total number of gang robberies and dacoities committed in the whole district with an area of 1500 square miles and a population of 380,000 was eighty-eight or a yearly average of seventeen. That is, in 1850 there was one gang robbery for every half mile and every 700 people against one gang robbery for every fifty-five miles and 22,000 people in 1880. The chief criminal class is the Káthkaris who are much given to thieving. The district is generally peaceful and crime is light.

¹ Bom. Gov. Rev. Rec. 16 of 1821, 334-336.² Historical Records of 4th Rifles, 64.³ Mr. Bál Rámchandra from old records.

In 1880 the total strength of the district or regular police was 348. Of these under the District Superintendent one was a subordinate officer, fifty-eight were inferior subordinate officers, and 288 foot constables. The cost of maintaining this force was, for the Superintendent, a yearly salary of £447 2s. (Rs. 4471); for the one subordinate officer, on a yearly pay of not less than £120 (Rs. 1200), and for the fifty-eight inferior subordinate officers, on yearly salaries of less than £120 (Rs. 1200), a total yearly cost of £1537 4s. (Rs. 15,372); and for the 288 foot constables a sum of £2966 18s. (Rs. 29,669), the average yearly pay of each foot constable being £10 6s. 2d. (Rs. 103-1-4). Besides their pay, a total yearly charge of £274 2s. (Rs. 2741) was allowed for the horses and travelling expenses of the superior officers; £190 2s. (Rs. 1901) for yearly pay and travelling allowance of the Superintendent's establishment; and £380 10s. (Rs. 3805) for contingencies and other expenses, raising the total yearly charges to £5795 18s. (Rs. 57,959). On an area of 1500 square miles and a population of 330,000 souls, these figures give one man for every $5\frac{1}{2}$ square miles and 1319 souls. The cost of the force is 23 17s. 3½d. (Rs. 38-10-2) the square mile or 3½d. (2 as. 1½d) a head of the population.

In 1880, exclusive of the Superintendent, of the total strength of 348, eighty-four, twelve of them officers and seventy-two men, were employed as guards at district or subsidiary jails and over lock-ups and treasuries, or as escorts to prisoners and treasure; and 268, forty-seven of them officers and 216 men, on other duties. Of the whole number, exclusive of the Superintendent, 122 were provided with fire-arms and 225 with swords or with swords and batons. Seventy-six, thirty-two of them officers and forty-four men, could read and write, and thirty-three, two of them officers and thirty-one men, were being taught. Except the Superintendent, who was a European, the members of the police force were all natives of India. Of these one officer was a Christian; one officer and six men were Muhammadans; five officers and five men were Bráhmans; fifty-two officers and 274 men were Hindus of other castes; and three men were Beni-Isráels.

In 1880, of thirty-seven persons accused of heinous crimes seven or 18·9 per cent, and of 2733 accused of all other crimes 1002 or 36·2 per cent, were convicted. Of £1832 (Rs. 18,320) alleged to have been stolen, £848 (Rs. 8480) or 46 per cent of the whole was recovered. Of the seven northern districts of the Presidency Kolába ranked last as regards the proportion of convictions to arrests, and third as regards the proportion of the amount of property recovered to the amount stolen. The following table gives the chief crime and police details for the seven years ending 1880:

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Kolaba Crime and Police, 1874-1880.

Justice.

Police.

YEAR.	OFFENCES AND CONVICTIONS.															
	Murder and Attempt to murder.				Culpable Homicide.				Grievous Hurt.				Dacoity and Robbery.			
	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.
1874 ...	5	26	8	30	2	4	2	50	5	4	3	75	7	25	15	60
1875 ...	4	5	5	100	1	1	1	100	9	29	11	37	8	33	12	36
1876 ...	3	9	5	55	1	2	...	...	4	4	4	100	12	19	7	36
1877 ...	1	3	...	...	2	3	1	33	9	28	12	42	12	73	32	43
1878 ...	1	1	1	100	4	2	...	...	4	5	3	6	9	15	5	33
1879 ...	5	4	...	...	3	3	1	33	8	20	2	3	28	123	54	43
1880 ...	3	5	1	20	3	3	1	33	5	29	5	17	27	73	30	41
Total ...	22	53	20	37	15	18	6	33	44	119	40	33	103	361	155	42

YEAR.	OFFENCES AND CONVICTIONS—continued.								PROPERTY.		
	Other Offences.				Total.				Stolen	Recovered.	Percentage.
	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.			
1874 ...	2283	3724	1160	31	2302	3783	1188	31	£ 1050	587	56
1875 ...	2002	3116	1072	34	2024	3184	1101	35	1189	371	31
1876 ...	1842	2811	1023	36	1862	2845	1039	37	1209	638	52
1877 ...	1872	3568	1745	48	1896	3675	1790	49	1426	602	46
1878 ...	1478	2379	1328	55	1496	2402	1337	56	1363	625	46
1879 ...	1828	3349	1525	45	1872	3499	1582	45	9276	1094	12
1880 ...	1742	2653	965	38	1780	2763	1002	36	1832	848	46
Total ...	13,047	21,600	8818	40	13,232	22,151	9039	40.8	17,245	4820	27.7

Jails.

Besides the lock-ups for under-trial prisoners at the head-quarters of each sub-division there are two sub-jails, one at Alibág for prisoners sentenced up to one month's imprisonment, and the other at Mahád for prisoners under sentences of less than fourteen days. Prisoners sentenced to more than one month's imprisonment are sent to the Thána Jail. The Alibág jail is in the Hirákot fort and has room for seventy-six prisoners, having eight cells, five of them eighteen by thirteen feet and three seventeen by eleven feet. Female prisoners are kept in separate cells. In 1881-82 the daily average number of prisoners was eleven in the Alibág and one in the Mahád jail. The Hirákot jail is remarkably healthy; not one death has occurred during the last six years.

CHAPTER X.

REVENUE AND FINANCE.

THE earliest balance sheet of the Kolába district is for the official year 1852-53. The accounts of the five sub-divisions, Alibág, Pen, Roha, Mángaon, and Mahád, which at present constitute the Kolába district, were included in the accounts of the Thána district till the 1st of May 1876, when a separate account office was created for the Kolába district. Though, since 1852-53, many account changes have been made, the different items can in most cases be brought under corresponding heads in the forms now in use. Exclusive of £5014 (Rs. 50,140) the adjustment on account of alienated lands, the total transactions entered in the district balance sheet for 1880-81 amounted under receipts to £235,117 (Rs. 23,51,170) against £100,757 (Rs. 10,07,570) in 1852-53, and, under charges, to £231,076 (Rs. 23,10,760) against £87,118 (Rs. 8,71,180). Leaving aside departmental miscellaneous receipts and payments in return for services rendered such as post and telegraph receipts, the revenue under all heads, imperial, provincial, local, and municipal, came to £121,088 (Rs. 12,10,880) or on a population of 381,650 an average charge of 6s. 5½d. (Rs. 3-3-6).

During the twenty-nine years between the dates of the two balance sheets the following changes have taken place under the chief heads of receipts and charges.

Land Revenue receipts, forming sixty per cent of £121,088 (Rs. 12,10,880) the entire revenue of the district, have risen from £65,671 (Rs. 6,56,710) in 1852-53 to £72,634 (Rs. 7,26,340) in 1880-81. The increase is chiefly due to the large area of land brought under tillage and to the mere correct measurements introduced by the survey. Land revenue figures for the thirty years ending with 1881 are given above on page 214. Land revenue charges have risen from £9977 (Rs. 99,770) to £11,043 (Rs. 1,10,430). This is due to the increase in the number and salaries of revenue officers.

Stamp receipts have risen from £1101 (Rs. 11,010) in 1852-53 to £6975 (Rs. 69,750) in 1880-81, and stamp expenditure from £12 (Rs. 120) to £214 (Rs. 2140).

There are four licensed shops for the sale of European and foreign liquor at Alibág, Pen, Revdanda, and Mahád. In 1880-81 the amount realised on account of fees levied on shops came to £21 (Rs. 210). Licenses for these shops are renewed every year. Most of the country liquor drunk in the district is made from *moha* flowers. In 1880-81 there were seventy-three shops licensed to sell *moha*.

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Revenue and Finance.

District Balance Sheet.

Land Revenue.

Stamps.

Excise.

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liquor and the realizations were £6970 (Rs. 69,700). Except in the Alibág garden villages, where palm liquor is drunk, the spirit consumed in this district is brought from the Uran distilleries on payment of a still-head duty of $3\frac{1}{2}$ s. (Rs. $1\frac{1}{4}$) the gallon of a strength not above 25° under proof. Palms are of three sorts, brab and cocoa palms and wild thick-stemmed palms or *bherli-máds*. The juice drawn from *bherli-máds* is sold in its raw state and is not distilled. Most of the toddy drawn from brab and cocoa palms is distilled. The tapping fee for a brab tree is 18s. (Rs. 9) and for a *bherli-mád* 6s. (Rs. 3).

Until the close of 1877-78 the right of tapping *bherli-máds* was yearly farmed. For tapping cocoanut trees in the Alibág garden land licenses were issued, each license being given for not less than fifteen cocoanut trees, and subject to the payment in three instalments of a fee of 2s. (Re. 1) on each tree. The licenseholder was entitled to tap the trees specified in his license, to set up one still for every fifteen trees licensed, to manufacture palm-juice liquor, and to sell the liquor only to persons possessing separate licenses for its retail sale. In Alibág, Roha, Mahád, and Mángaon, the right of retailing country liquor was put to auction, the farmers buying the liquor from licensed tappers at $8\frac{1}{2}$ d. the gallon (Rs. 1-6 the *adhman*). In Pen the right of making and selling *moha* liquor was similarly sold. In 1878-79 the tree tax on cocoanut trees when taken for tapping was fixed at rates varying from 3s. (Rs. $1\frac{1}{2}$) on each tree in Alibág, Cheul, and Revdanda; to 2s. 6d. (Rs. $1\frac{1}{2}$) in Nágaon, Akshi, Varsoli, Thal, and Kihim; and to 2s. (Re. 1) in Ávas, Sasavne, Navedhar Kolegaon, Navedhar Nargaon, Kahar, Nilkhat, and Kolgaon. The licenses and the terms under which they were issued were the same as in 1877. In the following year liquor manufacture was prohibited in the Alibág salt-tract or *khárepát* and in Pen, and persons buying the right of retail sale were required to bring their supplies from the Uran distilleries on the payment of the still-head duty of 3s. 6d. (Rs. $1\frac{1}{4}$) the gallon. In Roha, Mángaon, and Mahád the right of making and retailing liquor was farmed to one man who was allowed to set up a distillery at Ashtami. The distillery was worked until about the end of April 1879, 3893 gallons having been issued on payment of a duty of 3s. (Rs. $1\frac{1}{2}$) the gallon. In the hot weather, as the scarcity of water at Ashtami stopped the distillery, the farmer was allowed either to bring *moha* liquor from Uran on the payment of the still-head duty, or palm-juice liquor from the Alibág garden tract on paying 2s. (Re. 1) the gallon.

From the 1st of August 1879 a tree-tax was levied at the rate of 18s. (Rs. 9) on each cocoa palm and brab tree, and of 6s. (Rs. 3) on each wild palm tapped anywhere in the district except in the Alibág garden land, the tax entitling the payer only to tap the tree and sell the juice to the liquor farmers. In the Alibág garden land the cocoa palm tax was fixed at 12s. (Rs. 6) a tree, and since the 1st of August 1881 has been raised to 18s. (Rs. 9) a tree. The lowest number of trees for which a license is granted was raised from fifteen to a hundred. The license entitled the holder to have one still for distillation. The tax was recovered in

four instalments, and it was decided not to give tapping licenses for more than 5000 trees in all. In other sub-divisions liquor manufacture was prohibited entirely, and persons buying the right to retail liquor were required to bring their supplies from Uran on paying the still-head duty. The farms of Roha, Mángaon, and Mahád were given to one person.

Before 1877 there was no special establishment. In 1878 for the Ashtami distillery an inspector was appointed on £52 (Rs. 520) a year. From the 1st of August 1879 the establishment was fixed at three inspectors with monthly salaries varying from £5 to £20 (Rs. 50-Rs. 200), nine sub-inspectors on monthly salaries varying from £1 16s. to £3 (Rs. 18-Rs. 30), five clerks on a monthly pay of £1 10s. (Rs. 15), and forty-one constables on monthly salaries varying from 16s. to £2 (Rs. 8-Rs. 20), the whole costing £1183 (Rs. 11,830) a year. This establishment is still (1881) kept up.

The increase in the tree tax was attended with a fall in the number of trees tapped from 16,134 in 1877-78 to 913 in 1880-81, and with a rise in the revenue from tree tax and farm from £390 (Rs. 3900) in 1877 to £460 (Rs. 4600) in 1880-81. In 1880-81 the total excise revenue from all sources was £11,087 (Rs. 1,10,870)¹ against £12,136 (Rs. 1,21,360) in 1878-79, and the total expenditure was £989 (Rs. 9890) against £55 (Rs. 550) in 1878-79. The fall in the total excise revenue is due to smuggling from the Habsán state, to the illicit distillation of *moha*, and to the large use of slightly perfumed potato spirit imported from Hamburg which under the name of Eau-de-Cologne is taken as a stimulant in place of European or country liquor. The rise in charges is due to the increased strength of the excise staff.

The revenue from Law and Justice, which is chiefly derived from fines, has risen from £414 (Rs. 4140) to £529 (Rs. 5290), and the expenditure from £1495 (Rs. 14,950) to £6131 (Rs. 61,310). The increased charges are due to the rise in the number and pay of civil and magisterial officers.

The forest receipts amounted to £4077 (Rs. 40,770) in 1880-81 against nothing in 1852-53. The expenditure rose from £369 (Rs. 3,690) in 1852-53 to £3982 (Rs. 39,820) in 1880-81. The increase in charges is due to the increased strength of the forest conservancy establishment.

No details of the amount realized from the different assessed taxes levied between 1860 and 1872-73, when the income-tax was abolished, are available. The license-tax receipts were £3279 (Rs. 32,790) in 1878-79, £3453 (Rs. 34,530) in 1879-80, £1554 (Rs. 15,540) in 1880-81, and £1535 (Rs. 15,350) in 1881-82.

Customs receipts have fallen from £26,164 (Rs. 2,61,640) in 1852-53 to £472 (Rs. 4720) in 1880-81. The charges amounted to

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¹The difference (Rs. 15,620) between the Rs. 1,10,870, and the Rs. 95,250 shown in the balance sheet, is because the balance sheet is prepared for the financial year ending 31st March 1881 and the excise accounts for the revenue year ending 31st July 1881.

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£3000 (Rs. 30,000) in 1852-53 against no expenditure in 1880-81. The fall in customs receipts is chiefly due to salt receipts, which in 1852-53 were credited to customs, being now shown under salt. Reductions in customs duties and the abolition of transit duties have also reduced the revenue.

Salt.

As in 1852-53 salt receipts were shown under customs, no details are available for purposes of comparison. Still there is no doubt that the revenue has very greatly increased partly from the prevention of smuggling and partly from the rise in the salt duty. The 1880-81 receipts were £104,626 (Rs. 10,46,260) and the charges £2633 (Rs. 26,330).¹ On the basis of ten pounds of salt a head, at 4s. (Rs. 2) the Bengal *man*, the revenue derived from the salt consumed in the district may be estimated at about £9500 (Rs. 95,000).

Military.

The military charges of £12,961 (Rs. 1,29,610) in 1880-81 against £6643 (Rs. 66,430) in 1852-53 represent payments made on account of pensions to retired soldiers who are natives of Kolāba.

Post.

Postal receipts have risen from £160 (Rs. 1600) in 1852-53 to £1380 (Rs. 13,800) in 1878-79, and charges from £191 (Rs. 1910) to £1324 (Rs. 13,240). The receipts and charges shown in the 1880-81 balance sheet, besides letters, books, and parcels, include money received and paid under the money-order system.

Registration.

Registration is a new head. The 1880-81 receipts amounted to £827 (Rs. 8270) and the expenditure to £545 (Rs. 5450).

Education.

The education charges in 1880-81 were £1106 (Rs. 11,060) against £126 (Rs. 1260) in 1852-53. The education charges met from local funds are shown below under that head.

Police.

Police charges have risen from £1298 (Rs. 12,980) in 1852-53 to £6548 (Rs. 65,480) in 1880-81. The increase is due to the reorganization of the police force.

Transfers.

Transfer receipts have risen from £7060 (Rs. 70,600) in 1852-53 to £25,638 (Rs. 2,56,380) in 1880-81, and expenditure from £49,410 (Rs. 4,94,100) to £157,359 (Rs. 15,73,590). The increased receipts are due chiefly to local funds, and to the amount of the deposits in the Government Savings Bank. The increased charges are due to a large surplus balance remitted to other treasuries and to the expenditure on account of local funds.

Balance Sheets,
1852-53 and 1880-81.

In the following statement the figures shown in black type on both sides of the 1880-81 balance sheet are book adjustments. On the receipt side the item £5014 (Rs. 50,140) represents the additional revenue the district would yield had none of its land been given away. On the debit side the item £116 (Rs. 1160) entered under Land Revenue is the rental of the lands granted to village headmen and watchmen. The item £4898 (Rs. 48,980) under Allowances and Assignments represents the rental of the lands granted to the district hereditary officers and other non-service claimants. Cash allowances, on the other hand, are treated as actual

¹ Details of the salt revenue are given above, p. 134-135.

charges and debited to the different heads of account according to the nature of the allowances. Thus cash grants to village headmen are included in £11,043 (Rs. 1,10,430) the total of Land Revenue charges :

KOLÁBA BALANCE SHEET, 1852-53 AND 1880-81.

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Balance Sheets,
1852-53 and 1880-81.

RECEIPTS.			CHARGES.		
Heads.	1852-53.	1880-81.	Heads.	1852-53.	1880-81.
	£	£		£	£
Land Revenue	65,671	72,634	Land Revenue	6976	11,043
Stamps	1101	5014	Stamps	12	116
Excise ... ..	...	6875	Excise ... ..	...	214
Justice	414	9525	Justice	1495	990
Forest ... ..	...	529	Justice	369	6131
Assessed Taxes ... ..	...	4077	Forest	11,559	3982
Miscellaneous	126	1649	Allowance ... ..	...	9263
Interest ... ..	...	...	Pensions	683	4898
Customs and Opium	26,164	472	Ecclesiastical	35	2136
Salt ... ..	...	104,625	Miscellaneous	795	35
Public Works	16	3408	Customs	3000	82
Military ... ..	...	1152	Salt ... ..	...	2033
Mint ... ..	...	13	Public Works	989	8267
Post	160	3439	Military	6643	12,961
Registration ... ..	...	827	Mint ... ..	...	76
Education	45	...	Post	192	4301
Police ... ..	...	14	Registration ... ..	...	545
Medicine ... ..	...	1	Education	126	1106
Jails ... ..	...	...	Police	1298	6543
Miscellaneous ... ..	...	93	Medicine	240	612
Total	93,698	209,479	Jails	315	245
			Miscellaneous ... ..	...	2512
			Total	38,707	73,717
<i>Transfer Items.</i>			<i>Transfer Items.</i>		
Deposits and Loans	5150	19,271	Deposits and Loans	2258	9251
Cash Remittances	1910	7080	Cash Remittances	47,152	139,953
Local Funds ... ..	...	8337	Local Funds ... ..	...	8150
Total	7060	25,638	Total	49,410	157,359
GRAND TOTAL	100,758	235,117	GRAND TOTAL	87,117	231,076
		5014			5014

Revenue other than Imperial.

District local funds have been collected since 1863 to promote rural education and to supply roads, wells, rest-houses, and dispensaries. In 1880-81 the receipts amounted to £8338 (Rs. 83,380) and the expenditure to £8151 (Rs. 81,510). This revenue is derived from three sources, a special cess of one-sixteenth in addition to the land tax, the proceeds of certain subordinate local funds, and certain miscellaneous items. The special land cess, of which two-thirds are set apart as a road fund and the rest as a school fund, yielded in 1880-81 a revenue of £4808 (Rs. 48,080). The subordinate funds, including a toll fund, a ferry fund, a cattle pound fund, and a school fee fund, yielded £1485 (Rs. 14,850). Government and private subscriptions amounted to £1892 (Rs. 18,920), and miscellaneous receipts including certain items of land revenue to £153 (Rs. 1,530). This revenue is administered by district and subdivisional committees partly of official and partly of private members. The district committee consists of the Collector, the assistant and deputy collectors

Local Funds.

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the executive engineer, and the education inspector as official and the proprietor of an alienated village and six landholders as non-official members. The sub-divisional committee consists of an assistant collector, the māmlatdār, a public works officer, and the deputy education inspector as official, and the proprietor of an alienated village and three landholders as non-official members. The sub-divisional committees bring their requirements to the notice of the district committee who prepare the budget.

For administrative purposes the district local funds are divided into two sections, one set apart for public works and the other for instruction. The receipts and disbursements during the year 1880-81 were as follows :

KOLABA LOCAL FUNDS, 1880-81.

PUBLIC WORKS.

RECEIPTS.		EXPENDITURE.	
	£		£
Balance, 1st April 1880 ...	2071	Establishment ...	496
Two-thirds of the Land Cess ...	3205	New Works ...	1984
Tolls ...	66	Repairs ...	2448
Ferries ...	1006	Medical Charges ...	261
Cattle-pounds ...	130	Miscellaneous ...	86
Contributions ...	1041	Balance, 31st March 1881 ...	2401
Miscellaneous ...	150		
Total ...	7675	Total ...	7675
EDUCATION.			
	£		£
Balance, 1st April 1880 ...	928	School Charges ...	2500
One-third of the Land Cess ...	1608	School-houses (new) ...	109
School-fee Fund ...	276	Ditto (repairs) ...	170
Contribution (Government) ...	852	Miscellaneous ...	88
Miscellaneous ...	3	Balance, 31st March 1881 ...	785
Total ...	3662	Total ...	3662

Since 1864 the following local fund works have been carried out. To improve communications 150 miles of roads, two wooden piers, eight masonry piers, seven bridges and culverts, and five river crossings have been made or repaired. To improve the water-supply 234 wells, seventy-five reservoirs, and seven dams have been made or repaired. To help village education seventy-one schools, and for the comfort of travellers thirty-seven rest-houses have been either built or repaired. Besides these works one dispensary and fifty cattle-pounds have been constructed.

Municipalities.

In 1880-81, under the provisions of the Bombay District Municipal Act VI. of 1873 there were four town municipalities each administered by a body of commissioners with the Collector as president and the assistant or deputy collector in charge of the sub-division as vice-president. In 1880-81 the district municipal revenue amounted to £1564 (Rs. 15,640), of which £460 (Rs. 4600) were recovered from octroi duties, £485 (Rs. 4850) from tolls, wheel, house and other taxes, and £620 (Rs. 6200) from miscellaneous sources.

The following statement gives for each of the municipalities the

receipts, charges, and incidence of taxation during the year ending
31st March 1880-81:

Kolába Municipal Details, 1880-81.

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NAME.	DATE.	POPULATION.	RECEIPTS.						
			Octroi.	Tolls and Wheel-tax.	Trade Licenses	House-tax.	Miscellaneous.	Total.	Incidence.
			£	£	£	£	£	£	s. d.
Alibág ...	May 1864 ...	5473	173	68	58	106	206	611	2 2½
Pen ...	Sept. 1865 ...	6514	164	...	25	85	252	516	1 7
Roha ...	Feb. 1866 ...	5207	96	...	17	25	14	152	0 7
Mahád ...	Aug. 1866 ...	6631	37	...	40	60	148	285	0 10½
	Total ...	23,825	460	68	140	276	620	1564	

NAME.	CHARGES.							
	Staff.	Safety.	Health.	Schools.	Works.		Miscellaneous.	Total.
					New.	Repairs.		
	£	£	£	£		£	£	£
Alibág ...	129	232	121	...	...	21	149	652
Pen ...	64	159	183	...	...	14	65	435
Roha ...	48	43	6	9	...	14	9	129
Mahád ...	35	119	191	20	...	26	70	461
Total ...	276	563	451	29	...	75	298	1677

CHAPTER XI.

INSTRUCTION.

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Schools,
1881-82.

In 1881-82 there were seventy-seven Government and five inspected schools,¹ or an average of one school for every twelve inhabited villages alienated as well as Government, with 5021 names on the rolls and an average daily attendance of 3611 pupils or 9.30 per cent of 51,377, the total male population between five and fourteen years of age.

Cost.

Exclusive of superintendence the expenditure on these schools amounted to £2202 (Rs. 22,020), of which £765 (Rs. 7650) were debited to Government and £1437 (Rs. 14,370) to local municipal and other funds.

Staff.

Under the Director of Public Instruction and the Education Inspector Central Division, in 1881-82, the schooling of the district was conducted by a local staff 158 strong. Of these one was an assistant to the deputy educational inspector of Thána, drawing a yearly salary of £90 (Rs. 900); the rest were masters and assistant masters of schools with salaries ranging from £6 to £48 (Rs. 60-Rs. 480).

Instruction.

Of the eighty-two Government and aided schools Maráthi was taught in seventy-seven and Hindustáni in five. Of the Maráthi schools two were girls' schools.

Private
Schools.

Before Government took the education of the district under their care, every large village had a school, kept generally by a Bráhmaṇ, and attended both by boys and girls under twelve years of age. Since the introduction of state education these private schools have suffered. Few of them have been able to compete with the Government schools and except in some of the towns and large villages most have been closed. In 1881-82 there were twenty private schools with an attendance of 426 pupils. The teachers in these schools are indifferently educated. Their strongest point is their skill in teaching the *ujáṇis* or multiplication tables and the elementary rules of arithmetic. Their teaching of reading and writing is less successful. They are not hereditary schoolmasters; as a rule they are men who have failed to get other employment. They are not paid by fixed fees, but depend on what the parents and guardians choose to give them. In addition to entrance fees they

¹ The five schools supported by the Bor state are at Páli, Nadsar, Atone, Jámbulpáda, and Siddheshvar.

levy small fortnightly contributions and receive occasional presents. The entrance fee, which is offered to the teacher in the name of Sarasvati the goddess of learning, varies from 3*d.* (2 *annas*) for the poor to 2*s.* (Re.1) for the well-to-do. When a boy has finished his multiplication table or *ujalni* course and is taught to write on paper, the teacher gets from 1½*d.* to 2*s.* (*anna* 1-Re.1). On the last day of each half of every Hindu month, the pupils, except the very poorest, take to their teachers from a quarter of a pound to a pound of rice. Parents who are friendly or are pleased with their children's progress present the teacher on their son's thread and marriage ceremonies with a turban or a pair of waistcloths. From all these sources a private teacher's yearly earnings vary from £3 to £7 (Rs. 30-Rs. 70). The children go to their teacher's house, and, as his house is often small, the pupils may be seen in the morning and evening along the side of the street, in front of the door, working at their sums or shouting their tables. The position of the masters, and the religious element in some of their teaching, help them in their competition with the purely secular instruction given in state schools. The course of study in these schools is soon finished and the boys generally leave their teachers before they are twelve.

The following figures show the increased means for learning to read and write provided by Government during the last thirty-nine years. The first Government vernacular school was opened at Mahád in 1840. Sixteen years later, in 1856, a second school was opened at Nágothna. Five years later nine more schools were opened, three in Alibág, two in Mahád, two in Mángaon, one in Pen, and one in Roha. The number of schools rose from eleven in 1862 to thirty-four in 1866. In 1870-71 there were fifty-nine Government schools, with 3413 names on the rolls, and an average attendance of 2556. In 1881-82 there were eighty-two schools with 5021 names on the rolls, and an average daily attendance of 3611. That is, during the last twenty-five years an increase in the number of schools from two to eighty-two.

In 1861 the first girls' school was opened at Alibág. In 1879-80 it had eighty-two names on the rolls, with an average attendance of thirty-nine pupils.

For the three chief classes in the district the 1881 census returns give the following details of persons able to read and write. Of 361,281, the Hindu population, 4036 (males 3937, females 99) or 1·11 per cent below fifteen and 783 (males 776, females 7) or 0·21 per cent above fifteen were under instruction; 565 (males 534, females 31) or 0·15 per cent below fifteen and 10,562 (males 10,481, females 81) or 2·92 per cent above fifteen were instructed; 143,574 (males 72,999, females 70,575) or 39·75 per cent below fifteen and 201,761 (males 93,041, females 108,720) or 55·8 per cent above fifteen years of age were illiterate. Of 17,891, the Musalmán population, 460 (males 425, females 35) or 2·57 per cent below fifteen and 55 (males 52, females 3) or 0·30 per cent above fifteen were under instruction; 90 (males 80, females 10) or 0·50 per cent below fifteen and 848 (males 842, females 6) or 4·74 per cent above fifteen were instructed; and 6391

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Private Schools.

Progress,
1840-1880.

Girls' Schools.

Readers and
Writers.

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(males 3101, females 3290) or 35·72 per cent below fifteen and 10·04 (males 4452, females 5595) or 56·16 per cent above fifteen were illiterate. Of 305, the Christian population, 7 (males 2, females 5) or 2·29 per cent below fifteen were under instruction; four males below fifteen and 34 (males 25, females 9) or 11·17 per cent above fifteen were instructed; and 110 (males 46, females 64) or 36·06 per cent below fifteen and 150 (males 82, females 68) or 49·1 per cent above fifteen were illiterate:

Kolaba Education : Census Details, 1881.

	HINDUS.		MUSALMA'NS.		CHRISTIANS.	
	Males.	Females.	Males.	Females.	Males.	Females.
Under Instruction :						
Below fifteen ...	3937	99	425	35	2	5
Above fifteen ...	776	7	52	3	...	...
Instructed :						
Below fifteen ...	534	51	80	10	4	...
Above fifteen ...	10,431	81	842	6	25	9
Illiterate :						
Below fifteen ...	72,999	70,575	3101	3290	46	64
Above fifteen ...	93,041	103,720	4452	5595	82	68
Total ...	181,768	179,513	8952	8939	159	146

Pupils by Caste,
1879-80.

Of 4169 pupils in Government schools at the end of 1879-80, 3741 or 89·78 per cent were Hindus, of whom 1320 were Bráhmans, 532 Prabhus, forty Lingáyats, fourteen Jains, 314 Vánis and Bhátíás, 398 Kunbis, 434 artisans (Lohárs, Sonárs, and Shimpis), 189 personal servants and labourers. Of 268 or 6·42 per cent Musalmáns, there were two Moghals, two Bohorás, 255 Konkánis, and nine Khojás and Memans. There were three Pársis, two Portuguese, and seventy-three Beni-Isráels. Of eighty-two girls on the rolls in 1879-80 seventy-one were Hindus, ten Beni-Isráels, and one was a Musalmán.

School Returns,
1855-1880.

The following tables, prepared from special returns furnished by the Education Department, show in detail the number of schools and pupils, with their cost to Government :

Kolaba School Return, 1855-56, 1865-66, and 1879-80.

CLASS.	SCHOOLS.			PUPILS.								
				Hindus.			Musalmáns.			Beni-Isráels, &c.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
Government :												
Anglo-Vernacular School ...	...	4	...	...	622	...	...	13	...	11	...	646
Vernacular School for Boys.	1	30	66	105	1544	3741	3	23	268	39	78	108
Do. do. Girls.	...	...	1	...	...	71	...	...	1	...	...	...
Inspected : Vernacular School for Boys...	...	...	6	...	...	193	...	...	6	...	...	205
Total ...	1	34	73	105	2166	4005	3	36	275	50	94	108

Kolāba School Return, 1855-56, 1865-66, and 1879-80—continued.

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School Returns,
1855-1880.

CLASS.	Average daily attendance.			Fee.			Cost per Pupil.			RECEIPTS.		
										Government.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
Government :												
Anglo-Vernacular School ...	...	418	...	...	12-9d.	...	...	2 10	...	...	498	...
Vernacular School for Boys.	80	1106	2996	1½d.	12-3d.	1½d-9d.	6d.-6s.	1 6	0 13	23	290	736
Do. do. Girls.	...	...	39	...	...	...	...	...	1 12	...	...	63
Inspected :												
Vernacular School for Boys...	...	...	148	...	...	12-4½d.	...	...	0 17	...	...	...
Total ...	80	1524	3182	...	...	...	...	...	...	23	783	799

CLASS.	RECEIPTS—continued.											
	Local Cess.			Municipalities.			Private.			Fees.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
Government :												
Anglo-Vernacular School	544	...	...	120	...	...	...	...	53	...	1215
Vernacular School for Boys.	...	974	1584	...	...	...	200	15	7	64	270	80
Do. do. Girls.
Inspected :												
Vernacular School for Boys...	95	...	...	...	...	...	...	8	...	108
Total	1518	1679	...	120	...	200	15	7	117	278	30

CLASS.	EXPENDITURE.									COST TO		
	Instruction and Inspection.			Buildings.			Total.			Government.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
Government :												
Anglo-Vernacular School ...	...	415	...	...	635	...	...	1051	...	...	497	...
Vernacular School for Boys.	26	957	1964	...	233	...	26	1190	1964	23	291	736
Do. do. Girls.	...	...	63	...	...	...	...	...	63	...	...	63
Inspected :												
Vernacular School for Boys...	95	95
Total ...	26	1372	2122	...	868	...	26	2241	2122	23	788	799

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School Returns,
1855-1880.*Koldba School Return, 1855-56, 1865-66, and 1879-80—continued.*

CLASS.	COST TO—continued.								
	Local Cess.			Other Funds.			Total.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
Government:	£	£	£	£	£	£	£	£	£
Anglo-Vernacular School	544	...	...	9	...	...	1051	...
Vernacular School for Boys	899	944	3	...	284	26	1190	1964
Do. do. Girls	63
Inspected:									
Vernacular School for Boys	95	...	...	...	...	...	95
Total	1443	1039	3	9	284	26	2241	2122

Town Schools,
1879-80.

A comparison of the present (1879-80) provision for teaching town and village children gives the following results.

Except a mission school at Alibág, there is at present (1882) no English school in the district. The Alibág mission school, opened by the Free Mission Church in 1879, had on the 31st of March 1882 ninety-seven pupils on the roll and had during the year an average daily attendance of sixty-nine pupils. In 1881-82 its total cost was £216 (Rs. 2160) of which £34 (Rs. 340) were contributed by Government. The monthly fee varies from 1s. to 2s. (8 annas-Re. 1). The rich send their boys to Bombay or to Poona to learn English. In 1865-66 there were schools at Alibág, Roha, Mahád, and Pen, where English was taught. These schools were closed, the Alibág school in 1876 and the Roha school in 1867, for insufficient attendance owing to an increase in fees; the Mahád school in 1871 because of the difficulty of securing certificated masters and of providing suitable pay; and the Pen school in 1872 because the people failed to make up by fees and contributions a monthly sum of £2 (Rs. 20). A very small number of parents belonging to the depressed classes have begun to teach their boys to read and write. In some schools attended by high caste Hindus boys of the depressed classes are allowed to learn, but they sit separate from the other boys. In June 1882 a separate school under a Chámhbár teacher was opened for boys of this class at Mahád.

In the town of Alibág in 1879-80 there were two Government schools, one for boys and the other for girls, with 388 names on the rolls and an average attendance of 281 pupils. The average yearly cost of each pupil in the boys' school was 4s. 7½d. (Rs. 2-5) and in the girls' school 9s. 3d. (Rs. 4-10). In the town of Mahád in 1879-80 there were two Government schools, both for boys, with 267 names on the rolls, and an average attendance of 206 pupils. One of these was an Urdu school. The average yearly cost for each pupil in the Urdu school was 14s. 4½d. (Rs. 7-3) and in the Maráthi school 12s. (Rs. 6). In the town of Pen in 1879-80 there were two Government schools for boys, with 274 names on the rolls and an average attendance of 208. The average yearly cost for each pupil was 12s. 10½d. (Rs. 6-7). In the town of Roha in 1879-80 there were two schools for boys, with 171 names on the rolls and an

average attendance of 139. One of these was an Urdu school. The average yearly cost for each pupil was 15s. 3d. (Rs. 7-10).

In 1879-80 exclusive of the four towns of Alibág, Mahád, Pen, and Roha, the Kolába district was provided with fifty-nine schools or an average of one school for every eighteen inhabited villages. The following statement shows the distribution of these schools by sub-divisions :

Kolába Village Schools, 1879-80.

SUB-DIVISIONS.	Villages.	Popula- tion.	Schools for Boys.	SUB-DIVISIONS.	Villages.	Popula- tion.	Schools for Boys.
Alibág	160	69,762	15	Pen	195	62,118	8
Mahád	244	102,587	11	Roha	129	39,941	8
Mángaon... ..	224	81,085	17				

Before the establishment of Government village schools the children who went to the private Bráhmán schools were generally Prabhus and Bráhmans. Very few others learned to read or write. Now (1880) only about one-third of the pupils are Prabhus and Bráhmans.

The district has at present (1881) three libraries and two reading-rooms. The Alibág Native General Library, which was founded in 1866 by a general subscription, had in 1879-80 seventeen members and 259 books. It subscribed to five vernacular newspapers and to two monthly magazines. There are four classes of monthly subscription, 4s., 2s., 1s., and 6d., which in 1880 yielded an income of £15 (Rs. 150). The Pen Library was started in 1866. In 1879-80 it had thirty-five subscribers and 180 books. It took in nine vernacular newspapers and three monthly magazines. The subscriptions at 2s., 1s., and 6d. a month, yielded £10 (Rs. 100), which, after meeting the expenditure, left a balance of £2 (Rs. 20). The Mahád Library was started by the people of the town in 1874. In 1879-80 it was poorly supplied with books and subscribed to only two vernacular newspapers. There were three rates of monthly subscription, 1s., 6d., and 3d. The Tala Reading-Room was founded in 1878 by the people of Tala in Mángaon. In 1879-80 it subscribed to five Maráthi newspapers and one monthly magazine. The yearly subscription rates were 10s. (Rs. 5), 6s. (Rs. 3), and 2s. (Rs. 1). At Roha a reading-room, opened in 1878, subscribes to one Anglo-vernacular newspaper.

Two Maráthi weekly newspapers and two Maráthi monthly magazines are published at Alibág. The *Satya Sadan* or Home of Truth was started in 1870. It is published on Saturdays, the yearly subscription being 2s. (Rs. 1). The *Sharabh* or Grasshopper was started in April 1882; it is published on Wednesdays, the yearly subscription being 2s. (Rs. 1). The *Satdharma Dip* or the Light of True Religion was started in 1878; it is published on the first of every Hindu month, the yearly subscription being 2s. 6d. (Rs. 1¼). The *Abala Mitra* or Woman's Friend was started in 1879; it is published on the first of every Hindu month, the yearly subscription being 3s. (Rs. 1½).

Chapter XI.

Instruction.

Village Schools.

Libraries.

Newspapers.

CHAPTER XII.

HEALTH.

Chapter XII.

Health.

Climate.

THE climate though feverish and relaxing is perhaps less relaxing than Ratnágiri and less feverish than Thána. The district includes two climatic divisions, a comparatively pleasant and healthy belt of coast, and a more trying and less healthy inland tract. In this respect Kolába is worse than either Thána or Ratnágiri, that, in proportion to its size, the better or sea tract is much smaller than in the other Konkan districts. The chief health advantages of the coast tract are the equable climate, the fresh sea breeze, and the comparatively good water. On the other hand the slimy creeks, the decaying animal matter connected with the fisheries, and the thick growth of trees and hedges make it difficult to keep the coast villages tolerably clean or airy. Perhaps from carelessness in clearing away decaying refuse, perhaps from the people occasionally feeding on unwholesome fish or shell-fish, sharp and apparently unimported attacks of choleric disease are commoner in the coast villages than in the inland parts. The long stretches of rice land and forest and the want of the fresh sea breeze make the inland parts of Kolába more malarious than the coast. In the inland parts, especially perhaps in Mahád, water is scanty and bad, and the people are tried by the extreme heat of March, April and May, and by exposure to the heavy rains of June, July and August, when most of them are out ploughing, planting, or weeding in the wet rice fields. The great heat, the decaying vegetation, and the drying mud swamps make October and November specially unhealthy. And in December and January, though the thermometer rarely falls below 50°, the damp air in some of the inland hollows strikes chill and raw and causes much suffering from ague, colds, and lung affections.

Diseases.

The hospital records for the last thirteen years show that malaria is the prevailing cause of disease. Intermittent and remittent fevers, ague and exhaustion are most common in the inland tracts at the foot of the Sahyádris. Malarious fever is most general at the beginning of the cold weather and diarrhoea and dysentery during the damp chilliness of the rainy months. During the rains also the people suffer much from guinea-worm. In 1881 there were 432 lepers almost all of them Hindus and about three-quarters of them men. Syphilis is common especially in Mahád. Except 1873 and 1874 none of the thirteen years ending 1881 was free from cholera. The most deadly outbreak was in 1875 with 1453 deaths or 4.15 per 1000, and the mildest was in 1880 with twenty-seven deaths or 0.08 per thousand. In 1877 the first case of cholera occurred on the 12th of February at Alibág. The disease spread to Pen, Roha, and Mahád, and continued till the end of September. It was

fiercest in the Alibág village of Nágaon where out of 165 seizures there were 110 deaths between the 17th and the 30th of June. The total number of deaths was 1124 or 3·21 per thousand.

In 1881, there were three dispensaries, two grant-in-aid and one Government. The three dispensaries had 24,735 patients, 24,428 out-door and 307 in-door; the cost was £759 12s. (Rs. 7596). The following details are taken from the 1881 report.

The Alibág Government dispensary was opened about 1841. It has a building of its own. The commonest diseases are malarious fevers, skin diseases, bronchitis, bowel complaints including intestinal worms, and rheumatism. In 1881 public health was fairly good. Cholera visited the town during the south-west monsoon, and of twenty-two cases treated ten were fatal. Chicken-pox and mumps prevailed in an epidemic form at the beginning of the year. The total number treated was 8729 out-door and 179 in-door patients compared with 8360 and 153 in 1880. The cost was £472 4s. (Rs. 4722).

The Pen dispensary was established in 1871 and is held in a hired building. The commonest diseases are malarious fevers, skin diseases, affections of the throat and chest, and bowel complaints. No epidemic occurred in the town, but cholera appeared in the neighbouring villages, and, out of fifteen persons attacked eleven died. Three major operations were performed and 169 children were vaccinated. The total treated was 8553 out-door and 97 in-door patients. The total cost was £194 2s. (Rs. 1941).

The Mahád dispensary was established in 1875. It has a building of its own. The chief diseases are malarious fevers, worms, chest affections, bowel complaints, and skin diseases. Cholera occurred in the town and district, and of forty-seven cases treated twenty-three were fatal. Three major operations were performed and eighty-five children were vaccinated. 7146 out-door and thirty-one in-door patients were treated. The cost was £93 6s. (Rs. 933).

According to the 1881 census 1557 persons (males 849, females 708) or 0·41 per cent of the population were infirm. Of the total number, 1500 (males 819, females 681) were Hindus, 49 (males 25, females 24) Musalmáns, and 8 came under the head of Others. Of 1557, the total number of infirm persons, 147 (males 101, females 46) or 9·44 per cent were of unsound mind, 720 (males 309, females 411) or 46·24 per cent were blind, 258 (males 145, females 113) or 16·57 per cent were deaf and dumb, and 432 (males 294, females 138) or 27·75 per cent were lepers. The details are :

Kolába Infirm People, 1881.

	HINDUS.		MUSALMA'NS.		OTHERS.		TOTAL.	
	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.
Insane ...	93	46	7	...	1	...	101	46
Blind ...	299	390	8	19	2	2	309	411
Deaf-Mutes ...	137	108	6	4	2	1	145	113
Lepers ...	290	137	4	1	...	...	294	138
Total ...	819	681	25	24	5	3	849	708

Chapter XII.

Health.

Dispensaries,
1881.

Alibág.

Pen.

Mahád.

Infirmities

Chapter XII.

Health.

Vaccination.

In 1881-82 under the supervision of the deputy sanitary commissioner the work of vaccination was carried on by five vaccinators with yearly salaries varying from £16 16s. (Rs. 168) to £28 16s. (Rs. 288). They were distributed over the rural parts of the district. Besides the vaccinators the medical officers of the three dispensaries at Alibág, Pen and Mahád carried on vaccine operations. The total number of operations was 9809, besides 577 re-vaccinations compared with 6015 primary vaccinations in 1869-70.

The following statement shows the sex, religion, and age of the persons primarily vaccinated :

Koldba Vaccination Details, 1869-70 and 1881-82.

YEAR.	PERSONS VACCINATED.									
	Sex.		Religion.						Age.	
	Males.	Females.	Hindus.	Musalmáns.	Pársis.	Christians.	Others.	Under one year.	Above one year.	Total.
1869-70	3049	2966	4904	394	...	...	717	1108	4907	6015
1881-82	4970	4839	9010	260	...	5	534	5848	3961	9809

In 1881-82 the total cost of these operations, exclusive of those performed in dispensaries, was £450 16s. (Rs. 4508) or about 11½d (7½ as.) for each successful case. The entire charge was made up of the following items : supervision and inspection £292 6s. (Rs. 2923), establishment £145 (Rs. 1450), and contingencies £13 10s. (Rs. 135). Of these the supervising and inspecting charges were met from Government provincial funds, while £158 10s. (Rs. 1585) were borne by the local funds of the different sub-divisions.

Cattle Disease.

Both in the coast and inland sub-divisions the chief forms of cattle disease are *musliya*, *phophsa* or *phánsi*, *lákiya-sardiya* or *ghát-sarp*, *káthvatiya*, and *devi*. In *musliya* the body of the animal is feverish and weak, food and water are refused, the purgings are severe and offensive, and pieces of the entrails are passed. The coat of the animal stares and the mouth breaks out in sores full of maggots. The disease generally lasts from two to four days, though sometimes the animal dies within twelve hours. After death the lungs are decomposed, the stomach appears dried up, the blood and fat become watery and the flesh colourless, and the whole gives an offensive smell. In *phophsa* or *phánsi* the body is feverish and trembling, the nose is dry, the liver swells and decays, the lungs are affected, and food and drink are refused. For three or four days the action of the bowels and kidneys ceases, then purgings begin in which pieces of diseased lungs are passed. The disease lasts from three to six days. After death the lungs and liver are found covered with eruptions, and the blood decomposed. In *lákiya-sardiya* or *ghát-sarp*, which lasts from four to six days, the throat swells, saliva and froth run from the mouth, and food is refused. After death the throat is found inflamed and both the throat and the tongue are swollen. In *káthvatiya* which lasts for three hours, swelling begin

at the navel and stretches up to the liver. In *devi* which lasts for four days the body is feverish and eruptive, the eyes are red, and food and drink are refused.

As shown in the Sanitary Commissioner's yearly reports, the total number of deaths in the thirteen years ending 1881 is 66,398 or an average yearly mortality of 5107, or according to the 1881 census, thirteen per thousand of the whole population. Of the average number of deaths 3442 or 67·39 per cent were returned as due to fevers, 367 or 7·18 per cent to cholera, 161 or 3·15 per cent to small-pox, 181 or 3·54 per cent to bowel complaints, and 835 or 16·35 per cent to miscellaneous diseases. Deaths from violence or accidents averaged 121 or 2·37 per cent of the average mortality. During the eleven years ending 1881 the number of births was returned at 62,855 or an average yearly birth rate of 5714, or, according to the 1881 census, fourteen per thousand.¹ The details are :

-Kolába Births and Deaths, 1869-1881.

YEAR.	DEATHS.							BIRTHS.
	Cholera.	Small-pox.	Fevers.	Bowel Complaints.	Injuries.	Other causes.	Total.	
1869	111	64	964	67	33	153	1392	...
1870	102	359	2334	156	86	433	3461	...
1871	121	248	3523	258	136	648	4534	4204
1872	116	94	2593	270	142	890	5105	3975
1873 ... ..	...	141	2145	143	157	719	4810	4228
1874 ... ..	...	150	2784	143	133	577	3787	4804
1875	1453	73	2759	198	128	844	5450	5513
1876	70	398	2812	233	126	860	4499	5339
1877	1124	333	3281	312	134	1070	6254	5613
1878	787	86	4213	215	122	1242	6665	6043
1879	180	41	4727	135	115	1193	6391	7351
1880	27	67	5064	141	115	1013	6427	7624
1881	687	49	5545	88	142	1212	7723	8153
Total	4778	2094	44,744	2359	1569	10,854	66,398	62,855
Average	367	161	3442	181	121	835	5107	5744

¹ Returns of births and deaths, especially birth returns, are very incomplete.

Chapter XII. Health.

Births and Deaths.

CHAPTER XIII.

SUB-DIVISIONS.

Chapter XIII.

Sub-divisions.

ALIBÁG.

Area.

Aspect.

Climate.

Water.

Alibág, the north-west sub-division of the district, is bounded on the north and west by the sea; on the south by the Habsán or Janjira, the Kundalika river and Roha, and on the east by the Ámba river and Nágothna. Its area is 194 square miles, its (1881) population 76,138 or 392 to the square mile, and its (1880) realizable land revenue £18,503 (Rs. 1,35,030).

Of the total area of 194 square miles, one is occupied by the land of alienated villages. The remainder, according to the revenue survey, contains 78,106 acres or 65.09 per cent of arable; 18,808 acres or 15.68 per cent of unarable; 1743 acres or 1.4 per cent of grass or *kuran*; 9626 acres or 8.02 per cent under forest; and 11,192 acres or 9.3 per cent of village sites, roads, rivers and streams. From the 78,106 acres of arable land 517 are to be taken on account of alienated lands in Government villages. Of the balance of 77,589 acres, the actual area of arable Government land, 33,376 acres or 49.1 per cent, were in 1880-81 under tillage.

Alibág is broken by an irregular range of hills which runs roughly north and south five or six miles inland. The west coast is fringed by palm gardens and orchards, and along most of the east a low bare rice flat borders the Ámba river. In the west behind the palms is a stretch of rice land, and on both west and east, beyond the rice land, the ground breaks in knolls and mounds which rise to the outlying spurs of the central range of hills.

On the coast the climate is cooler than in other parts of the district. In the strip of salt rice land that borders the Ámba river, the temperature in the hot season is much higher as the central range of hills cuts off the western sea breeze. During the twenty-two years ending 1881 the rainfall at Alibág has varied from 40.36 inches in 1871 to 144.87 inches in 1878, and averaged 74.60 inches. The details are:

Alibág Rainfall, 1860-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Ins. Cts.		Ins. Cts.		Ins. Cts.		Ins. Cts.		Ins. Cts.
1860	96 69	1865	85 52	1870	75 21	1875	107 87	1880	79 51
1861	95 38	1866	85 74	1871	40 38	1876	53 36	1881	77 11
1862	85 27	1867	74 35	1872	72 95	1877	63 61		
1863	82 12	1868	64 91	1873	69 72	1878	144 87		
1864	62 49	1869	87 82	1874	61 74	1879	74 52		

Except in the eastern salt land villages where in the hot months

(March-May) there is a scarcity of water, the water-supply is sufficient. Besides the Amba which separates Alibág from Pen in the east and the Kundalika which separates Alibág from Roha in the south, there are five smaller streams. These streams are: the Chondi with a northerly course of about six miles falling into the sea at Agarsure; the Suhápur with a north-east course of about eight miles falling into the Amba five miles below Dharamtar; the Khandále falling into the sea at Varsole, and the Rámraj with a westerly course of about six, and the Bále with a southerly course of about eight miles, both joining the Kundalika creek at Bhonang four miles above Cheul. Besides these, there were in 1881-82, 2328 wells, eighteen dams, 158 ponds, and 128 streams and springs.

The soil which is generally fertile is of three varieties. The first comprises the tract of shell-sand near the beach, which is suited for the growth of the cocoa-palm. The second comprises red soils with a large mixture of shell-sand. The third comprises dark red soils, having little or no shell-sand. In the salt rice land near the Amba the soil which is mostly of a very dark brown is strongly charged with salt. Near the hills the soil is lighter in colour, more friable, and from the effect of hill drainage freer from salt. The garden tillage is confined to the west.

In 1881-82, 12,497 holdings or *khátis* were recorded with an average area of $4\frac{1}{2}$ acres and an average rental of £1 8½s. (Rs. 14½). If equally divided among the agricultural population these holdings would represent an allotment of $3\frac{1}{2}$ acres at a yearly rent of £1 1s. 11d. (Rs. 10-15-4). If distributed among the whole population of the sub-division the share to each would amount to $\frac{1}{2}$ of an acre and the incidence of the land tax to 4s. 8d. (Rs. 2-5-4).

The survey rates were fixed in 1857-58 for thirty years. The 58,594 occupied acres, at average acre rates of 8s. 6d. (Rs. 4½) for dry crop, 11s. 3½d. (Rs. 5-10-3) for garden land, and 8s. 9d. (Rs. 4-6) for rice, yielded £17,761 12s. (Rs. 1,77,616). The remaining 1506 acres of arable waste were rated at £197 16s. (Rs. 1978) and alienations at £1492 2s. (Rs. 14,921). Deducting alienations £1492 2s. (Rs. 14,921), and adding quit-rents £707 4s. (Rs. 7072) and grass lands £35 18s. (Rs. 359), the total rental of the 198 villages amounted to £18,702 10s. (Rs. 1,87,025). The following statement gives the details:

Alibág Rent Roll, 1878-79.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assess- ment.	Average acre rate.	Acres.	Assess- ment.	Average acre rate.	Acres.	Assess- ment.	Average acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government:									
Dry-crop ...	20,819	5593	4 4 0	703	494	0 11 2	21,527	6087	0 4 6
Garden ...	2170	17,883	5 10 3	28	87	3 1 9	3198	17,975	5 9 10
Rice ...	34,605	1,54,135	4 6 0	770	1397	1 14 0	35,375	1,55,532	4 6 4
Total ...	58,594	1,77,616	...	1506	1978	...	60,100	1,79,594	...
Alienated ...	2602	14,912	5 11 8	7	9	1 5 5	2610	14,921	5 11 6
Total ...	61,196	1,92,528	...	1513	1987	...	62,710	1,94,515	...

Chapter XIII.

Sub-divisions.

ALIBÁG.

Soil.

Holdings, 1881-82.

Rental, 1878-79.

Chapter XIII.

Sub-divisions.

ALIBÁG.

Produce,
1880-81.

According to the 1881-82 returns 76,138 people owned 15,361 houses, 4822 ploughs, 1953 carts, 7400 bullocks, 4961 cows, 7248 buffaloes, 162 horses, 2134 sheep and goats, and 31 asses.

In 1880-81 of 58,811 acres, the total area of occupied land, 20,435 or 34·74 per cent were fallow or under grass. Of the remaining 38,376 acres, 1829 were twice cropped. Of the 40,205 acres under actual tillage grain crops occupied 35,614 acres or 88·58 per cent. 34,329 of them under rice *bhát* *Oryza sativa*, 900 under *náchn* *Eleusine coracana*, 366 under *chenna vari* *Panicum miliare*, and 19 under *kodra* *Paspalum scrobiculatum*. Pulses occupied 1702 acres or 4·23 per cent, 29 of them under gram *harbhara* *Cicer arietinum*, 21 under *mug* *Phaseolus radiatus*, 14 under *tur* *Cajanus indicus*, 6 under *udid* *Phaseolus mungo*, and 1632 under other pulses. Oilseeds occupied 198 acres or 0·49 per cent, two of them under gingelly seed *til* *Sesamum indicum*, and 196 under other oilseeds. Fibres occupied 34 acres or 0·08 per cent, all of them under brown hemp *ambádi* *Hibiscus cannabinus*. Miscellaneous crops occupied 2657 acres or 6·60 per cent, 39 of them under sugarcane *u* *Saccharum officinarum*, and the remaining 2618 under various vegetables and fruits.

People,
1881.

The 1881 population returns show, of 76,138 people 72,715 or 95·50 per cent Hindus; 2119 or 2·78 per cent Musalmáns; 1018 or 1·33 per cent Beni-Isráels; 265 or 0·34 per cent Christians; and 21 Pársis. The details of the Hindu castes are: 5854 Bráhmans; 864 Káyasth Prabhus and 41 Pátáne Prabhus, writers; 919 Vánis, 238 Jáins, 22 Bhansális, 13 Lingáyats, and 7 Bhátíás, merchants and traders; 19,177 Agris, 11,145 Mális, and 9671 Kunbis, husbandmen 1295 Sonárs, gold and silver smiths; 719 Kumbhárs, potters; 388 Kásárs and Tábats, copper smiths and lac bracelet sellers; 309 Buruds, basket makers; 306 Shimpis, tailors; 284 Sutárs, carpenters¹ 123 Sális, weavers; 197 Lohárs, blacksmiths; 121 Telis, oilmen 98 Beldárs, stone masons; 89 Kátáris, wood-turners; 77 Khatris weavers; 12 Pátharvats, stone masons and carvers; 2 Jingars saddlers; 2 Koshtis, weavers; 210 Guravs, musicians; 1 Bhát, bard 579 Nhávis, barbers; 195 Parits, washermen; 483 Dhangars shepherds; 467 Gavlis, milk sellers; 8946 Kolis, 167 Bhois, 104 Máchis and 39 Khárvis, fishers and sailors; 5255 Bhandáris, palm juice drawers; 188 Kálans, labourers; 50 Pardeshis, messengers 43 Shindes, husbandmen; 2 Khátiks, butchers; 1040 Káthkaris 172 Vadars, 142 Thákurs, and 12 Vanjáris, unsettled tribes; 1086 Chámbhárs, leather workers; 1154 Mhárs and 77 Mángs, village servants; 8 Bhangis, scavengers; 106 Gosávis, 51 Jangams, 5 Gondhalis, 47 Joshis, 40 Bairágis, 10 Bharádis, 8 Pánguls, 8 Kolhátis and 3 Chitrakatis, beggars.

PEN.

Pen, in the north-east corner of the district including the petty division of Nágothna, is bounded on the north by Panvel and Karja in Thána, on the east by Poona and the Pant Sachiv's territory, on the south by Roha, and on the west by Alibág. Its area is 290 square

¹ The Sutárs of the district belong to different classes, Mális, Maráthás, Beni-Isráels, and Musalmáns.

miles; its (1881) population 70,200 or 242 to the square mile; and its (1880) realizable land revenue £15,524 (Rs. 1,55,240).

Of 290 square miles, the area surveyed in detail, nearly two-thirds of a square mile are occupied by the lands of alienated villages. The remainder, according to the revenue survey, contains 76,970 acres or 48·4 per cent of arable; 40,346 acres or 26·3 per cent of unarable; 2749 acres or 1·7 per cent of grass or *kuran*; 17,378 acres or 10·9 per cent of forest; and 20,219 acres or 12·7 per cent of village sites, roads, rivers, and streams. From the 76,970 acres of arable land 416 acres have to be taken on account of alienated land in Government villages. Of the balance of 76,554 acres the actual area of arable Government land, 41,259 acres or 3·6 per cent, were in 1880-81 under tillage.

In the north near the mouth of the Ámba, Pen rises slowly from slimy mangrove swamps into lands about high-tide level bare and flat and given to salt pans or reclaimed as rice fields. In the north-east there are many bare rocky spurs and in the south the country is rough with flat-topped hills well-wooded in places but much of them given to cattle grazing and to the growth of hill grains.

The climate though considerably hotter than Alibág is generally healthy. During the twenty-two years ending 1881 the rainfall at Pen averaged 100·46 inches. The details are:

Pen Rainfall, 1860-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Ins. Cts.		Ins. Cts.		Ins. Cts.		Ins. Cts.		Ins. Cts.
1860	114 41	1865	68 59	1870	99 15	1875	118 23	1880	109 14
1861	116 61	1866	83 37	1871	70 70	1876	92 40	1881	102 37
1862	103 66	1867	89 25	1872	111 60	1877	78 65		
1863	94 19	1868	92 10	1873	100 04	1878	160 63		
1864	92 77	1869	92 57	1874	118 9	1879	191 4		

The chief river is the Ámba. Besides the Ámba there are the Nigdi and the Vási, and three nameless streams, all flowing into the Ámba creek. The water of the Ámba is sweet and drinkable from June till September. After September it becomes saltish owing to the drying of the river and to the passage of the tide water to Bhalsai. In the salt marsh lands in the west there is little fresh water, and in the inland parts the supply generally runs short during the hot months. The people in some places have to fetch their drinking water from a distance of five or six miles. In 1881-82 there were 508 wells, two dams, 146 ponds, and 223 streams and springs.

The chief varieties of soil are reddish and black. The reddish is the commoner, being found in most of the inland parts. The hollows and rice flats are mostly black. A large area of tidal swamp is used as salt pans.

In 1881-82, 7471 holdings or *khátas* were recorded with an average area of $9\frac{1}{10}$ acres and an average rental of £1 19s. 2d. (Rs.19-9-4). If equally divided among the agricultural population, these holdings would represent an allotment of four acres at a

Chapter XIII. Sub-divisions.

PEN.
Area.

Aspect.

Climate.

Water.

Soil.

Holdings,
1881-82.

Chapter XIII.
Sub-divisions.

PEN.
Rental,
1878-79.

yearly rent of 16s. 2d. (Rs. 8-1-4). Distributed among the whole population of the sub-division, the share to each would amount to $1\frac{1}{2}$ acres and the incidence of the land tax to 4s. 2d. (Rs. 2-1-4).

The survey rates were fixed in 1858 for thirty years. The 64,938 occupied acres, at average acre rates of 7s. 9 $\frac{3}{8}$ d. (Rs. 3-14-3) for rice, 6s. 2 $\frac{1}{2}$ d. (Rs. 3-1-10) for garden land, and 4 $\frac{1}{2}$ d. (annas 3) for upland, yielded £13,416 12s. (Rs. 1,34,166). The remaining 2698 acres of arable waste were rated at £101 12s. (Rs. 1016) and alienations at £1676 18s. (Rs. 16,769). Deducting alienations £1676 18s. (Rs. 16,769), and adding quit-rents £1208 4s. (Rs. 12,082) and grass lands £134 10s. (Rs. 1345), the total rental of the 202 villages amounted to £14,860 18s. (Rs. 1,48,609). The following statement gives the details:

Pen Rent Roll, 1878-79.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assess-ment.	Average acre rate.	Acres.	Assess-ment.	Acre rate.	Acres.	Assess-ment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government :									
Rice ...	32,936	1,28,100	3 14 3	117	595	4 15 5	33,053	1,28,695	4 2 4
Garden ...	27	86	3 1 10	...	...	...	27	86	3 1 10
Hill ...	31,975	5980	0 3 0	2581	421	0 2 7	34,556	6401	0 2 8
Total ...	64,938	1,34,166	...	2698	1016	...	67,636	1,35,182	...
Alienated :									
Rice ...	367	16,760	...	...	...	...	367	16,760	...
Hill ...	48	9	0 3 6	...	...	...	48	9	0 3 6
Total ...	415	16,769	...	...	...	...	415	16,769	...
Total :									
Rice ...	33,308	1,44,860	4 4 1	117	595	4 15 5	33,420	1,45,455	4 4 1
Garden ...	27	86	3 1 10	...	...	...	27	86	3 1 10
Hill ...	32,023	5989	0 3 0	2581	421	0 2 7	34,604	6410	0 2 11
Total ...	65,353	1,50,935	...	2698	1016	...	68,051	1,51,951	...

Stock,
1881-82.

According to the 1881 returns 70,200 people owned 12,960 houses, 4490 ploughs, 308 carts, 6687 bullocks, 5691 cows, 7654 buffaloes, 44 horses, 2288 sheep and goats, and 3 asses.

Produce,
1880-81.

In 1880-81, of 64,946 acres, the total area of occupied land, 23,687 or 36·47 per cent were fallow or under grass. Of the remaining 41,259 acres 325 were twice cropped. Of the 41,584 acres under actual tillage grain crops occupied 40,613 acres or 97·66 per cent, 32,563 of them under rice *bhāt* *Oryza sativa*, 4448 under *nāchni* *Eleusine coracana*, 3596 under *chenna vari* *Panicum miliare*, and 6 under *kodra* *Paspalum scrobiculatum*. Pulses occupied 595 acres or 1·43 per cent, 242 of them under *udid* *Phaseolus mungo*, 50 under *tur* *Cajanus indicus*, 36 under *mug* *Phaseolus radiatus*, 1 under *gram harbhara* *Cicer arietinum*, 1 under *kulith* *Dolichos biflorus*, and 265 under other pulses. Oilseeds occupied 311 acres or 0·74 per cent all of them under gingelly seed *til* *Sesamum indicum*. Fibres occupied 26 acres or 0·06 per cent, 25 of them under cotton *kāpus* *Gossypium herbaceum*, and 1 under brown hemp *ambādi* *Hibiscus can abinus*. Miscellaneous crops occupied 39 acres, or 0·09 per cent, 4 of them under sugarcane *us* *Saccharum officinarum*, and the remaining 35 under various vegetables and fruits.

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Sub-divisions.

PEN.

People,
1881.

The 1881 population returns show, of 70,200 people 67,332 or 95·91 per cent Hindus; 2345 or 3·34 per cent Musalmáns; 507 or 0·72 per cent Beni-Isráels; 10 Christians; and 6 Pársis. The details of the Hindu castes are: 2642 Bráhmans; 1044 Káyasth Prabhus, writers; 662 Jains, 514 Vánis, 38 Lingáyats, 10 Komtis, and 4 Bhátiás, merchants and traders; 20,604 Ágris, 19,596 Kunbis, and 87 Mális, husbandmen; 657 Sonárs, gold and silver smiths; 495 Sutárs, carpenters; 421 Kátáris, wood turners; 421 Kumbhárs, potters; 349 Kásárs and Tábats, copper smiths and lac bracelet sellers; 163 Buruds, basket makers; 161 Beldárs, stone masons; 122 Shimpis, tailors; 98 Lohárs, blacksmiths; 89 Telis, oilmen; 42 Raulis, cotton tape makers; 9 Khatris, weavers; 7 Pátharvats, stone masons and carvers; 4 Rangáris, dyers; 142 Guravs and 5 Ghadsis, musicians; 6 Bháts, bards; 372 Nhávis, barbers; 124 Parits, washermen; 1060 Dhangars, shepherds; 619 Gavlis, milk sellers; 1639 Kolis and 39 Bhois, fishers and sailors; 948 Kálans, labourers; 151 Bhandáris, palm juice drawers; 63 Pardeshis, messengers; 8 Kámáthis, labourers; 6 Khátiks, butchers; 5 Kaláls, distillers; 4924 Káthkaris, 3307 Thákurs, 339 Vanjáris, 21 Vadars, and 5 Bhils, unsettled tribes; 868 Chámhbárs, leather workers; 3732 Mhárs and 53 Mángs, village servants; 16 Bhangis, scavengers; 266 Jangams, 152 Gosávis, 105 Joshis, 100 Gondhalis, and 18 Kolhátis, beggars.

Roha is bounded on the north by Alibág and Pen, on the east by the Pant Sachiv's territory, on the south by Mángaon, and on the west by the Habsán or Janjira. Its area is 200 square miles, its (1881) population 44,835 or 224 to the square mile, and its (1880-81) realizable land revenue £10,719 (Rs. 1,07,190).

ROHA.

Area.

Of 200 square miles, the area surveyed in detail, a little above half a square mile is occupied by the lands of alienated villages. The remainder, according to the revenue survey, contains 61,166 acres or 49·5 per cent of arable; 12,007 acres or 9·89 per cent of unarable; 402 acres or 0·3 per cent of grass or *kuran*; 29,469 acres or 23·8 per cent of forest reserves; and 19,902 acres or 16·1 per cent of village sites, roads, and rivers. From the 61,166 acres of arable land, 223 have to be taken on account of alienated land in Government villages. Of the balance of 60,943 acres the actual area of arable Government land, 41,771 acres or 68·2 per cent, were under tillage in 1880-81.

Aspect.

Roha is for the most part hilly, the hills in the north near the Kundalika river being wooded and fringed by salt marsh and rich rice lands. To the north and west of the Mándád river, in the south and south-west, the slopes and tops of the ranges that border Janjira are specially well watered and densely wooded. The less rugged lands in the centre are in places broken by isolated fortified peaks. The rich valley of the Kundalika passes east from Roha about eight miles to Kolád where the rice lands are broken by picturesque spurs of rocky hills.

Climate.

The eastern parts of Roha are much cut off from the sea breeze, but towards the close of the hot-weather months parts of the west and south-west are almost as pleasant as Alibág. During the twenty-two years ending 1881 the rainfall at Roha has averaged 115·77 inches. The details are :

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Sub-divisions.

ROHA.

Roha Rainfall, 1860-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Ins. Cts.		Ins. Cts.		Ins. Cts.		Ins. Cts.		Ins. Cts.
1860	115 77	1865	111 13	1870	130 81	1875	145 48	1880	108 17
1861	147 19	1866	104 1	1871	79 74	1876	160 32	1881	95 53
1862	98 60	1867	100 54	1872	124 98	1877	105 49		
1863	109 73	1868	108 89	1873	90 99	1878	162 16		
1864	93 43	1869	114 82	1874	127 73	1879	113 41		

Water.

The chief river is the Kundalika. Besides the Kundalika there are the Achabág, the Ganga near Roha, and the Salunkhedi, all falling into the Kundalika creek. The rice lands are very well watered during the rainy season, but in the cold and hot months the supply of drinking water is defective. In 1881-82 there were 205 wells, two dams, forty-five ponds, and 108 streams and springs.

Soil.

In the south and east on the hill slopes and uplands the soil is a mixture of earth and broken trap or *muram*. In the level part the soil varies from reddish to yellow or black. It is in places very fertile and suited both for early and for late crops.

Holdings,
1881-82.

In 1881-82, 6343 holdings or *khátas* were recorded with an average area of $8\frac{1}{2}$ acres and an average rental of £1 13s. (Rs. 16½). Equally divided among the agricultural population, these holdings would represent an allotment of $5\frac{1}{7}$ acres at a yearly rent of 19s. 6d. (Rs. 9½). Distributed among the whole population the share to each would amount to $1\frac{1}{2}$ acres, and the incidence of the land tax to 4s. 8d. (Rs. 2-5-4).

Rental,
1878-79.

The survey rates were fixed in 1863 for thirty years. The 54,231 occupied acres, at average acre rates of 11s. 2½d. (Rs. 5-8-3) for rice land, 7s. 8½d. (Rs. 3-13-9) for garden land, and 4½d. (3 annas 2 pies) for uplands, yielded £10,479 6s. (Rs. 1,04,793). The remaining 37 acres of arable waste were rated at £47 10s. (Rs. 475) and alienation at £431 16s. (Rs. 4318). Deducting alienations £431 16s. (Rs. 4318) and adding quit-rents £207 (Rs. 2070) and grass lands £48 (Rs. 480) the total rental of the 151 villages amounted to £10,781 16s. (Rs. 1,07,818). The following statement gives the details:

Roha Rent Roll, 1878-79.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assess-ment.	Acro rate.	Acres.	Assess-ment.	Acro rate.	Acres.	Assess-ment.	Acro rate.
Government:		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Rice	17,654	97,450	5 8 2	148	431	2 14 6	17,802	97,881	5 7 1
Garden	21	84	3 13 9	...	...	...	21	84	3 13 9
Hill	36,567	7259	0 3 2	227	44	0 3 1	36,794	7303	0 3 2
Total	54,222	1,04,793	...	375	475	...	54,607	1,05,268	...
Alienated:									
Rice	656	3135	4 12 5	...	...	...	656	3135	4 12 5
Hill	4047	1183	0 4 8	...	...	...	4047	1183	0 4 8
Total	4703	4318	...	...	...	...	4703	4318	...
Total:									
Rice	18,310	1,00,585	5 7 1	148	431	2 14 7	18,458	1,01,016	5 7 6
Garden	21	84	3 13 0	...	...	...	21	84	3 13 9
Hill	40,604	8442	0 3 9	227	44	0 3 1	40,831	8496	0 3 8
Total	58,935	1,09,111	...	375	475	...	59,310	1,09,596	...

According to the 1881-82 returns 44,835 people owned 8370 houses, 4669 ploughs, 247 carts, 6968 bullocks, 5653 cows, 4815 buffaloes, 87 horses, 2293 sheep and goats, and 7 asses.

In 1880-81 of 58,781 acres, the total area of occupied land, 17,010 or 28·93 per cent were fallow or under grass. Of the remaining 41,771 acres 955 were twice cropped. Of the 42,726 acres under actual tillage grain crops occupied 39,233 acres or 91·82 per cent, 18,179 of them under rice *bhát* *Oryza sativa*, 9122 under *náchni* *Eleusine coracana*, 8580 under *chenna vari* *Panicum miliare*, 3351 under *kodra* *Paspalum scrobiculatum*, and 1 under wheat *gahu* *Triticum aestivum*. Pulses occupied 3179 acres or 7·44 per cent, 1068 of them under *udid* *Phaseolus mungo*, 426 under *mug* *Phaseolus radiatus*, 322 under *tur* *Cajanus indicus*, 209 under gram *harbhara* *Cicer arietinum*, and 1154 under other pulses. Oilseeds occupied 264 acres or 0·61 per cent, all of them under gingelly seed *tíl* *Sesamum indicum*. Fibres occupied 13 acres or 0·03 per cent, all of them under brown hemp *ambádi* *Hibiscus cannabinus*. Miscellaneous crops occupied 37 acres or 0·08 per cent, 5 of them under sugarcane *us* *Saccharum officinarum*, and the remaining 32 under various vegetables and fruits.

The 1881 population returns show, of 44,835 people 42,463 or 94·70 per cent Hindus; 1869 or 4·17 per cent Musalmáns; 488 or 1·08 per cent Beni-Isráels; 11 Christians; and 4 Pársis. The details of the Hindu castes are: 1367 Bráhmans; 389 Káyasth Prabhus and 4 Pátáne Prabhus, writers; 918 Lingáyats, 161 Jains, 126 Vánis, merchants and traders; 21,098 Kunbis, 4048 Ágris, and 73 Mális, husbandmen; 644 Sonárs, gold and silver smiths; 507 Kumbhárs, potters; 517 Sutárs, carpenters; 309 Shimpis, tailors; 279 Kátáris, wood turners; 202 Buruds, basket makers; 144 Kásárs and Tábats, copper smiths and lac bracelet sellers, 71 Telis, oilmen; 32 Beldárs, stone masons; 16 Lohárs, blacksmiths; 5 Pátharvats, carvers and stone masons; 4 Koshtis, 3 Khatris, and 3 Sális, weavers; 2 Rangáris, dyers; 47 Guravs, musicians; 406 Nhávis, barbers; 276 Parits, washermen; 705 Gavlis, milk-sellers; 547 Dhangars, shepherds; 1746 Kolis and 323 Bhois, fishers and sailors; 347 Bhandáris, palm-juice drawers; 43 Ghisádis, tinkers; 22 Pardeshis and 5 Rámoshis, messengers and watchmen; 9 Khátiks, butchers; 1961 Káthkaris, 249 Vanjáris, 82 Thákurs, and 32 Vadars, unsettled tribes; 803 Chámbhárs, leather workers; 3386 Mhárs, and 74 Mángs, village servants; 2 Bhangis, scavengers; 254 Gosávis, 169 Jangams, 36 Gondhalis, and 17 Holárs, beggars.

Ma'ngaon is bounded on the north by Roha, on the east by the Pant Sachiv's territory and Mahád, on the south by Mahád, and on the west by the Habsán or Janjira. Its area is 353 square miles; its (1881) population 81,085 or 229 to the square mile; and its (1880-81) realizable land revenue £14,965 (Rs. 1,49,650).

Of the 353 square miles surveyed in detail nearly three-fourths of a square mile are occupied by the lands of alienated villages. The remainder according to the revenue survey contains 126,654 acres or 58·3 per cent of arable; 30,380 acres or 6·2 per cent of unarable; 490 acres or 0·1 per cent of grass or *kuran*; 22,420 acres

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ROHA.
Produce,
1880-81.

People,
1881.

MÁNGAON.

Area.

Chapter XIII.

Sub-divisions.

MÁNGAON.

Aspect.

or 10·3 per cent of forest; and 54,508 acres or 25·1 per cent of village sites, roads, rivers, and streams. From the 126,654 acres of arable land 456 acres have to be taken on account of alienated land in Government villages. Of the balance of 126,198 acres, the actual area of surveyed arable Government land, 94,087 acres or 74·2 per cent were under tillage in 1880-81.

Except towards the south the country is broken by a number of detached hills. Towards the north and west, near the Mándád river, most of the country is a rugged upland rising into isolated peaks and with many low winding spurs covered with brushwood and coppice.

Climate.

Except in some of the western uplands where the sea breeze reaches, Mángaon is hot during the hot months. During the fifteen years ending 1881 the rainfall averaged 118·18 inches. The details are:

Mángaon Rainfall, 1867-1881.

YEAR.	Rainfall	YEAR.	Rainfall	YEAR.	Rainfall	YEAR.	Rainfall	YEAR.	Rainfall
	Ins. Cts.		Ins. Cts.		Ins. Cts.		Ins. Cts.		Ins. Cts.
1867	136 72	1870	111 08	1873	90 4	1876	107 6	1879	126 84
1868	97 31	1871	104 4	1874	139 27	1877	113 34	1880	100 53
1869	84 10	1872	129 48	1875	140 53	1878	185 84	1881	106 7

Water.

The chief rivers are the Ghod with a winding southerly course of about twenty miles and its tributary the Nizámpur-Kál with a south-westerly course of eighteen miles. The water supply in most of the villages is scanty. In 1881-82 there were in all 465 wells, one dam, 206 ponds, and 227 streams and springs.

Soil.

The soil is poorer than in Pen or Alibág, and it has a larger proportion of arable upland.

Holdings,
1881-82.

In 1881-82, 13,450 holdings or *khátás* were recorded with an average area of 9³/₁₆ acres and an average rental of £1 2s. (Rs. 11). If equally divided among the agricultural population these holdings would represent an allotment of 6¹/₄ acres, at a yearly rent of 14s. 10d. (Rs. 7-6-8). If distributed among the whole population of the sub-division, the share to each would amount to 1¹/₂ acres, and the incidence of the land tax to 3s. 7d. (Rs. 1-12-8).

Rental,
1878-79.

The survey rates were fixed in 1863-66 for thirty years. The 125,206 occupied acres, at average acre rates of 8s. 11d. (Rs. 4-7-4) for rice land, 7s. 7¹/₂d. (Rs. 3-12-10) for garden land, and 4¹/₂d. (3 annas 3 pies) for upland, yielded £14,814 4s. (Rs. 1,48,142). The remaining 274 acres of arable waste were rated at £25 4s. (Rs. 252) and alienations at £194 10s. (Rs. 1945). Deducting alienations £194 10s. (Rs. 1945), and adding quit-rents £139 4s. (Rs. 1392) and grass lands 18s. (Rs. 9), the total rental amounted to £14,979 10s. (Rs. 1,49,795). The following statement gives the details:

Mangaon Rent Roll, 1878-79.

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MANGAON.

Rent,
1878-79.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assess- ment.	Acre rate.	Acres.	Assess- ment.	Acre rate.	Acres.	Assess- ment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government :									
Rice ...	23,806	1,28,441	4 7 4	34	109	3 2 9	23,840	1,28,550	4 7 3
Garden ...	18	70	3 12 10	...	...	...	18	70	3 12 10
Hill ...	96,382	19,631	0 3 3	240	143	0 9 5	96,622	19,774	0 3 3
Total ...	125,206	1,48,142	...	274	252	...	125,480	1,48,394	...
Alienated :									
Rice ...	426	1643	3 13 7	...	...	...	426	1643	3 13 7
Hill ...	1449	302	0 3 4	...	...	...	1449	302	0 3 4
Total ...	1875	1945	...	...	...	...	1875	1945	...
Total :									
Rice ...	23,232	1,30,684	4 7 2	34	106	3 2 9	23,266	1,30,193	4 7 3
Garden ...	18	70	3 12 10	...	...	...	18	70	3 12 10
Hill ...	97,831	19,323	0 3 3	240	143	0 9 5	98,071	20,076	0 3 3
Total ...	127,081	1,50,087	...	274	252	...	127,355	1,50,339	...

According to the 1881 returns 81,085 people owned 15,510 houses, 4532 ploughs, 251 carts, 12,032 bullocks, 10,264 cows, 9943 buffaloes, 107 horses, and 4771 sheep and goats.

Stock,
1881.

In 1880-81, of 123,609 acres, the total area of occupied land, 29,522 or 23·88 per cent were fallow or under grass. Of the remaining 94,087 acres 451 were twice cropped. Of the 94,538 acres under actual tillage grain crops occupied 84,355 acres or 89·22 per cent, 28,482 of them under rice *bhát* *Oryza sativa*, 20,000 under *náchni* *Eleusine coracana*, 19,895 under *kodra* *Paspalum scrobiculatum*; and 15,978 under *chenna vari* *Panicum miliare*. Pulses occupied 7115 acres or 7·52 per cent, 3144 of them under *udid* *Phaseolus mungo*, 1557 under gram *harbhara* *Cicer arietinum*, 874 under *tur* *Cajanus indicus*, 673 under *mug* *Phaseolus radiatus*, and 867 under other pulses. Oilseeds occupied 1591 acres or 1·68 per cent, all of them under gingelly seed *tíl* *Sesamum indicum*. Fibres occupied 1439 acres or 1·52 per cent, all of them under brown hemp *ambádi* *Hibiscus cannabinus*. Miscellaneous crops occupied 38 acres or 0·04 per cent, 7 of them under sugarcane *us* *Saccharum officinarum*, and the remaining 31 under various vegetables and fruits.

Produce,
1880-81.

The 1881 population returns show, of 81,085 people 76,131 or 93·89 per cent Hindus; 4833 or 5·96 per cent Musalmáns; and 121 or 0·14 per cent Beni-Isráels. The details of the Hindu castes are: 1901 Bráhmans; 879 Káyasth Prabhus and 12 Pátáne Prabhus, writers; 1963 Vánis, 169 Lingáyats, and 53 Jains, merchants and traders; 43,321 Kunbis, 362 Agris, 17 Mális, husbandmen; 1036 Sonárs, gold and silver smiths; 1037 Kumbhárs, potters; 844 Sutárs, carpenters; 409 Telis, oilmen; 348 Shimpis, tailors; 320 Buruds, basket makers; 304 Kásárs, copper smiths and lac bracelet sellers; 99 Káchhis, fruit-sellers; 242 Sális, 22 Koshtis and 7 Khattris, weavers; 41 Kátáris, wood turners; 11 Jingars, saddlers; 7 Pátharvats, carvers and stone masons; 5 Sangars, blanket weavers; 30 Guravs and 16 Ghadsis, musicians; 740 Nhávis,

People
1881.

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barbers; 307 Parits, washermen; 3253 Gavlis, milk sellers; 70 Dhangars, shepherds; 1248 Kolis, 60 Bhois, and 18 Khárvis, fishermen and sailors; 118 Bhandáris, palm-juice drawers; 79 Sárekáris, labourers; 28 Khátiks, butchers; 9 Pardeshis, messengers; 8 Kálaná labourers; 1573 Káthkárís, 50 Vanjáris, 45 Thákurs, and 7 Vadará, unsettled tribes; 1976 Chámhbárs, leather workers; 11,521 Mháris, and 100 Mángs, village servants; 427 Gosávis, 286 Jangams, 7 Joshis, 31 Gondhalis, 7 Holárs, 5 Gopáls, and 3 Jogis, beggars.

MAHÁD.

Mahád is bounded on the north by Mángaon and the Pant Sachiv's territory, on the east by the Pant Sachiv's territory, on the south by Sátára and by Khed in Ratnágiri, and on the west by Janjira and by Dápoli in Ratnágiri. Its area is 459 square miles, its (1881) population 109,391 or 238 to the square mile, and its (1880) realizable land revenue £14,189 (Rs. 1,41,890).

Area.

Of 459 square miles, the area surveyed in detail, 14½ are occupied by the land of alienated villages. The remainder, according to the revenue survey, contains 172,573 acres or 59·2 per cent of arable; 6739 acres or 2·3 per cent of unarable; 2164 acres or 0·5 per cent of grass; 33,698 acres or 11·5 per cent of forest reserves and 73,801 acres or 25·3 per cent of village sites, roads and rivers. From the 172,573 acres of arable land 1822 have to be taken on account of alienated lands in Government villages. Of the balance of 170,751 acres, the actual area of arable Government land, 89,344 acres or 1·57 per cent were in 1880-81 under tillage.

Aspect.

In the north is a range of hills that centres in the great fortified scarp of Ráygad. Towards the south the country is wild and rugged, broken by many spurs from the Mahábaleshvar hills. Along the central plain of the Sávitri and up the valleys of its tributaries, though the country is much broken by low bare hills there is a large area of rice and garden land.

Climate.

Mahád is almost entirely cut off from the sea breeze and subject to much greater changes of temperature than most of the district. During January and February the nights are sometimes surprisingly cold. But the days are almost always hot, and from the end of February till the break of the rains the heat is generally oppressive. The rainfall is heavy, the average fall during the twenty-two years ending 1881 being 123·60 inches. The details are:

Mahád Rainfall, 1860-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Ins. Cts.		Ins. Cts.		Ins. Cts.		Ins. Cts.		Ins. Cts.
1860	84 14	1865	108 33	1870	112 36	1875	160 69	1880	95
1861	156 33	1866	124 57	1871	109 54	1876	104 5	1881	122
1862	135 61	1867	124 58	1872	131 30	1877	99 3		
1863	177 9	1868	111 54	1873	113 65	1878	162 17		
1864	98 12	1869	110 94	1874	150 30	1879	127 60		

Water.

The chief river is the Sávitri, which takes its rise near Mahábaleshvar and runs through the sub-division in a north and then in a westerly course. Five of the Sávitri's tributaries are streams of considerable size. The right bank tributaries are the Kámthi which

joins the Sávitrí after a southerly course of four miles at Boraj; the Ráygad-Kál with a course of about twenty miles, which falls into the Sávitrí about four miles above Mahád; and the Gandhári with a southerly course of about twelve miles falling into the Sávitrí a little below Mahád. The left bank tributaries are the Chola with a northerly course of about ten miles joining the Sávitrí close to Poládpur, and the Nágeshvári with a northerly course of about fourteen miles falling into the Sávitrí opposite Dásgaon. Besides these rivers there were in 1881-82, 771 wells, fifty-two ponds, and 476 streams and springs.

The rice lands of Mahád are particularly fertile, especially in the neighbourhood of Mahád, Ghodegaon, and Bírvádí, where the greater portion of the land bears a rich second crop of gram *tur* and *pávta*.

In 1881-82, 17,078 holdings or *khátús* were recorded with an average area of 10 acres and an average rental of 16s. 1d. (Rs. 8-0-8). If equally divided among the agricultural population, these holdings would represent an allotment of $7\frac{1}{2}$ acres at a yearly rental of 12s. 8d. (Rs. 6-5-4). Distributed among the whole population, the share to each would amount to $1\frac{1}{2}$ acres, and the incidence of the land tax to 2s. 6d. (Rs. 1 $\frac{1}{4}$).

The survey rates were fixed in 1866 for thirty years. The 170,756 occupied acres, at average acre rates of 8s. 5 $\frac{1}{2}$ d. (Rs. 4-3-6) for rice land, 6s. 5d. (Rs. 3-3-4) for garden land, and 4 $\frac{3}{4}$ d. (2 *annas* 11 *pies*) for uplands, yielded £13,784 6s. (Rs. 1,37,843). The remaining 1610 acres of arable waste were rated at £35 (Rs. 350) and alienations at £1474 4s. (Rs. 14,742). Deducting alienations £1474 4s. (Rs. 14,742), and adding quit-rents £388 (Rs. 3880) and grass lands £1 14s. (Rs. 17), the total rental of the 249 villages amounted to £14,209 (Rs. 1,42,090). The following statement gives the details:

Mahád Rent Roll, 1878-79.

ARABLE LAND.	OCCUPIED.			UNOCCUPIED.			TOTAL.		
	Acres.	Assess- ment.	Acre rate.	Acres.	Assess- ment.	Acre rate.	Acres.	Assess- ment.	Acre rate.
		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Government :									
Rice ...	26,354	1,11,204	4 3 6	40	106	2 9 7	26,394	1,11,810	4 3 5
Garden ...	21	68	3 3 4	...	...	...	21	68	3 3 4
Hill ...	144,381	26,571	0 2 11	1570	244	0 2 5	145,951	26,815	0 2 11
Total ...	170,756	1,37,843	...	1610	350	...	172,366	1,38,193	...
Alienated ...	9177	14,742	...	...	...	...	9177	14,742	...
Total...	179,933	1,52,585	...	1610	350	...	181,543	1,52,935	...

According to the 1881 returns 109,391 people owned 21,156 houses, 11,389 ploughs, 179 carts, 17,218 bullocks, 13,741 cows, 9738 buffaloes, 47 horses, and 3821 sheep and goats.

In 1880-81 of 170,546 acres, the total area of occupied land, 81,204 or 47·61 per cent were fallow or under grass. Of the remaining 89,342 acres 1076 were twice cropped. Of the 90,418 acres under actual tillage grain crops occupied 85,675 acres or 94·75 per cent, 29,109 of them under *náchni* Eleusine coracana, 27,591

Chapter XIII.

Sub-divisions.

MAHÁD.

Soil.

Holdings, 1881-82.

Rental, 1878-79

Stock, 1881-82.

Produce, 1880-81.

Chapter XIII.

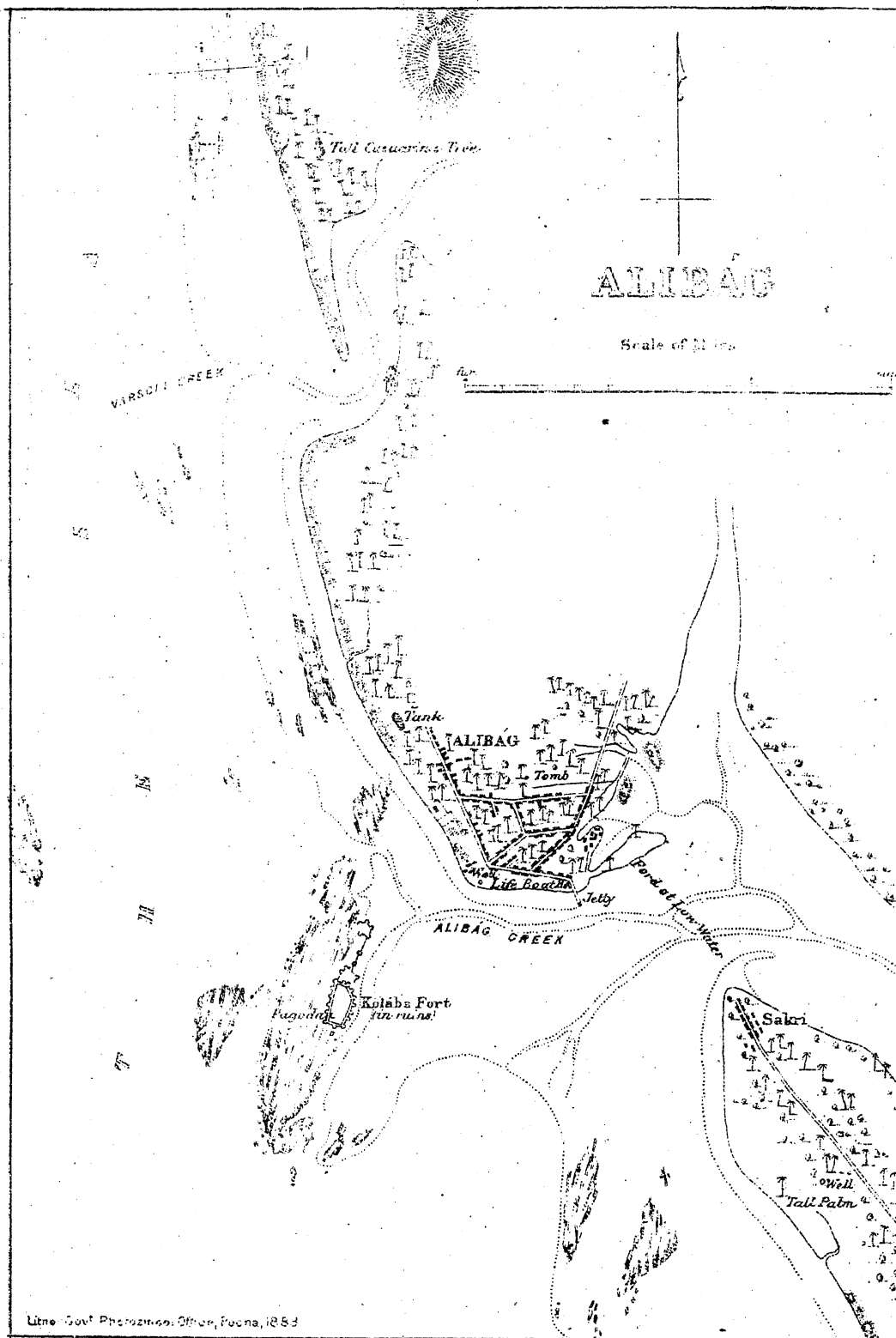
Sub-divisions.

MAHÁD.

under rice *bhát* *Oryza sativa*, 20,577 under *chenna vari* *Panicum miliare*, and 8398 under *kodra* *Paspalum scrobiculatum*. Pulse occupied 2440 acres or 2·69 per cent, 1439 of them under *udi* *Phaseolus mungo*, 426 under *tur* *Cajanus indicus*, 331 under *mu* *Phaseolus radiatus*, and 244 under other pulses. Oilseeds occupied 2245 acres or 2·48 per cent, all of them under gingelly seed *Sesamum indicum*. Fibres occupied 10 acres or 0·01 per cent, all of them under brown hemp *ambádi* *Hibiscus cannabinus*. Miscellaneous crops occupied 48 acres or 0·05 per cent, 10 of them under sugarcane *us* *Saccharum officinarum*, and the remaining 38 under various vegetables and fruits.

People,
1881.

The 1881 population returns show, of 109,391 people, 102,640 or 93·82 per cent Hindus; 6725 or 6·14 per cent Musalmáns; 1 Christians; 5 Beni-Isráels; and 2 Pársis. The details of the Hindu castes are: 1999 Bráhmans; 1006 Káyasth Prabhus and Pátáne Prabhus, writers; 2091 Vánis, 325 Lingáyats, 49 Jain 7 Bhátíás, and 5 Joháris, merchants and traders; 65,649 Kumbhars and 3 Mális, husbandmen; 1597 Sonárs, gold and silver smiths; 1533 Sutárs, carpenters; 1048 Kumbhárs, potters; 562 Shimpis, tailors; 381 Buruds, basket makers; 314 Kásárs and Támbárs, copper smiths and lac bracelet makers; 154 Telis, oilmen; 10 Sális, weavers; 71 Beldárs, stone masons; 28 Otáris, casters; 2 Pátharvats, carvers and stone masons; 17 Lohárs, blacksmiths; 8 Khattris, weavers; 7 Sangars, blanket weavers; 5 Jingars, saddlemakers; 150 Guravs and 8 Ghadsis, musicians; 86 Bháts, bards; 1056 Nhávis, barbers; 664 Parits, washermen; 2332 Gavlis, milk sellers; 752 Dhangars, shepherds; 1281 Kolis, 892 Bhois, 52 Gábit and 35 Khárvis, fishers and sailors; 123 Bhandáris, palm-juice drawers; 64 Ghisádis, tinkers; 40 Khátiks, butchers; 39 Shinde husbandmen; 23 Pardeshis, messengers; 11 Sárekaris, labourers; 794 Káthkaris, 47 Thákurs, 5 Bhils, and 1 Vanjári, unsettled tribes; 1521 Chámbhárs, leather workers; 14,684 Mhárs and 6 Mángs, village servants; 3 Bhangis, scavengers; 517 Jangams, 23 Gosávis, 107 Kolhátis, 51 Gondhalis, 9 Gopáls, 3 Joshis, and Bairágis, beggars.



CHAPTER XIV.

PLACES OF INTEREST¹.

Akshi, three miles south of Alibág, is one of the chief garden or *bágáyat* villages in the Alibág sub-division. Compared with 338 houses and 1359 people in 1850, in 1881 it had 240 houses and 1286 people, of whom 1261 were Hindus, twenty were Beni-Isráels or Indian Jews, and five were Musalmáns. The lands of Akshi, Nágaon, and Revdanda or Cheul, form the belt of gardens and palm groves which stretches about seven miles along the coast south of Alibág. From these gardens large quantities of vegetables, especially of *dudhyábhoplas* Cucurbita lagenaria, *bhendes* Hibiscus esculentus, *gováricha shengas* Dolichos fabceformis, mangoes, lemons, pine-apples, plantains, and betel-leaves go to Bombay in the fair season. They are taken to Bombay by Kolis and bought from them by Bombay Bhátiás and Musalmáns. From the Alibág-Cheul road the Akshi houses are nearly hidden by thick palm and mango groves and luxuriant underwood. The chief householders are Bráhmans and Chavkalshis; the poorer classes Bhandáris, Kunbis, and Kolis. On the south side of the Alibág creek is an old reservoir with a greatest depth of fourteen feet, an area of about three acres, and a supply of water that lasts throughout the year. Akshi has two temples, one of Kálkábhorva Devi and the other of Someshvar Mahádev. About twenty-five paces from the Devi's temple, on the road, to the left of the house of one Ráma Náik, is an inscribed stone 4' 3" long by 1' broad. Above are the sun and moon followed by the ass-curse; then comes a roughly cut writing of nine lines in the Devanágari character, and, below the writing, a second representation of the sun and moon. About ten feet to the left of the Someshvar temple is an inscribed stone, 5' 5" long by 1' 3" broad. Above are the sun and moon followed by fifteen lines of writing in the Devanágari character and below the writing is the ass-curse.

Alibág, north latitude 18° 39' and east longitude 72° 57', the head-quarters of the Kolába district and the chief town of the Alibág sub-division, had in 1881 an area of 398½ acres, 6376 people, and a municipal revenue of £611 (Rs. 6110).

The town lies on the coast, nineteen miles south of Bombay, at the mouth of a tidal creek, locally known as the Sákhar creek, from the village of Sákhar on its southern bank. On the east side of the town is a salt marsh, covered with water at high tides, which

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AKSHI.

ALIBÁG.

¹ Besides the Accounts of Forts which have been contributed by Mr. E. H. Moscardi, C.S., this chapter owes much to additions and corrections by Mr. W. F. Sinclair, C.S., Mr. T. S. Hamilton, C.S., and Mr. H. Kennedy.

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ALIBÁG.
Appearance.

is gradually being reclaimed, and, on the west, between the town and the sea, is a belt of cocoa palms which extend along the coast both to the north and south for many miles. The view of Alibág, as it is approached from the sea, is exceedingly picturesque. In the foreground is the sea-fort of Kolába, with its temples, ruined palaces, and trees; beyond is the long line of palms broken only by groups of still higher casuarinas, beneath which may be distinguished the houses of the European residents. The town itself is almost hidden save some huts in the Kolis' quarter which border on the creek. In the distance are the hills which run like a backbone down the Alibág sub-division. Prominent among those immediately behind the town are Rámdharan with its conical peak, and the fort of Ságargad with its curious outlying pinnacle of rock. To the left of Rámdharan is the wooded hill of Kankeshvar, with a long spur stretching far to the north, and to the right of Ságargad are the forest clad hills of Beloshi and Mahán reaching as far as the eye can see to the south. To the south-east, over the Nágaon and Revdanda palms, rise the low bare Cheul hills, with a row of Buddhist caves on the south face, and a shrine of Dattátraya crowning their south-east peak. At the end of the long row of palms, on the coast may be distinguished the mouth of the Roha creek or Kundalika river, the ruins of Revdanda on one side and the fort of Korlai on the other, with a background of the Habsán and Roha hills. About two miles out at sea, to the south-west of the Kolába Fort, a round tower about sixty feet high, marks the Cheul Kadu, a dangerous reef covered at high water, on which among other vessels, have been wrecked the Peninsular and Oriental Company's steam-ship 'Jeddo' and the English ship 'Di Vernon.'

With the exception of some newly built two-storied houses with tiled roofs there are few buildings of any size in Alibág and many of the dwellings are but thatched huts. The roads are well kept and clean and the main thoroughfares are lighted. The town is supplied with drinking water from a lake recently made, distant about a mile and half to the north-east on the road to Dharamtar. On the whole, Alibág is a prosperous place and has grown considerably in the past ten years. On the north-west side of the town, at the end of the shady road which leads to the jail and Government offices, is an open grass plot where the new official residence for the Collector is (1883) being built. In front is the sea and behind is an oval pond formed by the quarrying of stone for the buildings in the neighbourhood. On the east side of the pond is the Hirákot, now used as a jail and treasury, a new row of buildings for Government offices, and the police lines. The Hirákot, or Diamond Fort, is built of massive undressed blocks of trap, some of them about four feet by three. It is entered on the south side by a steep flight of steps recently replaced by modern masonry. At the top of the steps, on the right hand side of the doorway, is an image of Māruti with a spirit or *devi* under his foot. Immediately inside, in the gateway, are the guard-rooms and over these is an office of modern construction. The walls, which are about thirty feet high, the curtain wall being six feet high and four feet broad, enclose a space some fifty yards square. The cells for the prisoners are built along the north

and east walls, and the treasury is on the west side. In the south-west corner is an old well with a flight of steep steps.

At the end of the double row of police lines, abutting on the main road, are the remains of a small outwork, some seven feet high and 150 feet in circumference, built of the same kind of large stones as the fort. On this stands the chief constable's office. This outwork was originally used by one of the *Ángriás* as a place from which to watch the *Dasara* and *Diváli* (September-October) festivities, and for seeing the Muharram processions when *tábut*s used to be carried to the sea. The building was afterwards used as a dispensary.

The Alibág coast is open to the strong sea breeze, which blows during most of the year and makes the climate pleasanter than in the inland parts of the district. In the town the passage of the breeze is checked by the palms and underwood. But the sea face, where are the jail, the police lines, and the dwellings of the European officers, is much opener and more healthy. During the twenty-three years ending 1880, the Alibág rainfall varied from 144 inches in 1878 to forty in 1871, and averaged eighty inches. The thermometer readings, for the five years ending 1879, show that May is the hottest month, with an extreme maximum of 95·2 and an extreme minimum of 80·0, and January the coldest month with an extreme maximum of 87·0 and an extreme minimum of 62·6. The mean daily range of the thermometer is greatest (15·4) in January and least (3·4) in July.

The mouth of the Alibág creek is much blocked by shifting sand banks, and, during the last ten years, the old channel, close under the south-east wall of the Kolába fort, has gradually silted, driving vessels to the south of a large sand bank. The river is always difficult of navigation, and during strong north-west or south-west winds becomes exceedingly dangerous, even for small craft. The creek is nearly dry at low tide, and even at high tide is navigable only by vessels of about six tons (25 *khandis*). Small craft of five to seven tons (20-28 *khandis*) at high tide pass about four miles further to Hatála.

Large quantities of rice go every year to Bombay, Ratnágiri, and the southern coast, and in April and May common green mangoes are largely exported to Bombay. In the fair season (October-June) one of the Shepherd steamers daily calls off Alibág on its way to and from Goa, the passage to Bombay taking from two to three hours. The sea trade returns for the eight years ending 1881-82 show average exports worth £15,058 (Rs. 1,50,580) and imports worth £22,752 (Rs. 2,27,520).

Alibág is well supplied with water. At present (1882) there are 368 wells and two ponds, compared with 271 wells and one pond in 1850. The large number of wells is due to the fact that water is found in the sandy soil within a few feet of the surface. Though well suited for irrigating palm-trees this water is not good to drink. Formerly, for their drinking, the well-to-do brought water from wells about two miles east of Alibág, in the village of Vadgaon under the Ságargad range. But the poor suffered from the badness of the water and guinea-worm was very common. In 1875 the survey of an old

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pond at Veshvi about $1\frac{1}{2}$ miles east of Alibág, showed that, by raising its southern bank, cutting out the northern bank, and building two earth dams, a lake could be formed $22\frac{1}{2}$ acres in area and capable of storing 22,500,000 gallons of water, all of which could be delivered and distributed with a pressure of four feet in the town of Alibág. By putting a masonry dam across the bed of the stream and cutting a channel from the dam to the head or north end of the lake, it would be possible, by lifting a sluice in the dam and conducting the river into the channel, to keep the new lake up to the maximum level so long as the river ran during the fair season. The river ceases to run between the 1st and the 20th of January. Taking the earlier date, on the 1st of January of every year, the lake could be always at its highest level, that is, containing 22,500,000 gallons of water. As the population of Alibág is only about 6300, and as there are no industries requiring large quantities of water, it was found that a maximum supply of sixteen gallons a head was ample for ordinary use. Therefore on the first January in each year there would be nearly nine months' supply, while, in almost every season, the rainfall in June would fill the lake. If at any time a larger quantity of water was required, the storage capacity of the lake could be doubled or even trebled by deepening its upper or northern end.

The dam across the river is 200 feet long, and at its greatest height $3\frac{1}{2}$ feet. It is built in the rocky bed of the river of rubble in Portland cement, thus forming a step in the river over which the stream flows easily. At the south end, protected from the stream by a curtain wall, is a two feet iron sluice lifted by a screw winch; from this sluice the water escapes into a hollow channel, which continuing for a third of a mile, empties into the northern end or head of the lake. It has been found easy to fill the lake in forty-eight hours. The two new earthen dams of the reservoir are respectively six and ten feet high, with the usual slopes $3\frac{1}{2}$ to one on the water side, and two to four on the outer side. They are built of a very sticky earth which is found on the spot; a puddle wall runs through their centre, which has been carried down into solid ground throughout the whole length. Banks and puddle wall rise together in layers of six inches worked in and consolidated by gangs of labourers. Both the inside and outside slopes and the crowns of the banks are cased with a layer of $1\frac{1}{2}$ feet of the best *muram* or broken trap, carefully beaten and consolidated. The old banks to the south and east have been raised in the same way, and they have also had a trench cut through their entire lengths deep into solid ground, which has been filled with puddle carefully worked in as above. All the inner slopes of the dams are pitched with rough stone laid edgeways and driven into the face of the banks with heavy rammers, the interstices being filled with chips driven well home that the banks may be protected from waste or wear. The crowns of all the dams are covered with a well consolidated layer of road metal. The building of a masonry waste weir was found unnecessary, as at a very favourable point there is a natural overflow which can carry off all surplus water.

The outlet is through a heavy dam of rubble in cement, built at the east end of the lake, carried on each side into the banks. A deep channel has been dug from the bed of the lake to this dam, and, for several feet before the channel reaches the dam, the sides are built in wing walls with rubble smoothly coated with cement. Two iron pipes, one a twelve-inch and the other a nine-inch pipe, are bedded at the foot of the masonry dam. From the twelve-inch pipe on the outer side of the dam a twelve-inch stoneware pipe, joined in cement, is carried twelve feet underground to a hollow a hundred and fifty feet distant. This is the waste or sludge pipe through which, if necessary, the lake can be run dry. The inner mouth of the pipe is fitted with a plug which can be lifted at pleasure, and during heavy rain scour the bottom of the lake. The nine-inch iron pipe is the feed or outlet pipe. It has one mouth at the lowest point from which delivery in Alibag is possible, and another mouth five feet above, so that water can be drawn off either seven or twelve feet below the highest level of the lake or ten feet below. Through this pipe the water passes into a filter-chamber with eight compartments, filled with fresh sand and charcoal, the water passing over one dividing wall under another, and so on, till it reaches the last or outlet compartment, when it escapes through a nine-inch masonry pipe whose mouth is guarded by a strainer of metal gauze.

The supply of water is regulated by a simple beam fixed over the outlet pipe filled with two wheels or blocks. Over the blocks a light chain supports, on the inside of the lake a weighted plug, and on the outside, that is in the filter chamber, a large copper float which rests on the surface of the water. As the level in the filter-chamber rises the float rises and the weighted plug drops into the outlet; as the level in the filter-chamber falls the float falls and lifts the plug. At the head of the filter-chamber a white marble tablet has been let into the masonry with an inscription in English and in Maráthi. The English runs :

The Royal Alibag Water Works to commemorate the visit of H. R. H. the Prince of Wales to India. The Bha'u Saheb Dhondiraj Vinsayak Bivalkar generously presented Rs. 20,000 for the above works which H. R. H. the Prince of Wales was pleased to declare should be known as above entitled. Commenced 15th November 1875, completed 1st June 1878. Arthur Crawford, Collector; W. Grey, C. E., Engineer; Naga Purbhaji, Contractor.

To save the great cost of iron mains Mr. Crawford, the Collector, arranged that stoneware pipes should be brought from England, tested up to a head of thirty-five feet. These masonry pipes saved seventy-five per cent in cost. They worked well for a time, but, before long, either from faulty construction or from bad masonry, serious leakage was found at the joints. This defect has to some extent been cured, but the masonry pipes are a doubtful success.¹

The nine-inch main from the reservoir is laid alongside of the

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¹ As the contractor who laid the earthenware pipes put an insufficient quantity of cement in the joints, roots of trees found their way into the joints and choked them. In 1879, the pipes were cleared and the joints properly cemented, but even now (1883) there are constant leakages, and it is a moot point whether ultimately iron pipes will not have to be laid. Mr. T. S. Hamilton, C. S.; Professional Papers on Indian Engineering, X. 41 No. CCCXLIX.

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high road about a mile and a half, to a point in the town where three leading streets meet. On the way it supplies a large cattle-pond, a stone reservoir for the Mhárs and others of low caste, and another for the little village of Chendra. Where the road crosses the salt swamp at the entrance to the town, arrangements are made to shut off the water from the town with a sluice, and by opening a valve above it to scour the main from end to end. At the junction of the three streets the nine-inch main ceases, and three four-inch pipes branch from it down the three leading streets; these four-inch pipes change to three-inch and finally to two-inch pipes. At points chosen by the townspeople are eighteen stone reservoirs, each holding one thousand gallons, fitted with self-acting ballcocks to keep the water in the reservoirs above level and prevent overflow. The reservoirs are from two and a half to four feet deep, built of dressed blocks of trap brought from the Kolába fort, and lined inside with cement. The level of the bottom of each reservoir is above the level of the nearest roadside drains, and an opening is left filled with a plug, so that each reservoir can at any time be thoroughly cleaned. Round each reservoir is a stone pavement three feet wide. The cost of the works was £2400 (Rs. 34,000), of which £2000 (Rs. 20,000) were contributed by the Bhau Sáheb of Alibág.¹

Houses.

In 1850 there were 140 tiled and 1087 thatched houses with an average household of three members. Most of the houses facing the roads were well built and tiled. In 1881 there were 966 tiled and 180 thatched houses. The houses of the rich are usually tiled, with walls at least six feet high and not very pointed roofs. There is frequently an upper storey and inside, on both stories, rooms are partitioned off and sometimes matted. The houses of the poor have low walls of *kárví* or bamboo, high pointed thatched roofs and floors of hardened mud. They have usually but one room.

People.

In 1850 there were 4329 people, 3764 of whom were Hindus, 385 Musalmáns, 158 Beni-Isráels, and twenty-two Christians. In 1872 the number had increased to 5473, of whom 4903 were Hindus, 416 Musalmáns, nine Christians, and 145 others. In 1881 the population was returned at 6376, of whom 5674 were Hindus, 407 Musalmáns, 172 Beni-Isráels, and 123 others.

History.

Alibág, that is Ali's Garden, is said to be called after Ali, a rich Musalmán who lived about 200 years ago and made many wells and gardens in and near Alibág. Ten or eleven of Ali's wells remain. The two best known are the Pimpal well near the large banyan tree close to the *mámlatdar's* office where also is Ali's tomb; and the Ganpati well in front of Ganpati's temple. The site of the present town is said to have formerly been covered by the sea. According to local tradition the old settlement was at Rámnáth,

¹ The details of cost are: Head works and main to municipal limits, £2000 (Rs. 20,000); pitching dams, £100 (Rs. 1000); and distribution mains and reservoirs, £1300 (Rs. 13,000). This amount has been contributed from the following sources: £2000 by the Bhau Sáheb of Alibág; £1115 by public subscriptions; £170 from local funds for the reservoir at Chendra, for the Mhárs' cistern outside of municipal limits, and for a reservoir at the Civil Hospital; and £115 by Government for a public reservoir.

three quarters of a mile to the north of Hirákot, and Ali's garden was converted into the present town towards the close of the seventeenth century, when Ángria made it his head-quarters. Alibág has never been a place of importance. In 1771 Mr. Forbes visited Alibág and was sumptuously received by Rághoji Ángria and his minister Govind Shet.¹ Rághoji lived on the island fort of Kolába, but his palace, treasury, stables, and gardens were on the mainland in Alibág. It became the head-quarters of the Kolába agency in 1840.² Between 1840 and 1850 the town was improved and its appearance completely changed by the making of roads.

The gardens of Alibág, which yield cocoanuts and some fine varieties of graft mangoes, are among the best in the district, and the value of the produce is increased by the ease with which it can be sent to Bombay. There is a vegetable market, about ten miscellaneous shops, and ten taverns, nine for country and one for European liquor.

Besides the district and sub-divisional establishments, the chief Government institutions are the sub-judge's court, the customs house, the civil hospital, the post office, the English mission school, the Government vernacular school, and the jail. There are also a girls' school established by the municipality, a library, and two private vernacular schools. Alibág has a printing and a lithographic press from which issue two weekly Maráthi papers called the *Satyasadan* or the Abode of Truth, and the *Shurabh* or Grasshopper, and two monthly Maráthi magazines called *Abala Mitra* or the Friend of the Weak that is of women, and *Saddharma Dip* or the Light of True Religion.

The municipality was established in 1854. In 1880-81 it had an income of £611 (Rs. 6110), representing a taxation of 2s. 3d. (Re. 1½) a head. The yearly expenditure amounts to about £650 (Rs. 6500). The chief improvements have been under water-works and conservancy. A scheme is under consideration for converting the night-soil into manure by mixing it with the ashes of the town sweepings.

There are five chief Hindu temples, dedicated to Mahádev, Vithoba, Vishnu, Máruti, and Rám. The old Agent's Court, or *Adálat*, situated to the west of the town, was built about the year 1821 by Rághoji Ángria and has since been used as a court-house. Though low and plain, it is strongly built with thick walls and massive wooden pillars. The court-house on the ground-floor has room for about 200 people. The court of the subordinate judge is held in a small upper room. There are two mosques one a hundred years old and the other ten years old; there is also a synagogue forty years old. There are two rest-houses, one near the girls' school and the other near the ticket-box of the Bombay Steam Navigation Company. The Musalmán and Christian burial ground and the Hindu burning ground are removed from the town on the north-west.

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ALIBÁG.

Objects.

¹ Oriental Memoirs, I. 222-226.

² There was a mint at Alibág, or in Kolába fort, at which Ángria coined rupees which, till lately, were known as Alibághi rupees.

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Hirákot.

The little European burying ground, about half a mile to the north of Hirákot, shaded by tall casuarina trees, has the grave of a sub-Collector Mr. Travers, who died in 1854 and of several English and French shipwrecked sailors.¹

The largest building in Alibág is the Hirákot or Diamond Fort, built of massive blocks of black trap, to the north-west of the town within a hundred yards of the beach. It is said to have been built by Kánhoji Ángria in 1720. In 1740 the great Peshwa Baláji Bájiráv, then a youth of twenty, who had come to help Mánáji Ángria against his half-brother Sambháji, distinguished himself by an attack on a party stationed under the Hirákot. He drove them into Sambháji's camp, killed twenty-five or thirty men, and took prisoner Taláji Sambháji's half-brother.² In 1793, after Raghoji's death, Jaysin who was imprisoned by Ánandibái, the infant Ángria's mother, escaped, and collecting some followers besieged Hirákot. Ánandibái led an army against the besiegers, and in a bloody and hard-fought battle defeated Jaysing with heavy loss. After Ánandibái's death, Jaysing marched to Alibág and took Hirákot. Hearing that the Peshwa had promised to help Mánáji, Jaysing applied for aid to Bábúráv, Sindia's commander-in-chief, who was his relation. Bábúráv agreed to help but, when he reached Alibág, he picked a quarrel with Jaysing and took Hirákot by treachery. Jaysing's eldest son escaped to Bombay, and, in 1807, collecting a force of 2000 men under command of one Bacháji Shet, a Revdanda goldsmith, captured Hirákot. Hirákot remained in the Ángria's hands till in 1840, with the rest of the Kolába state, it passed to the British Government.

Kolába Fort.

To the south-west of Alibág, about a furlong from the shore, is the low fortified rock of Kolába. It is mentioned as one of Shiváji's forts.³ But it did not rise to consequence till, early in the eighteenth century, it became the stronghold of the great Marátha admiral and pirate Kánhoji Ángria. It is a low rocky island, 850 to 900 feet from north to south, and, at the broadest, about 350 feet from east to west. The fortifications consist of an isolated outwork to the north and the main fort enclosed by a wall from twenty to twenty-five feet high and about 700 paces in circuit, with two gates, a main gate in the north-east and a small gate in the south, and seventeen towers, four in the corners, five on the sea face, four on the land face, three on the north face, and one on the south face.⁴ Above the line of the walls appear the point of Ganpati's spire and a few scattered cocoa palms. The whole of the masonry

¹ The graves are (1) Astley Cooper Travers, B.O.S., Sub-Collector and Joint Magistrate of Kolába, died 11th June 1854; (2) Three men of (Di Vernon wrecked 1st August 1866; (3) Six men of Turzah (Tirzah) wrecked 18th July 1867; (4) Jean Bertin, carpenter of ship Marie Catherine drowned at Warsoli, 15th July 1864; (5) Charles Randall, died 21st February 1858, aged 29; (6) Herbert Henry Rowell, died 31st March 1861, infant.

² Grant Duff: Maráthás, 248.

³ Hamilton's New Account, I. 243.

⁴ The names of the seventeen towers, most of which can still be traced, are Nagá-khání, Ganesh, Madi, Topkhání, Surya, Hanumant afterwards known by the name of Hagrya, Bhavání, Pira, Golandáj, Darukhání, Eshvantdári, Nála, Ghanchakra, Fatya, Darya, Manohandra, and Bábdev. Each of these towers is said to have been guarded night and day by four men.

is of large squared blocks of trap fitted without mortar. Beginning from the north, the outwork, which is known as Sarjákot, is said to have been built after the main fort to protect the Great Gate from the artillery of Hirákot. Like the rest of the fortifications it is built of big blocks of trap, about three feet by two, put together without mortar. The outer height of the walls is about twenty-five feet. Inside a flight of thirteen steps, about thirteen and a half feet high, leads to a parapet twenty paces broad surrounded by a curtain wall four feet high and four feet three inches thick. The enclosed space is about twenty-six yards by twenty-eight. About sixty-five yards to the north-west, is a raised platform, about 110 paces long eleven feet high and fourteen paces broad, said to have been used for stabling horses and storing grass. The small building at the south end is called the powder-magazine. To the south a line of big rough stones, forming a causeway, about five feet high thirteen and a half feet broad and ninety paces long leads to the Mánik Chávda, a tower about thirty-one feet in diameter and seven and a half feet high. Beyond the Mánik tower is another causeway, about forty-three paces long twenty-four feet broad and seven high at the north end. Then comes the outer defence of the main fort well built with the same great black stones. The outer height of the wall is about seventeen feet. Inside the parapet is about six feet high and the curtain wall about four feet six more. It is strengthened by a central and corner towers. This north outwork encloses a space about ninety paces east and west by about sixty north and south.

At the north-east corner of the main fort is the chief gateway known as the Great Gate or *Maha Darvāza* with a pointed arch and two flanking towers. The north wall of the main fort has a central tower entered from the north by a sloping pavement. As in other parts, except repairs, the masonry is of big black stones put together without cement. The outer height of the wall is about twenty-eight feet, of which four are curtain, and the breadth is about seventeen feet. From the top of the slope is a view of the inside of the fort, which is about 800 feet long by 300 broad, full of temples, ruins, and trees. In the north-west corner of the wall, on the parapet, are a sentry-box and two old guns, which, during the stormy months (June-September), are fired as signals if a vessel is seen dangerously near shore. The west or sea face is about twenty feet high with a curtain wall of four feet more. In the west face besides at the corners are five towers.

A short distance south of the life-boat sentry-box fifteen steps lead to the interior of the fort. At the north-east corner of the interior of the fort is the double door-way of the Main Gate or *Maha Darvāza*. The outer door-way has a peaked arch and a teak door armed with iron spikes. Inside of the outer door is a three-cornered space, fifteen yards broad, with a wall across the inside in which is a flat gateway with wooden side posts. Inside of the inner gateway, in the north wall, is a square room or *talghar* with four domes supported by round stone pillars. According to one account in front of this room were two store-houses, one for rice, the other for butter, oil, molasses, sugar, and wheat. On the right, close to the inner gate, is

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Padmavanti's shrine, a ruined tiled shed with a small figure of a woman ($1'4" \times 1'10"$). To the south, in a roofless enclosure, is a rough figure of Gulbái or Mahishásuri ($3'8" \times 2'2"$), the buffalo-slayer, with a buffalo lying in front. Gulbái is represented with one head and four hands. Her upper left hand holds a discus and her lower left grasps the buffalo's tongue; her lower right smites the buffalo with a trident and her upper right twists its tail. The small tiled house on the left is the shrine of Bhaváni and the house of an Ágri, one of the two ministrants who are in charge of the fort temples. In Bhaváni's shrine are a bust of Bhaváni and images of Vetál and Ganpati. The shrine has a yearly Government allowance of £6 4s. (Rs. 62). The ruined line of buildings on the right, beyond Gulbái's shrine, are stables in part of which fighting rams or *yedkes*, antelopes, and birds were kept. To the south of the stables are the ruins of a house and granary. The buildings on the left are the ruins of two palaces. The first or more northerly is known as the Náni Sáheb's. It is said to be called after Lakshmibái, or Náni Sáheb, the widow of the great Kánhoji Ángria (1690-1731). Next comes the chief palace of the Ángria's, roofless and ruined. The wood work was sold by auction in 1842, and many of the stones were taken to build the Alibág water-works in 1875. It is known as the Big Palace, *Thorla Váda*, and is said to have had five stories, and to have been built by the younger Raghoji Ángria in 1816. To the east of the palace were store-houses and other outbuildings. In the palace enclosure is a small step well. To the south of the palace, entered by a brick gate-way, is a cement lined stone reservoir about 115 feet by 105. In Ángria's time only one potful a day of this water is said to have been allowed to each person. In a niche in the reservoir are images of heavenly damsels or *apsarás*. Overlooking the reservoir there is said to have been a small dwelling and near it five houses belonging to Ángria's officers, the minister or *diván*, the head revenue officer or *daftardár*, the secretary or *chitnis*, the registrar or *phadnis*, and the treasurer or *potnis*. On the right, nearly opposite the reservoir, in a walled enclosure, is the chief temple. It is known as the Ganpati Pancháyatan, because it contains the five images of Ganpati, Shámb or Mahádev, Vishnu, Surya, and Devi. It was built by the elder Raghoji (1759-1793). It is in Musalmán style with open tracery windows and measures sixty-four feet by twenty and forty-five high. The image of Ganpati, which is finely carved in alabaster, is eighteen inches high and has two stone foot marks or *pádukás* in front. Next to Ganpati's temple is a temple of Mahádev and to the north a shrine of Máruti or the Monkey God. To the south of the enclosure of Ganpati's temple, on the right are the ruins of a temple of Kánoba, and, on the left, was the jail. Further south on either side, are ruined guard-rooms, and, beyond the guard-rooms, is the Yashvant Gate with a peaked arch and side recesses. Outside is the shrine of Yashvandári, the guardian of the gate, a white stone marked with red. South of the fort wall, the open raised space, about eighty paces by thirty-eight, is said to have been a ship dock.

Except two temple ministrants or *guravs* and their families, no one lives on the island. A yearly fair, attended by about 100 people,

is held on the full moon of *Chaitra* (April-May). The chief articles sold are sweetmeats and pulse. Of the two ministrants, one draws a yearly Government allowance of £4 10s. (Rs. 45) and is in charge of Ganpati, Máruṭi, Bápdev, and the heavenly nymphs. The other, who has a yearly allowance of £6 4s. (Rs. 62), is in charge of the goddesses Guibái, Bhaváni, Padmavanti, and Yashvantdári. Besides the temples a tomb of a Muhammadan saint enjoys a yearly grant of £1 4s. (Rs. 12). In addition to the buildings mentioned above, there was the *sadar* or court where the chief held his office, a small palace built by Esoji Ángria, and a building known as the *kárkunmandaliváda* for the use of court officers and clerks when they went on duty to the fort.

The first mention that has been traced of Kolába Fort, is as one of the forts which were chosen by Shiváji for defence about the middle of the seventeenth century, when the whole of the Konkan south of Kalyán came into his hands. In 1662 Shiváji rebuilt and strengthened Kolába and made the harbour one of his chief naval stations. He gave the command of his fleet to Darya Ságar and Mánik Bhandári under whom Kolába soon became a centre of piracy. To put a stop to the ravages of the Marátha fleet, the Portuguese sent an ambassador to Shiváji who promised to refrain from molesting their coasts and shipping, if he was supplied with guns and war stores. To this the Portuguese agreed, and, as might be expected, the demand for stores was frequently renewed.¹

In 1690 Kánhoji Ángria was appointed second in command of Rájáram's fleet, and in 1698 succeeded to the command on the death of the admiral Sidoji Gujar. Kánhoji Ángria soon showed himself a most daring and enterprising leader. Vessels of all nations were attacked, repeated descents were made along the coast, and few defenceless towns from Bombay to Travankor escaped a visit. As in the time of Shiváji, Kolába continued the principal rendezvous of the Marátha fleet. In 1713, under the treaty with Peshwa Báláji Vishvanáth, Kolába with several other forts, was given to Ángria.² In 1722 the Bombay Government, incensed at Ángria's piracies and effrontery, joined the Portuguese in an expedition against Kolába. A Portuguese land force and three English ships of the line under Commodore Mathews co-operated; but the attempt failed owing to the cowardice of the Portuguese.³ About this time Kolába is described by Hamilton as a fort built on a rock, a little way from the mainland and at high water an island.⁴ Kánhoji died about the year 1728.⁵

Of the two legitimate sons who succeeded, the elder Sakhoji remained at Kolába. Sakhoji died shortly after his father, and his younger brother Sambháji, keeping the eldest of his three half-brothers with him at Gheria in Ratnágiri, appointed the other two Yesáji and Mánáji to the charge of Kolába. Yesáji the elder brother had civil control, while Mánáji commanded the army and navy.

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¹ Grant Duff's Maráthás, 85. In 1673 Kháfi Khán mentions 'Kalába and Gandiri' as newly built forts of Shiváji. Elliot and Dowson, VII. 290, 355.

² Grant Duff's Maráthás, 193.

³ Grant Duff's Maráthás, 231.

⁴ Hamilton's New Account, I. 243.

⁵ Grant Duff's Maráthás, 230.

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Before long Mánáji quarrelled with his family, and, with the help of the Portuguese to whom he promised land near Revdanda, escalated Kolába and carried it sword in hand. He put out Yesáji's eyes and confined him first at Poynád and then at Alibág.¹ As soon as the Portuguese retired, Sambháji attacked Kolába, but, with the help of the Peshwa Bájiráv, Mánáji forced Sambháji to raise the siege.² In 1737, as Mánáji had failed to give them the districts he had promised, the Portuguese joined Sambháji against him. Mánáji sent to the Peshwa, who agreed to help him on condition of his paying a yearly sum of £700 (Rs. 7000), and presenting the Rája of Sátára with European and Chinese articles worth about £300 (Rs. 3000).³

With the Peshwa's help Mánáji succeeded in repelling the Portuguese attack. Three years later, in 1740, Sambháji, taking advantage of the absence of a large body of the Peshwa's troops in Hindustán, laid siege to Kolába and cut off the garrison's supply of fresh water. Mánáji applied to Baláji Bájiráv the Peshwa's son, then on his first active service, who sent 500 men to support the garrison, and, under orders from Chimnáji Áppa, repaired to Kolába in person and applied for help to the Governor of Bombay.

Baláji, or as he was called the Nána Sáheb, reached Kolába on the fifth day's march, and distinguished himself by attacking a party stationed under the protection of Hirákot and driving them into Sambháji's camp, killing twenty-five or thirty men and taking prisoner Taláji the half-brother of Sambháji. Meanwhile the English, who reached Kolába before Nána Sáheb, forced Sambháji's fleet to run to Suvarndurg and compelled him to move his camp from the sea side, to throw up an entrenchment to protect his people, and finally to retire to Suvarndurg in Ratnágiri.

No further steps were taken, as Mánáji, finding that the Peshwa's officers were scheming to take Kolába, patched up a truce with Sambháji, and the designs of the Peshwa's officers were stopped by the news of Bájiráv's death. Shortly after, in 1747, the Sidi of Janjira sent a strong force against Kolába, but with the Peshwa's help the Musalmáns were completely defeated between Thal and Navgaon a few miles north of Alibág. On his death in 1759, Mánáji was succeeded by Raghoji the first Ángria of that name, the eldest of Mánáji's ten illegitimate sons. Mr. Forbes, who visited Kolába in 1771, found Raghoji living in the island fort of Kolába, though his palace, treasury, stables, and gardens were on the mainland in Alibág.⁴ Raghoji paid the Peshwa a yearly tribute of £20,000 (Rs. 2,00,000) and held his lands on military tenure. Alibág at this time was pleasant and well cultivated. In 1775 Alibág is mentioned as Cole Arbor.⁵ In 1776 the pretender Sadáshivráv Bháu, after his defeat by Sindia's troops, instead of landing at Bombay as was intended, repaired to Kolába. On his arrival he was seized and confined by Raghoji Ángria, to whom the Bombay Government made

¹ From Alibág Yesáji escaped to the Peshwa, who decided that he had no claim on Kolába, and, on his engaging not again to break the peace, settled ten *khandis* of rice and £40 (Rs. 400) a month on him and sent him to Revdanda. Bom. Gov. Rec. Pol. Dep. 1840, 1107-21.

² Grant Duff's Maráthás, 231.

³ Ditto 237.

⁴ Oriental Memoirs, I. 224.

⁵ Parson's Travels, 244.

an unsuccessful application for his release. From Alibág Ángria sent him to Poona, where he was trampled to death by an elephant.¹ Raghoji died in 1793. In the family quarrels which followed his death, Anandibái the mother of the infant Angria gathered a band of troops, besieged the Kolába fort, imprisoned Jaysing, and executed his chief advisers. After four months Jaysing escaped, and, collecting some followers, besieged Hirákot in Alibág. Anandibái led an army against the besiegers, and in a bloody and hard-fought battle defeated Jaysing with much loss. After Anandibái's death, Jaysing marched on Alibág and took Hirákot. Hearing that the Peshwa had promised to help Mánáji, Jaysing applied for aid to Báburáv, Sindia's commander-in-chief who was his relation. Báburáv agreed to help, but soon after reaching Alibág, he picked a quarrel with Jaysing and took Hirákot by treachery. Jaysing's eldest son escaped to Bombay, and, in 1807, collecting a force of 2000 men, placed it under the command of one Bacháji Shet, a goldsmith of Revdanda, who succeeded in taking Hirákot. But Báburáv, with the help of the Peshwa and the English and by bribing Bacháji's officers, captured him and his leading supporters. In 1817 order was established under the British. No further mention of Kolába occurs till it lapsed to the British in 1840, on the death of Kánhoji II. without legitimate heirs.

Antora, a small port on the Bhogávati creek, one and a half miles north of Pen, had in 1881 a population of 420, of whom 239 were Musalmáns and 181 Hindus. At ordinary high tides the creek is navigable to Antora by boats of seven tons (28 *khandis*) and at spring tides by boats of forty tons (160 *khandis*). Beyond Antora only canoes pass. The average yearly trade, during the eight years ending 1881-82, was worth £100,485, of which £66,991 (Rs. 6,69,910) were exports and £33,494 (Rs. 3,34,940) imports.

Ashtami, across the creek from Roha, is included within Roha municipal limits. It has a fine pond and several well-to-do Beni-Isráel families. Esthemy is mentioned in 1673 by Oxenden, the English ambassador to Shiváji at Ráygad.² A century later (1771) Forbes mentions it (Ustom) as a considerable village some distance from the banks of the Cheul river.³

Áva's is a small port in the Alibág sub-division, fourteen miles south of Bombay and eight miles north of Alibág. The 1881 census showed 230 houses and a population of 1160, of whom 1122 were Hindus, 34 Beni-Isráels, and 4 Musalmáns.

Avchitgad,⁴ a fortified hill in Roha, 977 feet high, lies about three miles from Roha on the north side of the Kundalika river. It is built on a spur jutting out from the hill range which divides the Roha from the Alibág and Pen sub-divisions. The fortified portion of this spur consists of a narrow flat-topped ridge, some 600 yards long and 800 to 1000 feet high, with precipitous sides, separated from the rest of the spur by two ravines, the northernmost of which

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ANTORA.

ASHTAMI.

ÁVÁS.

AVCHITGAD.

¹ Grant Duff's Maráthás, 398.

² Fryer's New Account, 77; Orme's Historical Fragments, 215.

³ Forbes' Oriental Memoirs, I. 211.

⁴ Contributed by Mr. E. H. Moscardi, C.S., and Mr. T. S. Hamilton, C.S.

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AVCHITSAD
FORT.

extends about half way to the plain. The fort is approached by rough paths up watercourses, either from the southern or Roha side, or from the village of Medha on the northern side. These two paths meet on a narrow neck of the spur and the further ascent is on the east side of the fort, passing the ruined plinth of what is said to have been a watch-tower, up to the main gate, which is concealed in a recess between two bastions one of which is in ruins.

The walls of the fort are of rough workmanship, consisting of unhewn stones, whose interstices are filled with mortar and smaller stones. The circular towers at each end of the fort are of carefully dressed and well fitted stones and are apparently of later date. In the wall of the southern tower is a slab bearing an inscription which gives a date corresponding with A.D. 1796.¹ From either tower the view is pleasing and extensive, embracing the Pen hills with Mirádongar and Ratangad on the north, the long broken line of the Sahyádris with Khandála and the Duke's Nose on the east, and the fertile valley of the Kundalika with the Roha and Janjira hills on the south and west. The arch of the main gate and all other remaining arches are of the plain cusped or ogee type. Some fifty yards from the northern tower lies a cast-iron gun about six feet long. A little further south is another, smaller, but of better finish and marked at the breech with the figures and letters 4 8 6 T. W., either of English make or a close copy. Still further down is another gun similar to, though rather longer than, the first.

The south end of the fort, being wider than the north where it narrows to a point, is defended by a wall extending completely across the ridge. In the centre and highest point of the wall is one of the large circular towers already mentioned, and at the west end of the wall is another small tower of rough workmanship containing a small gun. Another gun from which, according to tradition, criminals used to be blown, lies at the north-west angle of the citadel, and in a rocky platform, just in front of it, round holes are pointed out as the sockets for the posts to which the victims were tied before execution. The view from the summit of the fort is very extensive. It embraces the Pen hills with Mirádongar on the north, the line of the Sahyádris with Khandála and the Duke's Nose on the east, and the valley of the Kundalika with the Roha and Janjira hills in the south and west.

The buildings of interest within the fort are, next to the northern tower, the ruins of the *sadar* or governor's residence, which seems to have been a spacious and handsome building. At its north-east corner is a massive round tower, and in the south wall is a handsome door or window in the form of a pointed arch. Nearly opposite the gateway in the eastern wall are the remains of the *sadar kacheri* or commandant's office, a building about sixty feet long by forty feet broad. No trace of this building remains but the plinth. Not far from it on the south side is the citadel. It is a rectangle of about 300 yards from north to south, and rather more than 100 yards

¹ The Maráthi runs 'Shri Ganesuáyanamá Shri Jaydev Shake 1718 Nal nám samvatsare Chaitra Shuddh pratipad.'

from east to west, taking up nearly the whole breadth of the fort at this point, which is about midway between its northern and southern ends. The defences of the citadel consist of a thick battlemented wall flanked at the corners by polygonal towers. There is also an octagonal tower in the middle of the northern wall, and several smaller round towers or buttresses in the eastern and western side walls. In the north wall are two gates one at each end; there is also a gate in the south wall near the western end. These gates are similar in shape and construction to the gate of the fort. The citadel has a large cistern about 100 feet across with twelve nearly equal sides. The sides are of hewn stone and very carefully built, nearly perpendicular, with a narrow flight of stone steps in one of the sides leading to the water. It is said to hold about twelve feet of water. Near this, on the west side of the citadel, are seven rock-hewn cisterns, one of which, for the use of Mhārs, extends partly under the western wall. In the midst of this group of cisterns is a mean-looking shrine in honour of a *haraldār* named Bāpuji, which enjoys a yearly Government allowance of £3 4s. (Rs. 32). In front of the shrine is a very elegant lamp-pillar or *dīpmāl* with a figure of Bāpurāv Pāshilkar carved at its base. Among the cisterns is also a little shrine with an effigy of this same Bāpurāv Pāshilkar. It is smeared with red lead, and offerings are made to it. Near the south-east corner of the citadel is a temple of Mahādev, with neatly cut images of Ganpati, Pārvati, and Vishnu. Near here the powder magazine is said to have stood, but no trace of it remains. Between the citadel and the southern wall of the fort there are many ruined houses, but all of them are small and present no features of interest.

Avehitgad was taken with Surgad, Pāli and Bhurap by Colonel Prother's force in February 1818.¹ Tradition ascribes the building of the fort to Shivāji. The architect is said to have been a Musalmān named Shaik Muhammad, to whom also is ascribed the temple at Pingaisti at the foot of the hill.² The name Avehitgad, apparently from the Sanskrit *avehitta* or haste, accords well with its rough style of building.

Birvādi Fort,³ six miles south-west of Roha, crowns the last of a broken range of hills varying in height from 1800 to 1200 feet, which runs south-west from the central hills or backbone of the Roha sub-division. The link between the Birvādi hill and the rest of the range, is a neck of land so low that, from a distance, its two conical peaks seem to stand by themselves. Of the two peaks, the eastern, which alone is fortified, is considerably lower than the western. On all sides but the north-east the hill is surrounded by low rice fields, which are almost enclosed by other hills most of them higher than Birvādi, so that except from near the mouth of the Revdanda creek, Birvādi is not visible from any considerable distance. There is only one regular path up the hill. This leads from the northern side, starting from a point on the foot-path from Roha to Birvādi village about a mile from Birvādi. It

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AVEHITGAD FORT.

BIRVĀDI FORT.

¹ The crenelated battlements of the outer wall prove the Musalmān origin of the fort. Mr. A. K. Nairne, C. S., in *Konkan* 38, and *Indian Antiquary*, III. 101.

² *Bombay Courier*, 21st February 1818.

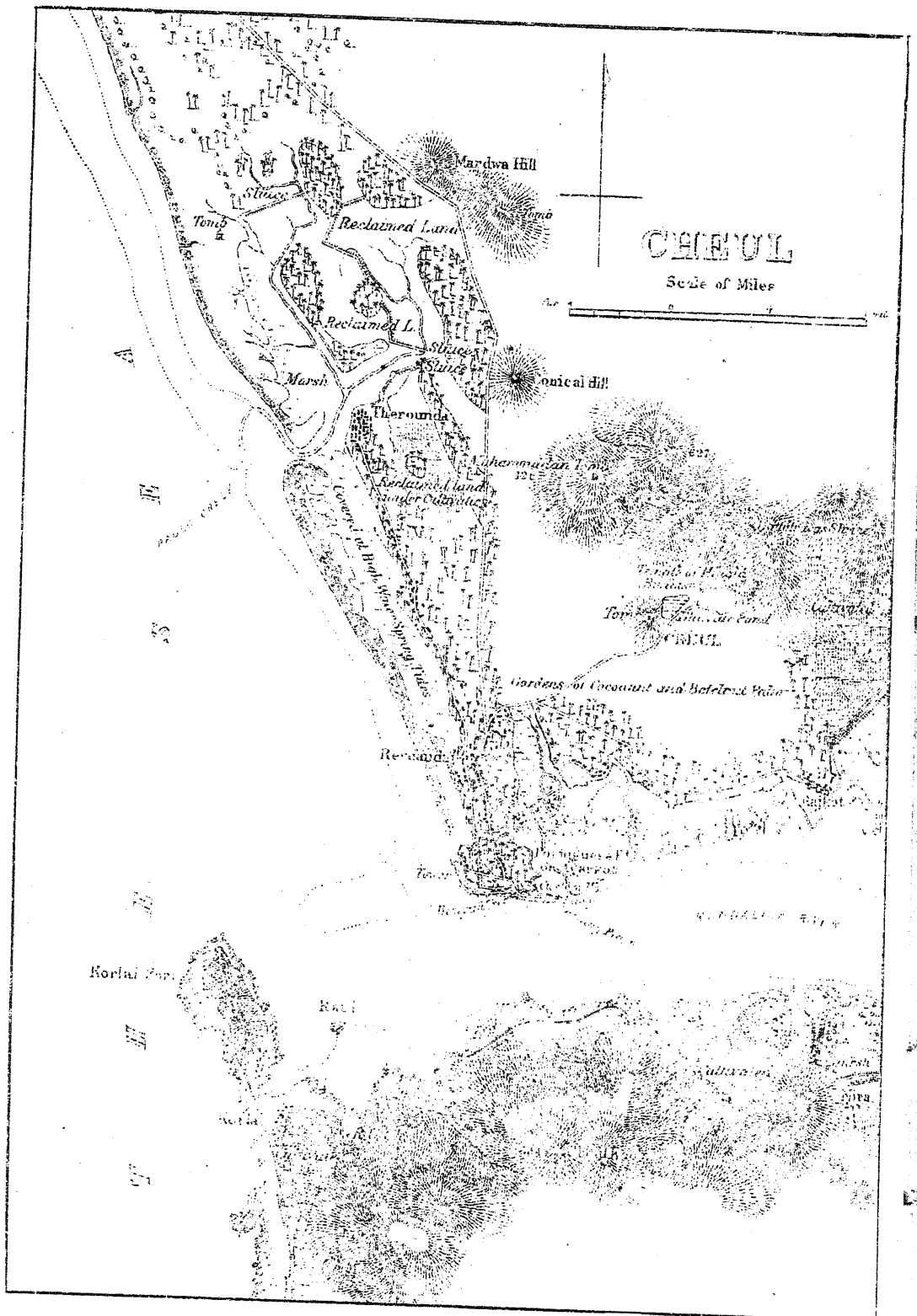
³ Mr. E. H. Moscardi, C.S.

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BIRVÁDI FORT.

is also possible to reach the fort by very steep tracts which climb straight from the villages of Khera and Chánera. The path from Khera leaves Birvádi village on the west or right hand, and, after passing a small brushwood-covered hill, enters a somewhat less wooded region strewn with the ruins of houses, apparently the remains of a considerable village or small town. Beyond this the path becomes steep and narrow, winding among boulders and clumps of *karinda* and other bushes. The line of fortifications is about 300 feet above the village. It consists of a triangular escarpment, whose top seems to have been protected by masonry. Traces of this masonry remain in places, but the large number of blocks of dressed stone, that lie scattered on every side below the fort, seem to show that the wall stretched round the whole or nearly the whole of the lines of defence. The sides of the fort face the south, the north-east, and the north-west. The gate of the fort is at the northern angle. There are four round bastions about twenty or thirty feet across and close together, the gate lying between the two bastions most to the east. It is approached by a flight of stone steps, and is a nearly circular archway with a small cusp or indentation in the keystone. These and the other bastions in the fort are well and solidly built of dressed stone, and have the appearance of being almost entire. They are pierced with loopholes for musketry, but no cannon or embrasures for cannon are visible in them or elsewhere in the fort. Besides this, there are four other bastions along the escarpment, one on each of the eastern and western angles in the south and north-west sides. Just within the outer escarpment are four rock-cut cisterns, two on the north-east side, one on the south, and one on the north-west side. The last is broken and empty, the rest are shallow and nearly filled with rubbish, but the water is good. A masonry dam runs outside of these cisterns along the edge of the escarpment. Immediately within this escarpment, which with its bastions forms the only defence of the fort, the central peak of the hill rises about 200 feet above the fort and about 800 feet above the plain. On the point of the peak is the plinth of a house about forty feet long by thirty broad, which was either the governor's residence or a store-house for provisions and ammunition. There is nothing in its shape or construction to suggest that it was intended for any special use. The view from the summit is pleasing but not extensive, and is singularly devoid of objects of interest. Richly wooded hills shut in the view on the north, east, and south. Only towards the north-east, where the summits of the Sahyádris are just visible, is anything to be seen behind the surrounding hills. On the eastern side the view is a little more extensive. A broad plain, broken by slight inequalities, stretches as far as the Revdanda creek, whose winding course can be followed nearly to the sea. Of the fort of Korle only the top is visible, the rest being hidden by another nearer hill. Immediately below and on the near side of the creek are the villages of Birvádi, Chánere, Khera, Chadgaon, and Talavde. These, with Kámble and Yunghar in the valley to the south-east, on the nearer side of the hills, are the only conspicuous objects in the immediate foreground.

At the foot of the hill is a small ruined Musalmán tomb



apparently old. The name of the saint is not known, but, after the tomb, the village is called Shaikh-ki-Birvádi in contradistinction to the other Birvádi in Mahád. This Roha Birvádi is one of the two Kolába forts, which, after taking Kalyán in 1648, Shiváji ordered to be built to secure his share of Kolába against his formidable neighbour the Sidi. The other fort was Lingána.¹

Chandragad² or the Moon-fort in the village of Dhavale, fifteen miles south-east of Mahád, stands on a low spur of the Sahyádris about two miles north-west of Arthur's Seat, a well-known point of view on the Mahábaleshvar plateau. A foot-path from the head of the Krishna valley leads down to the village of Dhavale whence the ascent to the fort can be made. The top of the fort is 2258 feet above mean sea level.

Cheul,³ or Revdanda, in north latitude 18° 33' and east longitude 73°, on the coast about thirty miles south of Bombay, lies at the west end of the right or north bank of the Kundalika river or Roha creek. From the harbour, except that the fort walls and the ruins of some of the buildings of the Portuguese city stand out from the trees, the whole site of the former cities of Portuguese and Musalmán Cheul is hid by thick orchards and palm groves, which, from the sea on the west and the river on the south, stretch about three miles north-east to a range of low rocky hills. The rich groves of fruit trees, the shady lanes, the numerous wells, and the large double-storied garden-houses have an air of comfort and prosperity. But, except ruins, of the two great cities of Upper or Musalmán and Lower or Portuguese Cheul, nothing is left save three scattered villages with little trade and few industries.

Cheul is a place of great antiquity. Under the names of Chainpávati and Revatikshetra, local Hindu traditions trace it to

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CHANDRAGAD
FORT.

CHEUL.

History.

¹ Grant Duff's Maráthás, 64.² Mr. T. S. Hamilton, C.S.³ The following table shows the chief forms under which the name Cheul has appeared :

The Name Cheul.

AUTHORITY.	Date. A.D.	Spelling.	AUTHORITY.	Date. A.D.	Spelling.
Kanheri Inscriptions ...	130	Chemula	Cheul Mosque ...	1507 and	Khául.
Ptolomy ...	150	Timulia, Local.		1623	
Ptolemy ...	247	Synmulla, Greek.	Do Couto ...	1602	Chaul.
Ptolemy ...	247	Semulla.	Barros ...	1620	Chaul.
Kanheri Inscription ...	493-500	Chemula.	François Pyrand ...	1608	Chaul.
Kemas (doubtful) ...	525	Sibor.	Ferishta ...	1609	Chaul.
Hsi-wen T'sang (ditto) ...	640	Tchi-Mo-La.	De Christiana Expedi- tion.	1615	Chaul.
Messodi ...	915	Saimur.	Pietro della Valle ...	1625	Chaul and Ciul.
Muhaihil ...	942	Saimur.	O Chronista de Tissuary	1634	Chaul.
Al Istakhrí ...	950	Saimur.	Thévenot ...	1635	Chaul.
Ibn Haukal ...	976	Saimur.	Ogilby ...	1670	Chaul.
Al Biruni ...	1030	Saimur.	Fryer ...	1672	Chaul.
Sháhárá Copperplate ...	1094	Chemuli.	Oxenden ...	1674	Chaul.
Al Idrisi ...	1153	Saimur.	Carre ...	1672	Chaul.
Nikitin ...	1470	Chivil.	Genelli Careri ...	1695	Chaul.
Varthema ...	1503	Cevul.	Hamilton ...	1720	Cail.
Barbosa ...	1514	Cheul.	Grose ...	1750	Choule.
Mohit ...	1540	Shiul.	Account of Bombay ...	1780	Choul.
Ortelius ...	1570	Chaul.	Modern Inscriptions ...	...	Cheul.
Mirát-i-Ahmadí ...	1570	Chaiwal.			Chaul.
Fitch ...	1584	Chaul.			Chepval.
Linschoten ...	1584	Chaul.			Tsemvul.
Cæsar Frederick ...	1588	Chaul.	Local Pronunciation	

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the times when Krishna reigned in Gujarát (B.C. 1200 ?).¹ It seems probable that Cheul is Ptolemy's (A.D. 150) headland and emporium of Symulla or Timulla, between the Binda river or Bassein creek and Balipatnathat is Pálepattan or Mahád. The place has a special interest as Ptolemy mentions that he gained information about Western India from people who had come from Symulla to Alexandria and had been acquainted with the country for many years.² About the same time (A.D. 130) the name appears in two Kanheri cave inscriptions as Chemula,³ the residence of two brothers who made gifts to the monastery. About a hundred years later (A.D. 247) it appears in the Periplus of the Erythraean Sea, as Semulla the first local mart south of Kalliena.⁴ In the fifth century it again occurs as Chemula in one of the Kanheri cave inscriptions.⁵ It is perhaps mentioned early in the sixth century (A.D. 525) by the Greek merchant and monk Kosmas Indikopleustes as Sibor, a leading place of trade between Kalyán and the Malabár ports,⁶ and, perhaps, about a hundred years later (642) as Chimolo by the Chinese pilgrim Hiwen Thsang.⁷

¹ The name Champávati is derived either from the *champa* tree, the *champa* fishing net, or from a king named Champa. The name Revatikshetra is said to come from Revati, the wife of Balram, Krishna's brother. Da Cunha's Chaul, 4. The primeval city is said to have had 1,600,000 buildings, 360 temples, and 360 ponds. It is said to have been divided into sixteen wards or *pákhádya*s, three of which Dod, Dakhaváda, and Murad afterwards formed Portuguese Cheul. Da Cunha's Chaul, 106-109.

² The passage in Ptolemy (Lib. I. Cap. XVII.) runs, 'The Indian emporium of Symulla is placed by Marinus to the west not only of Cape Comorin but even of the river Indus, though it is stated to lie to the south of the river by those who have sailed to it and from it, and who have for long been familiar with those parts, and by those also who have come to us from there and who say that the place is locally called Timula. From these people we have learned other things about India especially about its provinces as well as of the inland parts of that country as far as the Golden Chersonese. Bertius' Ptolemy, pp. 19, 198. The possibility of Chemul being Pliny's (A.D. 77) Perimula, the greatest emporium in India half way between Tropina or Cochín and Haidarabad in Sindh (see McCrindle's Megasthenes, 142), has been suggested in the History Chapter. Also that it may be Automula 'a noble emporium on the coast belonging to the Horata.' (Ditto 146).

³ Bombay Gazetteer, XIV. 172, 173.

⁴ McCrindle's Periplus, 129.

⁵ Bombay Gazetteer, XIV. 189. The Greek Symulla and the Kanheri Chemul were till lately identified with Cheul. But the discovery of the village Chembur, sometimes pronounced Chemud, in Trombay island in Bombay harbour has made it doubtful whether the old trade centre was there or at Cheul. The following reasons seem to favour the view that Cheul, not Chembur, was the Greek Symulla. First, it is unlikely that two places so close and so completely on the same line of traffic as Kalyán (the Kalliena of the Periplus) and Chembur, should have flourished at the same time. Second, the expression in the Periplus 'below (*meta*) Kalliena other local marts are Semulla' points to some place down the coast rather than to a town on the same harbour as Kalliena, which according to the author's order, north to south, should have been named before it. Third, Ptolemy's point or headland of Symulla has no meaning if the town was Chembur in Trombay. But it fits well with Cheul as the headland would then be the south shore of Bombay harbour, one of the chief capes in this part of the coast, the south head of the gulf or bay whose north head is at Bassein. The identification of Simulla point with the south shore of Bombay harbour is borne out by Fryer (1675) (New Account, 62) who talks of Bombay facing Cheul and notices the gulf or hollow in the shore stretching from Bassein to Cheul point. The old (1540) Portuguese name, Cheul Island, for the Isle of Khánderi, off the south point of Bombay harbour, further supports this view. See Dom João de Castro Primeiro Roteiro da Costa da Índia, 56.

⁶ Topographia Christiana in Migne's Bibliotheca Cleri Universe, I. 446, 450.

⁷ Foe Koue Ki, 391. The following is Hiwen Thsang's account of Tchimola. Tchimolo is also called Molokiutho. It is in Southern India and has a circuit of 830 miles (5000 *li*). Great riches come from the sea. The people are black and

Cheul next appears, under the names Saimur and Jaimur in the writings of the Arab travellers of the tenth, eleventh, and twelfth centuries.¹ It is described (915) as in the province of Lár, the most southern coast town in the dominions of the Bahara Emperors, probably the Ráthods of Málkhet near Haidarabad.² In the beginning of the tenth century (915), when visited by Masudi the Arab traveller, Saimur was under the government of a local prince called Djandja, that is Jhanjha the fifth of the northern branch of the Siláháras who ruled the Konkan from about A.D. 820 to 1260.³ Besides Hindus the town had a Musalmán population of about 10,000, some of them country-born, others immigrants from Siraf, Oman, Basráh, and Bagdád who had married and settled in Cheul. They were very prosperous, some of them distinguished merchants, well cared for by the Emperor who let them build mosques and had chosen one of their number to settle their disputes.⁴ The

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savage. To the east (south in Julien's Hiwen Tshang, I. 193) of the town are burial mounds built by Asoka and his younger brother. The kingdom is bordered on the south by the sea. To the east is the mountain of Moloye and to the east of that is the mountain of Pon-tha-lo-kia. From this rises a river which encircles the hill and falls into the southern sea. To the north-east of that hill on the sea-shore is a city from which they sail to the south sea and Ceylon. Ceylon is 500 miles (3000 *lis*) to the east.

Several points in this account, though they are very vague, support the view, which the close resemblance of name suggests, that Chimolo is Chemula or Cheul. The other name Molokiutho, or Malakuta, may also be Malakuda the hill of Kuda, about twenty miles south of Cheul famous for its Buddhist caves. These identifications are very doubtful. According to General Cunningham (*Ancient Geography*, 549-552), Hiwen Tshang's route brings Malakuta to the south-east of the continent. He identifies Molokiucha or Malakuta with Madura; and Chimolo or Jhi-mu-ra with Ptolemy's Limurike or Damurike that is the Tamil country. Saint-Martin (Julien's Hiwen Tshang, III. 399) states that Hiwen Tshang knew of Malakuta and Chimolo by hearsay only. He identifies Malakuta with the Malabar coast and Chimolo with Kumári that is Cape Comorin.

¹ Masudi (915), Muhalhil (941), Al Istakhri (950), Ibn Haukal (976), Al Biruni (1030), and Al Idrisi (1130) call it Saimur. Elliot and Dowson, I. 24, 27, 30, 34, 66, 85. Like the Greek name the Arab name comes almost as close to Chembur as it comes to Cheul. At the same time it seems probable that Cheul not Chembur was the Arab Saimur. Thána was at this time one of the chief towns if not the chief town in the Konkan (Masudi *Prairies d'Or*, I. 381; Al Biruni Elliot, I. 66; Jaubert's Al Idrisi, 172), and it seems unlikely that Chembur in Trombay and Thána were places of importance at the same time. Besides Masudi speaks of Saimur as a province as well as a town (*Prairies d'Or*, I. 381), and Al Biruni, the best authority, after naming the ports in order southwards to Thána goes on, 'There you enter the country of Laran where is Jaimour, Malia, and Kanji.' (Elliot, I. 66). This phrase could hardly have been used of a town on the same side of the same harbour as Thána.

² Masudi writes it Mankir. He correctly describes it as far inland though his distance (640 miles) is too great. *Prairies d'Or*, I. 178.

³ See Thána Statistical Account, Bombay Gazetteer, XIII. 422, note 1, 424, 435, and note 1.

⁴ *Prairies d'Or*, I. 381, II. 86; Elliot and Dowson, I. 24. Masudi has a curious passage about the self-sacrifice which he says was then common among the people of the Konkan. When a man wished to burn himself he had first to get the king's leave. When leave was granted, while the pyre was preparing, the victim passed through the streets with the sound of timbrels and cymbals, clad in silk, and attended by friends. His head was crowned with *tulsi* or sweet basil and shaved, and on it were placed burnt pieces of sulphur and gum sandarach. As he went he chewed betelnut and betel-leaves. When he had made the circuit of the town he came back to the fire and threw himself into it. In one case of which Masudi was an eye-witness a young man, after making the round of the town, on coming to the fire stood before it without a sign of fear or uneasiness. He then seized a knife and ripped open his belly, put his left hand into the wound, grasped his liver, drew it out, cut it with

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language of the people was said to be Lári that is Gujaráti.¹

Some years later (942), though this is less trustworthy, the people are described as very beautiful, born of Indian and Turkish and Indian and Chinese parents, eating neither flesh, fish, nor eggs. Besides the Hindus there were Musalmáns, Christians, Jews, and Párisi fire-worshippers. On a high place was a temple with very holy images adorned with turquoises and rubies, and the strangers had mosques, churches, synagogues, and fire temples. The Turks brought merchandise; and certain kinds of albes and wood, though not grown there, were called Saimuri from its fame as a market. A few years later (970) Saimur is described as a great strong city with abundance of mangoes, cocoanuts, onions, and rice, but no dates.² At the end of the eleventh century (1094), in a copperplate grant of the fourteenth Siláhára king Anantdev, under the form Chemuli, it is mentioned as a port like Shurpára (Sopára) and Shristhának (Thána).³ In the twelfth century it was a large well built town with cocoanut trees and kenna in abundance and on the hills many aromatic plants.⁵

In the thirteenth century, according to a local story, Cheul was under a chief of the Deygiri family of Yádavs, who attacked and defeated the ruler of Málim or Bombay.⁴ Early in the fourteenth century (1311) it is mentioned as one of the centres of Yádav power in the Konkan which were brought to subjection by Malik Káfur, the general Ala-ud-din Khilji (1297-1315).⁷ The discovery of a stone with a Kánarese inscription near the Rameshwar temple suggests that the early Musalmáns did not maintain their hold on Cheul, and that with the Southern Konkan, Cheul passed for a time under the Gújjars, viceroys of the Vijayanagar or Anegundi kings (1336-1587). If the Vijayanagar kings held Cheul their power did not last long. In 1378 it is mentioned as the chief town of one of the Bahmani provinces (1347-1490)⁸; in 1378 as a town in which Muhammad, the nephew

the knife, handed it to one of his brothers, and leaped into the fire. It was usual when a king died or was killed, for a number of persons who were known as 'Friends of the King' to burn themselves alive. It made one shudder to hear the stories that were told of the tortures and punishments which the Indians had imagined. They underwent these tortures because for every pain here they looked for a pleasure hereafter. Masudi Prairies d'Or, II. 85, 87. In connection with this passage of Masudi it is worthy of note that in some battle stones, probably of about the same date, a little later, near Sháhápur in Thána men are shown leaping into a blazing fire.

¹ Gujaráti may have then been the language of trade in Cheul as it now is in Bombay. References to Lár or Lát are given in Bombay Gazetteer, XII. 57 notes. The name survives in the Lát division of Vánis, Vanjárs and other castes, and perhaps in the local Maráthá phrases Var-lát for inland Konkan, and Khál-lát for coast Konkan.

² Kazwini (1263) from Ibn Muhalhil, (941) Elliot's History, I. 97; Yule's Cathay, I. xcii. The Chinese element in the population is not impossible. A note of some of the references to Chinese settlements on the west coast of India is given in the Appendix. The account is in other parts confused and the reference to Cheul doubtful.

³ Ibn Haukal (943-976) Elliot, I. 38.

⁴ Indian Antiquary, IX. 38.

⁵ Al Idrisi (1153) in Elliot, I. 85. Idrisi is confused placing Saimur five days from Sanján and only two from Broach and in a different 'climate' from Thána.

Elliot and Dowson, I. 85-87.

⁶ Trans. Bom. Geog. Soc. VI. 132.

⁷ Briggs' Ferishta, I. 379; Nairne's Konkan, 24.

⁸ Scott's Ferishta, I. 10, 13; Briggs, II. 295; Jervis' Konkan, 62, 63.

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of Ala-ud-din Bahmani I. (1347-1358), a most just and kindly ruler, established rich schools for orphans¹; in 1380 Ferishta notices it as a great town apparently the chief port of the Bahmanis²; and, at the close of the century (1398), as one of the chief ports of the Konkan, from which the Bahmani king Firuz (1397-1422) sent ships to bring the manufactures and curious wares of all parts of the world, and talented men the choicest of all products.³ The Russian traveller Athanasius Nikitin (1470) calls it Chivil. He does not seem to have been struck with the riches or trade of the place. Except a few of the upper classes who wore silk, the people went naked with uncovered heads and bare breasts. They were black and many followed to stare at the white man.⁴ About twenty years after Nikitin's visit (1490), Cheul passed from the Bahmani to the Ahmadnagar dynasty (1490-1595), and, as their chief port, was well cared for. Shortly after the beginning of the sixteenth century Varthema (1503-1508) describes Cevul as on a beautiful river about two miles from the sea, well walled with a warlike population whose arms were swords, bucklers, bows, spears, and artillery. The country between Cevul and Combeia (Cambay) was called Gujarati. The king was a pagan who administered justice well but had not many fighting men. The country was rich in horses, oxen, and cows and in everything except grapes, nuts, and chestnuts. There were many Moorish merchants, and there was a large export of grain, barley, vegetables, and cotton stuffs. The air was more warm than cold and the people were of a dark tawny colour. Except the Moorish merchants, they wore a shirt, and some went naked with a cloth round the middle but nothing on their feet or head. Their creed was the same as the creed of the king of Kalikat.⁵

About this time (1505) the Portuguese first appeared at Cheul.⁶ Knowing that the Sultans of Egypt and Gujarát had bound themselves to drive them out of the Indian seas, the Portuguese at first treated all Musalmáns as enemies. A young Portuguese commander, Dom Lourenco de Almeida the son of the Viceroy, cruising in search of the enemy's fleet, anchored off Cheul with a squadron of ten ships, and attacking all Musalmán vessels caused great destruction.⁷ This display of strength induced the Ahmadnagar king to come to terms with the Portuguese and agree to pay them a yearly sum of £600 (2000 gold *pardãos*) for the protection of Cheul ships.⁸

Towards the close of 1508 an Egyptian fleet of twelve sail,

¹ Da Cunha's Chaul, 15.

² Scott's Deccan, I. 56, 73.

³ Briggs' Ferishta, II. 363. The only notice of Cheul traced in the 14th century travellers is in Mandevill (1322-1356) who speaks of the island or province of Chava or Cava, and gives the same details about idolatrous natives and big rats as Friar Oderic (1321) gives of Thána. Hakluyt's Voyages, II. 143. Yule (Cathay 27-28) shows reasons for believing that Mandevill was not a real traveller.

⁴ Major's India in the XVth Century; Nikitin, 8, 9.

⁵ Badger's Varthema, 114. This Hindu governor of Cheul may have been either an officer appointed from Ahmadnagar or a local tributary chief. The father of Ahmad Khan, the founder of the Ahmadnagar dynasty, was a Bráhmán, and Ahmad employed Bráhmans in the highest posts (Elphinstone's History, 669). On the other hand, at this time (Bom. Gaz. XIII. 441, 450) the ruler of Thána seems to have been a tributary, not an officer of the Gujarát king.

⁶ Persian Ferishta, II. 706.

⁷ Da Cunha's Chaul, 23.

⁸ Da Cunha's Chaul, 23-30.

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commanded by Amir Husain a Persian noble and with 1500 Mamelukes on board, arrived at Diu. They were joined by Malik Eiaz the Gujarát governor of Diu with a fleet of forty small vessels, and together sailed south in search of the Portuguese.¹ Dom Lourenco was waiting for reinforcements in Cheul harbour with a squadron of eight ships. Most of his men were ashore when news came that a great unfriendly fleet was coming from the north. Before the enemy's fleet entered the harbour, Lourenco brought his ships to a strong position for defence, and though Husain pressed them with his whole strength the attack failed. During the night the Egyptian fleet retired across the river behind the shelter of the shallows, and waited for Malik Eiaz and the Gujarát squadron. At daybreak Lourenco renewed the fight, bearing down on the enemy with such skill and vigour that he captured two galleys and all but boarded Husain's ship. This the strength of the tide and the courage of the Mamelukes prevented, and, shortly after, just before evening, Malik Eiaz appeared with his fleet of forty sail. A skilful movement by some of the Portuguese ships prevented the union of the Egyptian and Gujarát squadrons. As he was badly wounded, and as the enemy were strong enough to block the whole river mouth, his Captains advised Lourenco to make his way to the open sea under cover of night. But he refused to slink away and ordered them to be ready next morning to force the enemy's line. At daybreak, seeing the Portuguese ready to start, Malik Eiaz, though his vessels were small, came out against them, and, in spite of heavy loss, blocked the passage. Most of the Portuguese forced their way through, but the Admiral's ship still commanded by the wounded Lourenco, ran foul of some fishing stakes, and went on the rocks. Lourenco, though again wounded, cheered on his men, and the crew kept the Gujarát ships at bay till Lourenco was killed by a bullet in the breast. The ship was then taken and sunk.² Shortly after this, their victory over the Egyptian fleet at Diu (February 1509)³, more than made up to the Portuguese for their reverse at Cheul. Their position as Lords of the Sea was established; Malik Eiaz courted their alliance, and the Viceroy, on his way south, stopped at Cheul (April 1509), and, on the basis of the former engagement, entered into a formal treaty with Burhán (1508-1553) the Ahmadnagar king, promising to protect his port and trading vessels on condition that the Portuguese were acknowledged rulers of the sea and received a yearly payment of £600 (2000 gold *pardãos*).⁴

¹ With the help of the Venetians, their partners in loss, the Egyptians brought timber from the Dalmatian hills to Alexandria, and, taking it across the desert, built their ships at Suez. Kerr's Voyages, VI. 111.

² Malik Eiaz saved twenty of the prisoners, treated them with kindness, and wrote to condole with the Viceroy on the death of his son. The loss was according to the Portuguese in killed and wounded 264 on their side, and 600 of the Turks. According to Ferishta 400 Turks went to heaven and 4000 Portuguese went to hell. Da Cunha's Chaul, 29.

³ The Portuguese were much helped by the conduct of Malik Eiaz who, probably with good reason, fearing the Egyptians little less than he feared the Portuguese, gave them scanty assistance and entered into a treaty with the Portuguese.

⁴ Da Cunha's Chaul, 32.

Under the Portuguese, who, though most destructive to the ports that refused to acknowledge them as lords of the sea, were very careful to protect Cheul, the trade of the port rapidly increased.

In 1514, when Barbosa visited Cheul, the governor, a Moorish gentleman with the title of Xech or Shaikh, was a vassal of the king of Decani, that is the Ahmadnagar king, and collected his revenues and accounted to him for them. He kept the country in good order, was a great friend of the Portuguese, and treated strangers with kindness. There was always a Portuguese factor in Cheul appointed by the captain of Goa whose chief duties were to send supplies to Goa and to the Portuguese fleet. Cheul was not a large town. Its houses were well built, but all were thatched. In the rainy season there were few inhabitants, but, by December, numbers began to pour in, bringing their goods in great caravans of oxen, one man for about thirty or forty beasts, with packs like donkeys' packs and on the top long sacks placed crosswise. They stopped about three miles from the town, set up their shops, and during December, January, February, and March the place was like a fair.¹ By sea there was a great trade with the Persian Gulf and Arabia, cocoanuts being exported and dates and horses imported.² There was also a great coasting traffic with Malabár and Goa to the south and with Gujarát to the north. Some of the ships belonged to Gujarát, but the bulk of the trade seems to have been in the hands of the Malabár vessels. During the busy months, December, January, February and March, many ships came from Malabár laden with cocoanuts, betelnuts, spices, drugs, palm-sugar, and emery. They also brought from the factories of the king of Portugal much copper, quicksilver, and vermilion, all of which were largely used both inland and in Gujarát. From Gujarát there came copper, quicksilver and vermilion by way of Mekka and Diu, cotton stuffs, and many other goods. From Cheul the Malabár boats took wheat, vegetables, millet, rice, sesame, much oil of sesame, pieces of fine muslin for women's head-dresses, and many cotton stuffs called *beránis*. Malabár boats that went on to Gujarát took with them from Cheul chiefly muslins and cotton cloths; and Gujarát boats, on their return voyage, took copper, quicksilver, vermilion, muslin, and cotton stuffs, much of the muslins and cotton stuffs going by Diu to Arabia and Persia.³ In his account of the exports from Cheul, Barbosa does not distinguish between local products and articles brought from the Deccan. It seems probable that the vegetables, rice, some of the sesame, and some of the cotton cloths were local, and that the wheat, millet, a share of the cotton cloth, and the bulk of the muslins came from the Deccan.⁴

In 1516 Burhán (1508-1553), the Ahmadnagar king, allowed the

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¹ In 1514 Cheul was the only great trade centre between Surat and Goa. Thána though a pleasant well built town had little trade, and was troubled by pirates; and Dábul and the other Bijápúr ports were depressed by the Portuguese. Stanley's Barbosa, 68.

² Stanley's Barbosa, 16, 28, 31, 42.

³ Stanley's Barbosa, 60, 69-71. The author of the Mohit (1540), or Arab Voyages, speaks of Shiul as a port of the Deccan, exporting muslins from Kandhar, Daulatabad, and Burhánpur. Jour. Beng. As. Soc. V-2, 461.

⁴ Barbosa notices that the people wore the cotton cloths for a few days and then bleached them very white, gummed them, and exported them. Thus it came, he adds, that some were found torn. Stanley's Barbosa, 70.

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Portuguese to build a factory at Cheul and to have freer access than before to the harbour. In 1521 Cheul was burnt by the Bijápur fleet, and, in spite of a Portuguese defeat off the mouth of the river, the Ahmadnagar kings remained friendly to them allowing them, or according to another account pressing them, to build a fort at Lower Cheul, one of his chief objects being to secure a supply of horses.¹ In spite of the treachery of Shaikh Muhammad, the Musalmán governor of Cheul and the opposition of Malik Eiaz of Diu, who lay off the river for three weeks and harassed the builders, the fort was finished in 1524.² In 1528 the Gujarát fleet, aided by some Turkish ships, attacked Cheul, but were scattered by a joint Portuguese and Ahmadnagar squadron. Next year (1529) hostilities were renewed and Cheul was plundered by a party of Gujarát troops.³ This campaign closed unfortunately for the Portuguese. Burhán Nizám of Ahmadnagar was defeated by Bahádúr Sháh (1526-1536) the Gujarát king. He was forced to acknowledge Gujarát supremacy, and by the gift of a scarlet umbrella of royalty became Bahádúr's close ally.⁴ Under Gujarát influence the Ahmadnagar king seems to have picked a quarrel with the Portuguese and done them much harm.⁵ On Bahádúr's death in 1535 the friendship between Ahmadnagar and the Portuguese was renewed, and in 1538 Cheul was a great and illustrious city, the emporium of the largest part of the east.⁶ In 1545 its people distinguished themselves by their zeal in supplying funds for the relief of Diu then hard pressed by a great Gujarát army.⁷ Till 1557 peace continued unbroken.

¹ Faria in Kerr, VI. 191.² Da Cunha's Chaul, 35, 37.³ Bird's Mirat-i-Ahmadi, 237.⁴ Scott's Decan, I. 370.⁵ In 1530 the Portuguese suffered a repulse at Cheul. Briggs' Ferishta, III. 531.

⁶ Dom Joao de Castro Primeiro Roterio, 50. The following is a summary of De Castro's account of the Cheul river. It is a great river made noble by the deeds of Dom Lourenco, and well provided with food, four leagues from Danda Rajpuri and fifty-seven from Goa. Within the bar to the south of the river is a great and beautiful hill which, from outside, appears to be an island. To the north of the hill are two sand banks one of which runs straight to the bar and the other meets the river. To the south of the hill is a long low tongue of sand, which is the reason why the rock has been thought to be an island. From the place where this tongue ends rises a high rugged hill which to the north falls abruptly and throws out a narrow point, in which, at the foot of a great green tree, is a well of water. Inside of the hill, the land along the river is low until it meets a very long point behind which the river disappears. The other or north bank of the river is one beautiful shore. Facing the hill, a spit of sand runs into the river and from it the shores stretch in different directions. The sea or outer shore runs to the north-west, but that which goes inside the river takes a turn to the east. The Portuguese fortress stands on the spit of sand. A little to the east the shore begins to bend and the river forms a great bay on the north of which is the city of Cheul. The bar of the river has one sandbank. At low tide there are standing pools on it, and (at high tide) the depth is 2½ fathoms. The channel is wide. It runs from south-east to north-west and on both sides are great banks where the sea continually breaks. These sandbanks run north-east and south-east to north and south. The larger one is in the channel. The other which comes from the side of the hill and enters by the river is small. About a gunshot from the point of sand at the foot of the hill, where the shores turn in different directions, banks stretch in two long arms. One runs straight to the point of the hill which is over the bar and the other along the coast.

⁷ Diu was twice besieged, in 1538 (September-November) by a strong fleet of Turks, and in 1545 (March-November) by a great Gujarát army. The defence in both cases was conducted with the most distinguished bravery and resource. See Kerr's Voyages, VI. 268, 400. The ladies of Cheul offered to send their earrings, necklaces, bracelets and other jewelry. There are jewels in Cheul, wrote one lady, enough to carry on the war for ten years. Da Cunha's Chaul, 43-44.

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Then the Portuguese, on the accession of Husain Nizām Shāh (1553-1565) of Ahmadnagar, sent to propose the cession of Korie the isolated high ridge that lies across the mouth of the river. To this Husain would not agree, and, to prevent any attempt of the Portuguese to seize the hill, he sent some of his best officers with orders to build a strong fort at Korie.¹ The Portuguese did their best to prevent this. The Goa fleet came to their help. And, after some fighting, the dispute was settled by an agreement that the point should remain unfortified. In 1570² Ahmadnagar and Bijāpur combined against the Portuguese, and, in 1571 (16th February), the Ahmadnagar king, with an enormous force and very strong and well served artillery, laid siege to Portuguese Cheul.³ For such an attack the Portuguese were badly prepared. The town was defended by a single wall, a fort not much larger than a house, and a handful of men.⁴ Acting with Murtazā's land force the fleet of the Zamorin of Kalikat blockaded the river mouth. But the Kalikat fleet was soon dispersed, and the Portuguese received such strong reinforcements of men and ammunition, that they were able to break the force of the siege, by holding some of the outlying fortified buildings, among which are mentioned the Franciscan monastery, the church of the Dominicans, and the Misericordia. The Franciscan monastery was the first attacked, and after standing a five days' bombardment the garrison was safely withdrawn. For a month the siege was closely pressed, the walls were breached in many places, and the garrison reduced to defend themselves in the separate houses. Still they were reinforced from time to time, and kept up so lively a defence, that for five months the siege made little progress. At last, on the 29th of June, a general assault was ordered. Many of the outworks were taken, but they were recovered and, after fighting till evening, the enemy had to retire with the loss of 3000 men. As both sides were anxious for peace a treaty was made and the Ahmadnagar king withdrew.⁵

After the siege (1577) the Portuguese repaired their defences and raised fortifications along the southern shore. At this time

¹ One of the officers was Chulabi Rumi Khān, a distinguished soldier from Asia Minor who had served in Europe and was the maker of the great Bijāpur bronze gun. Briggs' *Ferishta*, III. 239-248. Compare Waring's *Marāthās*, 47.

² At this time in the Gujarāt accounts (Bird's *Mirāt-i-Ahmadi*, 129) Cheul, or *Chaulwal*, is entered as one of the ports of the Europeans which yielded revenue to Gujarāt. This revenue was not tribute; it was perhaps some cess levied on Gujarāt ships trading with Cheul.

³ According to Portuguese writers Murtaza had 34,000 horse, 100,000 foot, 30,000 pioneers, and 4000 artisans some of them Europeans. He had 800 elephants and 40 pieces of artillery of enormous size able to throw stone balls of 100, 200, and 300 pounds weight (Kerr, VI. 430-432). On the march some of these guns could be taken to pieces. Their shooting is described as wonderfully accurate. (Casar Frederick (1583) Hakluyt, II. 345). The Portuguese had nicknames for each of the big guns, the *Crnel*, the *Devomer*, the *Butcher*. Kerr's *Voyages*, VI. 432; Da Cunha's *Chaul*, 49.

⁴ Da Cunha's *Chaul*, 43.

⁵ According to *Ferishta* the Ahmadnagar king had to raise the siege owing to the treachery of his officers who were bribed especially by presents of wine (Briggs, III. 254). According to Faria-y-Souza the Moors feared a woman who went before the Portuguese in the fight, so bright that she blinded them. Many went to see her image in the church in Cheul and were converted and staid there. Da Cunha's *Chaul*, 54.

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the prosperity of the city was at its highest. Of all places the coast Cheul had the greatest number of ships from the Red Sea and Ormuz as well as coasting traders.¹ In 1583 the Dutch traveller Jean Hugues de Linschot described 'Chaul' as a fortified city with a good harbour and famous for trade. It was well known to the merchants of Cambay, Sind, Bengal, Ormuz, Maskat, and the shores of the Red Sea. The merchants were rich and powerful, owning a great number of ships. Rice, peas and other pulse, butter, oil, and cocoanuts were plentiful, also ginger but of a kind little esteemed. There were also some but not many cotton fabrics. Many Gujarátis and Cambay Banians had settled in Cheul. They dealt in rice, cotton and indigo, especially in precious stones, which they were very skilful. In arithmetic the Banians surpassed all Indians and even the Portuguese. Near Cheul was a city inhabited from ancient times by the people of the country, which had a great manufacture of silks. The raw silk was brought from China and worked into robes. Beds, chairs, and cabinets were all made in this city in admirable style and a covering given them with lac of all colours. The air was good, the climate cool and the most healthy in the whole of India.² About 1586, the Venetian traveller, Cæsar Frederick,³ noticed the two cities of Cheul, the Portuguese city at the mouth of the harbour very strongly walled, and the Moor city a mile and a half up the river. Both were ports with great trade. The imports were, from the Indian coast cocoanuts,⁴ spices, and drugs; and from Portugal, Mekka, and China, sandal, raw and manufactured silk, velvet, scarlet cloth, and porcelain. The exports were to other parts of India, Malacca, Macao, in China, Ormuz, East Africa, and Portugal, iron, borax, assafoetida, corn, indigo, opium, silk of all kinds, and an infinite quantity of cotton goods, white, painted, and printed. Of local industries there was the weaving of great quantities of silk cloth, and the manufacture of paltry glass beads which were sent in large numbers to Africa.

¹ Fitch in Harris, II. 207.

² Navigation, 17, 20-21, 73.

³ Cæsar Frederick was in India for over twenty years, from about 1563 to 1586. He was in Cambay twelve years after the conquest of Gujarát by Akbar (1573) came from Gujarát to Cheul. Hakluyt's Voyages, II. 344.

⁴ Frederick (Hakluyt's Voyages, II. 344-345) enlarges on the cocoa palm the most useful tree in the world. Of its timber they built houses and ships, and of its branches bedsteads, its nuts yielded from the outer rind oakum, from the inner a spoon, and from the kernel wine, sugar and oil, its bark yielded cord, and its leaves sails and mats. There was a great number of cocoa-palms in the country between Cheul and Goa, and from Kochin and Kananor there came to Cheul every year five large ships laden with cured nuts and sugar.

⁵ Kerr's Voyages, VI. 153, 206, 474. About the same time (November 1584) Cheul was visited by Ralph Fitch, John Newbury, William Leeds the jeweller, and John Story the painter, the first English merchants who came to India. Fitch's account is much the same as Frederick's. He speaks of a great trade in all kinds of spices, drugs, silk raw and manufactured, sandal, ivory, much China work, and a great deal of cocoanut sugar. (Hakluyt, II. 382). Besides the Portuguese traffic there was a large Musalmán trade with Mekka bringing many European goods and sending away opium, indigo, and other articles (Ditto, 384-398). The trade in horses, though not noted by these travellers, was still important. Do Couto, XIII. 165.

There would seem to have been a strong Jain and Gujarát Wáni element among the merchants of Cheul as Fitch describes the Gentiles as having a very strange order among them. They worshipped the cow and greatly esteemed the dung of the cow to paint the walls of their houses. They killed nothing, not so much

In 1592 (A. H. 1000)¹ Burhán Nizám II. (1590-1594) of Ahmadnagar, who seems to have had some dispute with the Portuguese Viceroy, sent a force to Cheul and ordered a fort to be built at Korle.² When the fort was finished his troops began to annoy the Portuguese, battering the walls of the Portuguese fort from across the river. At the same time the country to the north of Portuguese Cheul was invested, and, in spite of brilliant sallies, the Ahmadnagar guns made great breaches in the Cheul walls. But, as before, the garrison received constant supplies and reinforcements from sea. On the 4th of September 1594 the governor, Alvarode Abranches, at the head of 1500 Portuguese and as many trusty natives, crossed over in small boats, and landing on the Korle shore, pressed on, and aided by the lucky chance of a dead elephant blocking the gate, took the fort.³ This brilliant success raised the name of the people of Cheul high among the Portuguese. They were granted the right to choose their judge or *Ouveidor*, and had other municipal powers conferred on them.

In spite of the decline of the Portuguese, Cheul was still prosperous. Its power at sea was unchallenged, its trade was great and gainful, and the city was safe from attack and full of magnificent buildings.⁴ Soon after the beginning of the seventeenth century Cheul was visited by the French traveller Francois Pyrard (1601-1608).⁵ He describes the town and fortress of Portuguese Cheul as quite different from Daman and Bassein, because the country was extremely rich, abounding in valuable goods, which merchants from all parts of India and the east, chiefly Hindus and idolators, came to seek. The climate was healthy and living was cheap. Portuguese Cheul was very strong, and Upper Cheul was a great centre of manufactures with very deft and hardworking craftsmen who made a great number of chests and Chinese-like cabinets very rich and well wrought, and beds and couches lacquered in all colours. There was also a great weaving industry, abundance of beautiful cotton fabrics, and a still more important manufacture of silk, far better than China silk, that supplied both the Indian and Goa markets, where it was highly

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as a louse, for they deemed it a sin to kill anything. They ate no flesh, but lived upon roots, rice, and milk. When the husband died the widow was burned with him if she was alive; if she refused to burn her head was shaven and there was never any account made of her after. They say, if they should be buried, it were a great sin, for, of their bodies, there would come many worms and other vermin, and when their bodies were consumed those worms would lack sustenance which were a sin, therefore they will be burned. In Cambay, he adds, they will kill nothing, nor have anything killed; in the town they have hospitals to keep lame dogs and cats and for birds. They will give meat to the ants. Fitch in Hakluyt's Voyages, II. 384.

¹ Some Portuguese authorities give 1594, DaCunha's Chaul, 42; Faria-y-Souza gives 1591. Kerr, VI. 474.

² Briggs' Ferishta, III. 284.

³ Details are given under Korle. In 1590 Ismael of Ahmadnagar sustained a severe defeat at the hands of the Portuguese. Waring's Maráthas, 49.

⁴ Almost all of the buildings, whose ruins are still so imposing, were finished before the close of the sixteenth century. The chief dates are: the Castle 1521-1524; the Cathedral, 1534; the church of the Franciscans, 1534; the church and convent of the Dominicans, 1549; the House of Mercy, 1550; the south face of the Town Walls, 1577; and the church, convent, and college of the Jesuits, 1580.

⁵ In 1599 Foulke Grevil in his Memoir mentions Cheule as one of the five kingdoms of Malabar. Bruce's Annals, I. 125.

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appreciated and made into fine clothing.¹ On the fall of Ahmadnagar in 1600, Upper Cheul passed to the Emperor Akbar and was called Mamale Mortezaabad. Three years later Malik Ambar regained the bulk of the Ahmadnagar dominions for the young king, Murtazah Nizam Shah II. But his power did not pass within sixteen miles of Cheul. The Muhammadan city remained for some years longer in the hands of a governor or *malik*, who held it from the Moghal.² Pyrard describes the Prince or *Malik* of Musalmán Cheul as a good friend to the Portuguese, very strong and famous, with a great number of elephants. When he wished to eat he summoned a number of beautiful women, some of whom sang and played, while others took a piece of coloured cloth and tore it into shreds, each taking a shred and wearing it as a sash. After these pleasures the Prince made them all withdraw and set himself to sleep by deeply meditating on the emptiness and uncertainty of life.

In the beginning of the seventeenth century the effect of the passing of the rule of the sea from the Portuguese to the Dutch was soon felt at Cheul. In 1609 the governor of Upper Cheul was bold enough to fit a fleet of thirty *padãos* to cruise against the Portuguese, and in 1611 some Musalmán outlaws found their way into Cheul, and murdered the Captain, Baltazar Rebello d' Almeida. In 1612, in revenge for the injury done to their fleet near Surat, a Moghal force laid waste the country round Cheul, besieged the town, and had to be bought off at considerable cost. The succession of Ruy Freire d' Andrade, a judicious and popular governor, for a time repaired the fortunes of Cheul, and two favourable treaties were made with the Moghal and with Nizám Sháh. During this time Malik Ambar had succeeded in regaining Upper Cheul. In 1615 a treaty of friendship was concluded with the Portuguese, and promises passed that neither the English nor the Dutch should be allowed to settle at Cheul. In January 1617 the treaty was renewed, and it was agreed that the gardens between the towns should belong to the Portuguese.³

A few years later the Italian traveller, Pietro Della Valle, twice visited Cheul, in March-April 1623 and in November-December 1625. He describes the entrance as commanded on the right by the famous hill known as *Il Morro de Chaul* or the hill of Cheul, which had originally been a Musalmán fort and since its capture had been greatly strengthened by the Portuguese. Inside of the rock the river wound among hills and between low shores. Near the city it formed a safe roomy port with deep water so close to the bank that from a small galley you could step ashore by a gangway.⁴ Of the fortifications or of the size and condition of the town Della Valle gives little information. He notices that the Cathedral in

¹ Viagen de Francisco Pyrard, Nova Goa, 1662, ii. 227. About this time Keeling, captain of the third voyage of the East India Company, heard at Socotra that Chaul was a good safe port and a rich trading town. Kerr, VIII. 208.

² Briggs' Ferishta, III. 315; Viagen de Francisco Pyrard, II. 227; Voyage de Francois Pyrard, II. 165, 166.

³ O Chronista de Tissuary, IV. 6-7.

⁴ Viaggi di Pietro Della Valle, Venice 1667, part III. pp. 133, 136.

the south-east corner of the Portuguese settlement was not enclosed within the walls. The Portuguese were still on friendly terms with Nizám Sháh and his governor Malik Ambar, the rulers of Upper Cheul. But the sea was infested by Malabár pirates who crowded round the mouth of the Cheul river in such numbers that even Portuguese ships of war were afraid to face them.¹ Cheul had lately (1623) suffered a severe blow by the destruction of Portuguese power at Ormuz. Della Valle gives no details about the trade of the port, but has passing references to fleets of small vessels from Goa and Bassein and larger vessels from the Persian Gulf.²

On the 2nd of December 1625 Della Valle went to see the town of the Moors subject to Nizám Sháh and his officer Malik Ambar. It was called *Chaul de Riba* or Upper Cheul. There were two ways of going from Portuguese to Musalmán Cheul. One way was by land and along a beautiful road between palm-trees, meadows, and forests of fruit trees; but this was a long way round to the market and more thickly built parts of Musalmán Cheul. The other way was across a tongue of water that ran inland from the main creek. At high tide it was easy to pass in a canoe or *almadia* dug out of a single piece of timber. At low tide you had to cross on men's shoulders who were stationed there for the purpose and were called *Horses*. The market was on the further shore of this water. Close to the market the ground was thickly peopled by Musalmáns and Hindus, but chiefly by Hindus. There were many shops where could be had all the necessaries of life, country cloth, and fine muslins, and other articles which came to Cheul from many parts of the interior. Beyond the neighbourhood of the market and the shops the houses were scattered, surrounded by gardens or rather groves of palms and other fruit trees. The trees were tall and handsome, covering beautiful wide roads with delightful shade. At a little distance from the market was a large pond surrounded by flights of stone steps and called the Nave Nagher pond, *Taule Nave Nagher*. The Musalmán quarter was close to the market along the river bank. There they had mosques, hot baths which the Hindus did not use as they washed in the ponds in the sight of all, grave-yards, a custom house, a court of justice or *diván*, and all other Government buildings. Most of the Hindus lived at some distance from the market among the trees. They had several temples, one of the chief of which was dedicated to *Zugadamba* (that is Jagadamba the World Mother) said to be the same as Lakshmi. Another temple was dedicated to Amriteshvar (*Amritsuer*) who was said to be the same as Mahadev, and, as in Canbay, was worshipped under the form of a round stone. There were other

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¹ The Italian traveller Gemelli Careri (1695) has the following note on the Malabár pirates or Malabárs as they were generally called: These pirates who belong to several nations, Moors, Gentiles, Jews, and Christians, fall upon all they meet with a great number of boats full of men. They live under several monarchs in the country that stretches from Mount Delhi in the south of Kánara, to Madrasapatam. They take poor passengers, and, lest they should have swallowed their gold, give them a potion, which makes them digest all they have in their bodies, which done they search the stinking excrements to find the precious metal. Churchill's Voyages, IV. 201.

² Viaggi, III. 409.

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temples, among them one of Náráyan, but the most highly esteemed temple was one of Rámeshvar far from the market where the thick peopled tract begins along the land route to Portuguese Cheul.¹ There was a fine temple with a large masonry pond where the people used to come to bathe and play and worship. Many women washed in the pond, some of them young and handsome, and took no pains to hide themselves from passers-by. Many washermen and women used also to come to the pond and wash clothes. Between Rámeshvar town and Lower or Portuguese Cheul, the road lay through beautiful fields, gardens, and palm groves belonging to the Portuguese. The country was level and very pleasant for travelling, either on foot or in carriages like those of Surat.² At the back of Upper Cheul by the way that led to the inland parts, were some not very high hills.

In 1631, according to Portuguese accounts, Ádil Khán of Bijápú took possession of Upper Cheul, and soon after gave it to the Moghals.

In 1634, Antonio Bocarro, the King's Chronicler,⁴ described the mouth of the river as blocked with a sand-bank to the north, but with a channel to the south-east which at low water had a depth of not more than seven feet and at high water about thirteen feet and a half.⁵ Inside of the bar there was depth and room for many boats to enter without fear of damage. Portuguese Cheul was surrounded by a wall with nine bastions four of them with redoubts (*revezes*). The northern suburbs were also able to defend themselves.

The commandant of the fort lived in an enclosure with dressed stone walls in which also was the jail. Besides the citadel there were 200 Portuguese and fifty Native Christian houses, good up-storied buildings of stone and mortar. Each of these families had one slave able to carry arms. Formerly there had been more slaves but they had fled to the land of the Moors.⁶ Outside the wall in some cocoa gardens and plantations, were 500 married men, black Christians and Gentiles. Some of them were skilled craftsmen and others were *Chaudris* who went up palm-trees and took fruit; these had greatly helped the Portuguese in their wars with Musalmáns. In the city were two magazines, a state magazine and a city magazine, with stores of powder, balls, and other munitions enough for any trouble, and to spare for Goa and all other cities. The state establishment in Cheul cost about £152 (Rs. 1524) a year. It included the Captain, a European nobleman, with a sergeant and eight privates and two torch-bearers, a factor who was also sea-sheriff and commissary-general with four messengers and

¹ Details are given below under Objects.

² Deila Valle stayed in Cheul from Nov. 25th to Dec. 17th.

³ O Chron. de Tis. I. 95.

⁴ O Chron. de Tis. IV. 17-21.

⁵ Seven feet is eight to nine palms, the palm being either nine or ten in the Portuguese inch being larger than the English inch. Thirteen and a half fathoms is three *brasses* of eighteen palms each. This makes the *brass* about four feet; in passages the *brass* is six feet or a fathom. Dr. G. Da Cunha.

⁶ Probably from fear of the Inquisition. The Jesuits were then all-powerful in Cheul.

torch-bearer, a factor's clerk, a judge, a police superintendent with six constables, a master of the watch, a magistrate with six messengers, a jailor, a porter, a high constable, and six bombardiers.¹ Inside the walls of Cheul were seven religious buildings, the Cathedral, the Hospital or Misericordia, the Jesuit church of St. Paul's and the Jesuit monastery, and the churches and monasteries of the Dominicans, Franciscans, and Augustinians. Outside of the walls were three churches, the church of St. Sebastian, the parish church of St. John, and a Capuchin church of the Mother of God. Towards the support of these religious establishments the king paid about £244 (Rs. 2448, Xeraphins 4897) a year.²

Against expenses amounting to about £700 (Xeraphins 13,882), there was a revenue of about £3500 (Xeraphins 70,000), chiefly from taxes on foreign merchants, shroffage and brokerage, excise duties on opium tobacco and spirits, and the tribute of Upper Cheul.³ The finances were not flourishing. The Upper Cheul tribute of £460 (Rs. 4650) was badly paid. The Moghals had taken most of the kingdom of the Malik, that is, of Malik Ambar the Ahmदनगर minister, and as the Cheul people had revolted, there was no one from whom the Portuguese could recover their tribute. The other revenues were also failing; trade was declining and the Dutch were masters of the sea. It was proposed to introduce fresh customs rates estimated to yield a yearly revenue of £1250 (Xeraphins 25,000). This after meeting £694 (Xeraphins 13,882), the cost of Cheul and of the Korlai garrison, would leave a balance of £1385 (Xeraphins 27,716) to be

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¹ The details of the cost were : the Captain receiving about Rs. 600 (Xeraphins 1333) a year; the factor Rs. 160 (Xeraphins 333); the factor's clerk Rs. 50 (Xeraphins 100); the judge or *ouvidor* Rs. 160 (Xeraphins 333); the police superintendent or *alkaidi* Rs. 25 (Xeraphins 50); the master of the watch Rs. 30 (Xeraphins 60); the police magistrate or *meirinho* Rs. 25 (Xeraphins 50); the jailor Rs. 34 (Xeraphins 68) pay and Rs. 8 (Xeraphins 16) for oil; the porter Rs. 26 (Xeraphins 52); the constable of the fort Rs. 50 (Xeraphins 100); and six bombardiers on Rs. 2 (Xeraphins 4) each a month. Of subordinates there were the captain's *náik* and eight *peons*, the *náik* getting Rs. 1½ (3 *padãos* or Xeraphins), and the *peons* 8 *as.* (Xeraphin 1) a month, or a yearly cost of Rs. 66 (Xeraphins 132); two torch-bearers each at 8 *as.* (Xeraphin 1) a month and one *man* of oil amounting to Rs. 32 (Xeraphins 64) a year; the factor's interpreter Re. 1 (Xeraphins 2) a month and four *peons* and a torch-bearer on 8 *as.* (Xeraphin 1) a month and the torch-bearer's 15 *mans* of oil; twelve messengers, six of the police superintendent's and six of the police magistrate's, on 8 *as.* (Xeraphin 1) a month.

These sums have been turned from reis, *larines*, and xeraphins into rupees on the following basis. One rupee equals two xeraphins, one xeraphin equals three *larines*, and one *larine* equals 90 reis. That is, a rupee equals two xeraphins, six *larines*, and 540 reis. Other coins which occur in these accounts are a *padão* equal to half a rupee that is to one xeraphin; a gold *padão* equal to four silver *padãos*, that is to two rupees, and a *patacoe* also equal to two rupees. These seem to be the values of the different coins on which Bocarro in 1634 and his editor in 1866 based their calculations. But the results are not more than rough approximations as most of the coins varied in value at different times and in different places at the same time. Dr. G. Da Cunha.

² The details are : to the seven religious buildings inside the walls, the Cathedral Rs. 200, the House of Mercy Rs. 253, the King's hospital Rs. 333, the Jesuit's Rs. 420, the Augustinian's Rs. 250, the Franciscan's Rs. 185, and the Dominican's Rs. 513. To the three churches without the walls, Rs. 132; St. John's Rs. 60, St. Sebastian's Rs. 60, and the Mother of God Rs. 12.

³ The details were : from Ormuz and Cambay merchants Rs. 1400 (*Patacoes* 700), opium Rs. 1120 (*Patacoes* 560), markets Rs. 670 (*Patacoes* 335), brokerage and measuring, Rs. 6000 (*Patacoes* 3300), tobacco Rs. 19,226 (*Patacoes* 9613), spirits Rs. 2000 (*Patacoes* 1000), and tribute from Upper Cheul Rs. 4650 (*Larines* 28,000). O Chron. de Tis. IV. 17-21.

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sent to Goa.¹ Unlike the Portuguese of Daman and Bassein, whose wealth was almost all in land, the Portuguese of Cheul lived by trade and shipping. The chief ports to which the vessels of Cheul traded were, besides the Portuguese settlements, Cambay in Gujarat, Maskat and Basrah in the Persian Gulf, Mozambique in East Africa, Manilla in the Philippine Islands, and China. The chief articles of trade were fine gold-bordered Deccan cloth for which there was much demand in Persia, glass beads, iron, silk, rice, wheat and vegetables.² As far as weather went their small trading craft or row-boats might have traded with Cambay at any time during the fair season. But the sea was so infested by pirates that Cheul vessels never sailed except in large companies and under the escort of ships-of-war. They did not make more than two voyages in the season. To Cambay they took cocoanuts, betelnuts, cinnamon, pepper, and all the other drugs of the south, cloves, nutmeg and mace, besides such Chinese products as *pao* the great bamboo, porcelain, and tutenag. From Cambay they brought cotton cloth, opium, and indigo. They also traded with Maskat and Basra, leaving Cheul at any time between October and the end of April, and returning generally in September and October, or in March, April and May. The vessels were pinnaces or *patacos* and galliots. They took rice, Cambay cloth, cocoanuts and cocoa kernels, and brought horses, almonds, and dates. To Mozambique a pinnace went every January laden with Cambay cloth, black kanakins, and a great quantity of glass beads from the Deccan or Bala Ghât. It brought back ivory, gold, and Kafir slaves. The export of glass beads yielded a high profit and was a monopoly of the captain of Cheul. To China there went Cambay cloth, linen, almonds and raisins from Maskat, frankincense, and *pucho*⁴ a Cambay wood that served for many purposes, and to Manilla, besides the articles sent to China much wheat flour and iron. This iron came in large quantities to Cheul from the Deccan. It was so thick that it served for heavy articles such as anchors, the small guns called falcons, and for nails. The time for starting for Manilla and China was between the end of March and the end of May.⁵

¹ O Chron. de Tis. IV. 35.² O Chron. de Tis. III. 221.

³ This is for Daman which he says is the same as Cheul. O Chron. de Tis. III. 196.
⁴ *Pucho*, better known as *Putchuk*, is the fragrant root of the *Aucklandia costus* which is exported from Calcutta and Bombay to China, the Red Sea and the Persian Gulf where it is used as a medicine and as incense. The plant is a native of Káshmir and was well known to the Greeks and Romans as *Kostus* (Sanskrit *Kushtha*). The author of the *Periplus* (A.D. 247) calls it by that name and notices that it was exported both from Barbarikon on the Indus and through Ujjain from Barygaza or Broach (McCrindle's *Periplus*, 20, 122). It probably went to Rome as both *Propertius* (B.C. 51) and *Horace* (B.C. 651-B.C. 8) notices *kostus* as a valuable incense (*Balfour's Encyclopedia of India*, IV. 739). In 1583 *Linschot* (*Navigation*, 135) identifies *pucho* with *kostus* and notices that *pucho* is a Malay word. He says that it came to Cambay from Sitor and Mándar, apparently Citor and Mándu in Malwa, where it was probably brought, as to Ujjain in earlier times, from Káshmir and the Indus valley. From Cambay it was exported to Malacca and China. In the beginning of the present century *Milburn* (*Oriental Commerce*, I. 290) notices *putchuk* as an article sent in large quantities from Western India to China. *Lutchuk* is still exported from Karáchi and Bombay, and the export from Calcutta averages about £1500 a year. The plant, *Aucklandia costus*, of which *putcho* or *putchuk* is the root, has been identified by Drs. Royle and Falconer. *Balfour's Encyclopedia*, IV. 738-739; *Yule's Marco Polo*, II. 332. See Appendix.

⁵ O Chron. de Tis. IV. 33.

Upper Cheul, on the mainland about a quarter of a league east of Portuguese Cheul, was a city of the Moors without walls or fortifications. There were about 3000 fighting men, many of them Moors. The chief craftsmen were silk-weavers who made silks of all kinds. There were also cabinet makers and makers of inlaid work.¹

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Shortly after this (1636), in concluding a treaty of peace with the king of Bijápur, the Moghal Emperor handed over all the Ahmadnagar possessions in the Konkan. Upper Cheul did not long remain under Bijápur. About ten years later (1648) Shiváji overran the Konkan, and though in 1655 he had to give up his conquests, he soon recovered them, and by 1672 had reduced Musalmán Cheul to ruin and finally taken possession of it.² Meanwhile, by the decay of Portuguese power and the establishment of the English at Bombay (1666), Portuguese Cheul had lost almost all its trade and wealth. In 1674 Oxenden, the English ambassador to Shiváji at Raygad, stopped at Cheul, but as he arrived during the night he could not enter the Portuguese city as the gates were shut and a watch set. He passed the night in the small church of St. Sebastian's in the suburbs. Next afternoon about three he went to Upper Cheul, a town belonging to the Rája, that is, to Shiváji. In former times this city had been a great mart of all Deccan commodities, but it was totally ruined in the late wars betwixt the Moghals and Shiváji whose arms had plundered and laid it waste. Still it was the seat of a Marátha Subhedár, a person of quality, who commanded Nágothna, Pen, Thal, and the other countries opposite Bombay.³ As late as 1668 the weavers of Cheul are mentioned as making 5000 pieces of *tuffoties* a year.⁴ The want of security at Cheul was of great advantage to Bombay. Efforts were made to induce the silk-weavers and the other skilled craftsmen of Cheul to settle in Bombay; the first street in Bombay was built to receive them; and their descendants of several castes, coppersmiths, weavers, and carpenters are still in Bombay, known as Chevulis, thus preserving the correct name of their old home. In 1681, Upper Cheul was pillaged by the Sidi, and Sambhaji, enraged that the Portuguese had made no effort to stop him, attacked Portuguese Cheul, but was powerless against its strong guns and walls.⁵ In spite of the efforts of the Marátha fleet, the Portuguese succeeded in landing reinforcements, and, on December 24th 1683, Sambhaji had to raise the siege. In 1694 some of the Portuguese were driven out of the open country by the Moghal army, and forced to seek shelter in Cheul. It was enclosed by good walls and other works and furnished with excellent cannon, but it had lost its trade and was miserably poor.⁶ In spite of its

¹ O Chron. de Tis. IV. 35.

² Elphinstone's History, 566. In 1666 Thevenot (Voyages, V. 248-9) describes Cheul as hard to enter but very safe, sheltered from every kind of weather. The town was pretty and defended by a strong citadel on the top of a hill called by the Europeans *Il Morro de Cioul*. Ogilby's (Atlas, V. 243) account (1670) is taken from Varthema (1503), who described it as a country yielding everything except raisins, nuts, and chestnuts, and with numerous oxen, cows, and horses.

³ Fryer's New Account, 77. ⁴ Bruce's Annals, II. 241. ⁵ Bruce's Annals, II. 60.

⁶ Hamilton's New Account, I. 243, and Gemelli Careri (1695) in Churchill's Voyages,

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poverty, the constant danger of a Maráthá attack forced the Portuguese to strengthen their fortifications and maintain an efficient garrison. The report of Andre Ribeiro Coutinho, who in 1728 made an official inspection of Portuguese Cheul, shows that since 1634 the fortifications had been so improved as to be practically rebuilt, and, except that the sea had caused some damage to the west face, the works were in excellent order. Cheul was the most considerable fort in the province of the north. In shape it was fifteen-sided and had eleven bastions and four outworks. It was armed by fifty-eight three to forty pounder guns besides *pedreiro* which threw stone shot. The garrison consisted of three companies of sixty-two men each. These were nominally soldiers but there were many fishing boat captains, palm-tappers, and artillery who were paid Rs. 2 (Xeraphius 4) a month and ranked as soldiers. The rich well-peopled suburb to the north of the town-wall had been strengthened by an outwork, armed with nineteen guns and garrisoned by two companies of the same style of men as the fort garrison. There were also 234 Bhandári or palm-tapper soldiers deserving men who had shown the greatest bravery in the late war with Ángria.¹

When Bassein fell to the Maráthás in 1739 the Portuguese were unable to hold Cheul. They offered Cheul and Korlai fort to the English, who, though they had been unfriendly before the siege of Bassein, had helped the Portuguese with money during the siege, and at considerable expense, had maintained the Bassein-garrison during the rains of 1739 in Bombay. The English had no troops to garrison Cheul, but they accepted the Portuguese offer, trusting by the cession of those places to gain the goodwill of the Maráthás, and hoping to be able to arrange terms between the Maráthás and the Portuguese. The Portuguese placed their interests in the hands of the English and though the Maráthás were exacting and overbearing and demanded extreme concessions, it was arranged, mainly through the efforts of the Anglo-Portuguese representative Captain Inchbire, that the Maráthás should leave the Goa district of Sálsette, and that till they left, Cheul should be held by the Portuguese. The articles of peace were signed on the 14th of October 1740, and Cheul was finally given over to the Maráthás in November, when all Christians who could afford to move went to Goa.²

Under the Maráthás, Cheul in no way regained its former importance. In 1750 Tieffenthaler calls it Tschaul and notices it as a city and fortress once Portuguese, that went to the Maráthás in 1739.³ About the same time Grose notices that there was a Dutch factory at Cheul.⁴ In April 1777 a French ship came to Cheul with Chevalier de St. Lubin. He received a handsome escort and went to Poona where he was well treated. The ship's loading, consisting of artillery, fire-arms, copper, and cloth, was landed at Cheul, and the

IV. 200. Hamilton notices that it had formerly been a noted place of trade especially for fine embroidered quilts.

¹ O Chron. de Ti- (1866), I. 35, 59.

² Bombay Quarterly Review, IV. 87-88; Da Cunha's Chaul and Bassein, 7. Low's Indian Navy, I. 112.

³ Description Historique et Geographique de l'Inde, I. 412.

⁴ Voyage, I. 305.

French were allowed free use of the port.¹ In 1778 (19th January) it was further agreed that the French should hold Cheul, that they might the better introduce troops and artillery.² Even as late as 1781 Upper Cheul is called a considerable seaport,³ and in 1786 negotiations were renewed for its transfer to the French.⁴

Upper and Lower Cheul, or as they are more often called Cheul and Revdanda, are among the prettiest and most interesting places in the district. They lie close together on the coast, on the north or right bank of the Roha or Kundalika river. They are bounded by a broken range of low hills on the north-east, by the sea on the west, and by the Roha river on the south and south-east. Almost the whole of Cheul and Revdanda, which stretches towards the south-west between the river and the sea, is a great shady palm grove. It is beautifully wooded and well watered, with a row of ponds at the foot of the hills, and, in the palm gardens, numerous wells worked by Persian wheels. About half a mile from the extreme west of the Revdanda shore a short creek runs north from the Roha river, and forms a salt swamp, thickly covered with mangrove bushes, about half a mile broad and half a mile long, and seamed by one or two winding muddy channels. This creek or salt swamp divides Cheul into two parts, Upper or Old Cheul on the east and Lower or Portuguese Cheul on the west. Lower or Portuguese Cheul, the point that runs to the south-west between the salt swamp and the sea, is now generally known as Revdanda.

Cheul can be reached either by land from Alibág or by sea. The beginning of the seven miles of land journey from Alibág is made troublesome by the Alibág creek, but beyond the creek most of the way lies through shady palm groves, half a mile to a mile from the coast. Approaching Cheul by sea, to the south of Alibág there stretches on the left a line of white sand with a deep fringe of palms, and behind the palms a broken range of low bare hills roughly lying east and west. At the west end of the hill top (423) a cluster of trees marks the site of some old Musalmán buildings; and, to the east, the highest point (553), is crowned by the shrine of Dattátraya, and the white temple of Hingláj shines half up the south-east face. To the south, from the sea, rises the square fortified top of Korle rock (271) stretching in front of the river mouth, and sheltering it from south-west storms. Nearing the Roha river, on the left, two lines of high stone walls mark the north and west faces of the great fort of Portuguese or Lower Cheul, which is also known as the Ágar Kot or Palm Garden fort. The space enclosed by the walls is a mass of green palm tops from which, about the middle of the west face, rises the great seven-storied tower of St. Barbara's, the fortified church

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¹ Account of Bombay (1781), 116, 120.

² Account of Bombay, 143. In Bombay much uneasiness was caused by this cession of Cheul to the French. That the treaty was no light affair appears from Nána Fadnavis' letter dated 13th May 1778, in which he procured the French alliance 'to punish a nation who had raised an insolent head and whose measure of injustice was full'. St. Lubin was promised an estate in the Deccan, and the French were to get £200,000 (20 lakhs) and 10 ships, and, if they attacked Bombay, £200,000 more. Account of Bombay, 163, 163.

³ Account of Bombay, 23.

⁴ Grant Duff's Maráthás, 399.

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of the Franciscans. Near the north-west corner of the walls a gray mound of sea sand is heaped to the battlements by the strong northerly breezes of the dry season. The west wall is breached by the sea near the north-west corner, and again near the centre at St. Barbara's tower. At the mouth of the river the channel keeps to the right close under Korle, which with steep bare sides rises to the south, its narrow northern slope being flanked with walls and crossed by three lines of fortifications between the sea and the central fortified top. Beyond Korle rock lies a low belt of rice and palm land in which is hid the Christian village of Korle. Behind Korle village the Janjira hills rise over 800 feet from the river bank steep and richly wooded. The river mouth at first stretches to the south-east, it then bends to the north-east, and again winds to the south-east, passing out of sight behind the Janjira and Reha hills. In front of the south face of the Revdanda fort stretches a bank of brown sand covered above high tide with sand, bind-weed *Heremitus arenarius*, and low bushes. Above the bushes runs the long south face of the fort wall covered, in many places, with figs and other climbing shrubs. Near the centre, the Sea Gate is hid by a large banyan tree, behind which to the right rise the massive ruins of the citadel or Cheul castle. Further east outside of the wall is the tiled roof of the Customs House. Most of the larger fishing and trading craft are drawn close to the beach, round the point of sand, which forms the western bank of the Cheul swamp.

Except the Portuguese ruins in Revdanda or Lower Cheul; the Musalmán mosque, baths, and castle of Rájkot in old or Upper Cheul; and the Buddhist caves in the south and south-west faces of the Cheul hills, for so historic a place, Cheul has few objects of interest. The scantiness of old remains is due to three causes. Most of the buildings were probably of timber and have disappeared. The old stone Hindu buildings have been destroyed by the Musalmáns in Upper Cheul and by the Portuguese in Lower Cheul, and in both cases the modern buildings are so overlaid with mortar that it is difficult to discover even the fragments of the older masonry. The third reason is that Cheul, though a leading centre of trade, was generally, as described by Barbosa (about 1514), an emporium or fair rather than a capital. Still, though its remains are neither numerous nor important, the sea and the sandy beach, the winding palm-fringed river, Korle rock, and the wooded Janjira hills are so beautiful, and the palm groves and gardens are so fresh, cool and shady, that two or three days pass pleasantly in and near Cheul.

The first afternoon, for they look best in the afternoon light and the afternoon breeze, may be spent among the ruins and palm groves within the walls of Revdanda or Portuguese Cheul. The greater part of the next day may be passed among the woods and ruins of Upper Cheul, and in visiting the Buddhist caves in the hill beyond and the old Someshvar temple and the Dancing Girl's Mosque about two miles further to the north; in the afternoon a visit by boat may be made to Korle fort. A third morning may be given to the north and west end of the Cheul hills, and to some Hindu memorial stones and Musalmán remains in the woods to the north of Revdanda.

The walls of the Portuguese or Ágar Fort have a circuit of one and a half miles and an average height of about twenty feet, with a parapet about twelve feet broad and a curtain wall about six feet high. They enclose a fifteen-sided space about 220 yards from north to south and 330 yards from east to west. There are two double gateways, the Land Gate on the north and the Sea Gate on the south. A third gate has lately been added by opening a passage for the Alibág road through the north wall. Besides the curtain wall which is pierced for musketry, there are the remains of nine semicircular towers, and, on the north or land face, there are two large corner towers and two great outworks about thirty feet high which flank the north or Land Gateway.¹

As rulers of the sea the Portuguese had little to fear from an attack on the west or south. The walls and towers along those two sides, except at the south entrance gate, are therefore of no great strength. And as the east is sheltered by the salt marsh, on this side also no very massive fortifications were required. It was from the north that an enemy must attack Portuguese Cheul. To protect the north side a great moat, about seven feet deep and seventeen paces wide, was dug across from the sea to the north-west corner of the Cheul creek; two massive corner towers strengthened the east and west ends of the north wall; and two great works, parallel with the north wall, flanked the north or Land Gateway.

Though the dates of the building of the different parts of the fortifications of Cheul are not all known, inscriptions and other records show that the building extended over more than 200 years, from about 1520 to 1721. The earliest piece of work was the fortifying of the factory or citadel between 1521 and 1524. The next was the building of the fortified religious houses of the Franciscans in 1534 and of the Dominicans in 1549. Then followed the fortifications along the south beach in 1577. The south-east corner of the wall was completed some time between 1625 when the Cathedral was outside of the wall, and 1634 when it was inside of the wall. In December 1634 Antonio Bocarro, the King's Chronicler, described² the walls as containing nine bastions, Sam Pedro, Santa Cruz, Sam Paulo, Sanctiago, an unnamed bastion facing Sam Paulo, Sam Dinis, Sam Francisco, Sam Domingos, and a bastion over the Cazados or Married Men's Gate. Sam Pedro, over the river, had a large gun called a camel and a *petreiro* which threw stone balls weighing eighteen pounds; Santa Cruz had no guns and was being filled with sand; S. Paulo had no guns and was being filled with sand; Sanctiago had a gun which threw sixty-five pound iron shot and a camel which threw eighteen pound stone shot. This bastion had a redoubt (*revez*) armed with one iron piece. Another bastion in front of S. Paulo had a brass colubrina coated inside with iron, which threw balls of sixteen pounds. This bastion had two redoubts, one which commanded the ground towards Sanctiago, the other covering (facing?) the great gate. It had two places from which bombards were thrown in one of which was a bronze piece. S. Dinis, the next

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Portuguese Ruins.

¹ Details are given in the Appendix.

² O Chron. de Tis. IV. 17-21.

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Portuguese Ruins.

bastion, had no artillery, but in a redoubt facing the sea shore was an iron *pedreiro* which threw stones of fourteen pounds weight. The bastion Sam Francisco which faced the sea had three metal pieces, an eagle throwing balls of forty pounds, a fifty-pounder cannon (called a reforced cannon), and a fifty pounder lion, all throwing iron balls. The next bastion S. Domingos had no pieces. The bastion over the Married Man's Gate or Cazados had a cannon which threw twenty-four pound iron shot. Lastly in the landing place near the Cathedral were two fourteen-pound guns. These thirteen guns were all uncovered. Dom Martim Affonso had carried many of the guns to Malacca and the blanks were never filled. The walls were much under-armed. They were in the charge of the Jesuits, and additions seem to have been lately made, as the city wall is said to enclose the Cathedral, which, nine years before, Della Valle noticed was outside of the walls. The walls were higher on the land side, that is to the north where there was the risk of attack, than either on the sea side, the west, or on the river side, the south and east. The height of the land wall varied from twenty-eight to thirty-two feet ($4\frac{1}{2}$ to 5 *brasses* of ten *palms* each), and that of the sea and river walls from twenty to twenty-three feet ($3-3\frac{1}{2}$ *brasses*). The wall was topped by between five and seven feet of parapet. The thickness of the walls varied from ten feet at the base to six feet across the top. There was no ditch because there were large suburbs which could defend themselves. The form of the bastions varied and was not very perfect.

After 1634 much was done to improve and strengthen the fortifications. The north gate was made by the Jesuits in 1635 and 1636; the south gate was repaired in 1633; a small outwork was raised in front of the south gate about 1656; and the great north-west tower was built in 1688. Several other additions were made, including the great outworks at the north-east and the north-west corners of the wall and on each side of the north gate. The north wall was protected by a great moat and the north suburb was secured by a strong outwork. When and by whom these additions were made is not known. Probably some of them, like the north gate, were the work of the Jesuits about 1636, when Upper Cheul passed from friendly Ahmadnagar to hostile Bijapur. Other changes perhaps date, like part of the north-west tower, from 1688, when the Maráthás were supreme on land and most dangerous rivals to the Portuguese at sea. Additions to the north-west corner were made as late as 1721. The fortifications as they now stand were completed some time before 1728. On the fifth of December of that year Andre Ribeiro Coutinho, who was sent by the Portuguese government to examine their forts, described the walls as they are now. The fortress had been rebuilt in modern style. It was fifteen-sided, the corners fortified by eleven bastions and four redoubts, armed with fifty-eight three to forty pounders besides *pedreiros* or stone-shot guns. Though the fortifications were in good order the sea was damaging the west wall. Between Sam Jacinto and Sam Luiz, apparently two bastions at the north-west corner which had been added since 1634, the walls were in need of repair; the ditch probably on the north-west was in places filled with sand, and

required an outwork or stockade on the sea side to prevent further encroachment.¹

In examining the remains of Portuguese Cheul from the south or sea gateway, the first object of interest is a small ruined outwork in front of the walls. At the south-east corner of this low wall, on a slab about 4' 3" by 2' 3", is carved the figure of a warrior in military uniform, wearing the insignia of the Order of Christ, and a rich sash or baldric over a coat of plaited mail, and, on his head, a plumed morion or open helmet. The face is broken. Under the figure are the letters EL REI DO JOAO || COARTO, that is the King Dom João the Fourth. This fixes the date at about 1656.² On the right, over the fort walls, rises the massive ruined tower of Cheul castle. A few paces further is the circular arch of the outer gateway. Over the centre of the arch, is a slab with a crown and armorial bearings. Inside of the outer gate the entrance turns to the left through an oblong space enclosed by high walls. On the right hand wall is a slab about two feet three inches square, with a coat of arms of three stars and a mace, with the legend *Ave Maria Grasia Pea*, apparently for *Ave Maria Gratia Plena*, Hail Mary full of grace. Below this coat of arms is an inscription, stating that the whole of the fortification along the beach was built in 1577 when Alexandre de Souza Freire was Captain of the fort.³ The arch of the inner gateway, like all other arches in the fort, is round. Over the centre of the arch are carved a Maltese cross, and, under the cross, the Royal Arms of Portugal, with a globe about two feet in diameter on the (visitor's) left symbolising the extent of Portugal's power, and on the right three tied arrows symbols of peace.⁴ On the north wall, over the inner face of the second gateway, to the east (visitor's left) is a slab (about 1' 6" square) with a broken inscription apparently stating that the gate was under the protection of Our Lady of Sorrow.⁵ On the right, on a part of the wall which has since been destroyed, was a slab with an inscription stating that the gate was repaired in 1638.⁶ Close to the right a steep paved way leads about fifteen feet to the rampart where are three old guns. The top of the wall is 10' 6" broad and has a five feet high curtain pierced for musketry at intervals of about six feet. The height of the top of the curtain from the outside sand is about 22' 6". From the top of the wall can be seen the Alibág road, with the small thatched houses of Ágar Kot or inner Revdanda on either side. Except the large ruined castle, close on the right, all the remains of Portuguese buildings are hid in a great grove of cocoa and betel-palms, mixed with plantains custard-apples and mangoes, and, at intervals, overtopped by huge banyan and pipal trees.

Besides by the winding Alibág road, the fort is intersected by

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Places of Interest
CHEUL,
Portuguese Ruins.

The Castle.

¹ O Chron. de Tis. I. (1866) 35, 59. Details of the bastions are given in the Appendix.

² A rough drawing of the figure is given in Bom. Gov. Sel. (New Series) VII. 110.

³ The Portuguese runs, NAER AD 1577 I SEDO || CAPITAO ALINADREDE || SOVSA FREIRE, DESTA FO || RTALEZA i SEFESTO || DAESTA FORTIFICASAO || ADDAADAPRAIAHDLMAR.

⁴ Da Cunha's Chaul, 80.

⁵ The Portuguese runs, ESTA PORTA || COAR DANS || DOBOVE HF || SVA.

⁶ The Portuguese runs, NAER A DE || 1638 SERE || DEFICOV || ESTA PORTA.

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CHEUL.
The Castle.

many lanes and pathways, and is divided into numerous enclosures by irregular lines of loose stone walls. Each enclosure or garden has one or more wells, whose water is raised by a Persian wheel and carried along masonry channels. About thirty yards north of the Sea Gate, a little to the south of a great banyan tree, a path to the right leads to a handsome gateway, over which is a cross and under the cross the Royal Arms of Portugal, and, in niches on either side, figures of St. Peter and St. Paul. This handsome gateway gives entrance to a space about forty paces east and west by fifty-six paces north and south, enclosed by ruined walls about twenty-five feet high which rise in the south-west in a massive ruined tower about fifty feet high. This walled enclosure is the factory of Cheul, built in 1516 and fortified between 1521 and 1523, the oldest Portuguese building out of Goa. It is known as the *Charkoni Buruj* or Four-cornered Tower. It was the Captain's residence, half fortress half palace; and included a jail, which is still known as Turung, the Portuguese *tronco*, now a common Indian word.

The Cathedral.

Passing back through the castle gateway, a path to the east along the north wall of the castle, leads to the south-east corner of the fort. Outside of the east end of the castle, much overgrown with trees, the ruins of a magnificent church, stretch about 100 yards from east to west. The nave which is about 35 paces long and 13 broad is enclosed by walls about 30 feet high. No trace of the roof remains, and a raised water channel runs down the centre of the nave. At the east end of the nave are the remains of a chancel about eight paces broad, and beyond the chancel on the east rises the altar a ruined heap in a space about twelve yards square. These seem to be the ruins of the cathedral or Matriz of Cheul. Dr. Da Cunha notices that the Matriz was one of the earliest religious buildings in Cheul. It dates from 1534, and was the work of a famous Franciscan friar Antonio do Porto,¹ who built it on the eastern margin of the river and called it Igreja de Nossa Senhora do Mar, Church of Our Lady of the Sea. It was at first a small church affiliated to St. Barbara's, the church and convent of the Franciscans. Afterwards it was separated from the Franciscan church, and increased in size, and raised to the dignity of the Matriz or Cathedral of Cheul. In 1623 Della Valle notices that the first thing he saw on landing was the great church or cathedral, outside the walls on the sea shore. He went to hear a sermon in the Cathedral which was the seat of a Bishop and a Vicar who had lately been driven from Ormuz.² The south-east end of the fortifications were completed before 1634, as, in that year, the Cathedral is described as within the town wall. In 1634 the cathedral staff included the Vicar of the See who received Rs. 33 (Xer. 66) a year; four *canons* each on Rs. 20 (Xer. 40); a treasurer on Rs. 10 (Xer. 20); two choir boys each on Rs. 32 (Xer. 64); and a beadle on Rs. 7 (Xer. 14).

¹ Several details about the Apostolic of Salsette are given in the Thana Station Account, Bombay Gazetteer, XIII. 201-460, 461 note 1.

² Viaggi di Pietro Della Valle, Venice 1667, part III. 133-136.

sacristan got Rs. 62 (Xer. 124) for the expenses of the church ; and every Easter Day all the members of the Cathedral staff were given a new surplice at a cost of Rs. 4 (Xer. 8).¹

Close to the east wall of the Cathedral the south-east corner of the fort ends in a round tower on which lies an old gun. About 150 paces north-east along the top of the wall, the eastern tower, with two old cannon, commands a view of the Revdanda landing to the south, and, across the mangrove swamp, about half a mile to the north-east the Cheul landing. At some distance west from the east wall and to the north of the cathedral, is a ruined fortification, apparently the remains of the walls which were built round the castle between 1521 and 1524, and of which the rest was perhaps used in building the new wall in 1577 or 1638. To the north of this old wall is a building with a round western doorway surmounted by a cross. The building is plain and has large side windows. It has a vaulted roof, and is full of stones and rubbish as if of a ruined upper storey. The people call it the Kothi or granary. But its large windows show that it was not a granary, and the cross over the door seems to show that it was a religious building. It seems probable that it was the House of Mercy or Misericordia. Dr. Da Cunha mentions that Hospitals or Houses of Mercy were introduced into Goa by Albuquerque in 1514, and were patronised by Nuno da Cunha in 1532. Cheul had one of the oldest Houses of Mercy, and had a chapel attached to it. The state contributed money and rice, and supported a physician, a surgeon, and a barber.² In 1546, it is mentioned as receiving an allowance of £100 (2000 *pardãos*), in consequence of the number of wounded and sick that were brought to it from Diu after the second famous siege of that fort. It was first under the charge of the Franciscans and in 1580 passed to the Jesuits.³ In 1634 the House of Mercy received thirteen *khandis* of rice a month in alms. This was paid in cash.⁴ In a direct line this building is about 100 paces east of the great banyan tree in Ágar Kot.

About 150 yards to the north-east of the Kothi or hospital, the north-east corner of the fort is protected by a strong tower or redoubt, which overlooks a small landing known as Págaréka Bandar or Upper Revdanda. To the north, the moat winds from the end of the creek westwards to the sea. About 100 yards north-west of the north-east tower, one of the great northern works stands out from the line of the walls. In its inner face are some large vaulted buildings apparently either quarters or store houses. Through one of these rooms a scrambling passage leads to the top of the outwork on which trees and vegetables now grow. Passing back into the fort, about twenty yards to the west, an opening, about four feet high, leads into the wall and passes inside of the wall to the north-west outwork. According to the people one branch of the passage strikes north under the moat to the outside. About 110 paces

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CHEUL.
The Hospital.

¹ O Chron. de Tis. IV. 17-21.

² The details were, 13 *khandis* of rice, or £23 (566 *pardãos*) in cash, and £33 (666 *pardãos*) in salaries. Dr. Da Cunha, 93.

³ Da Cunha's Chaul, 94.

⁴ O Chron. de Tis. IV. 17-21.

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Places of Interest.

CHEUL.
Jesuit Monastery.

west, along the foot of the wall, lead to the hole in the north wall through which the Alibág road passes.

Within the fort, about sixty yards south of the Alibág gate, on the west side of the Alibág road, are the lofty and handsome remains of the church of the Jesuits. The entrance is by a round arched doorway with side pilasters. Dr. Da Cunha notices that this front is the same as the front of the Jesuit church of the Holy Name in Bassein and of the Jesuit church of the Good Jesus at Goa, and that all three are on the model of the mother-church of the Jesuits in Rome. The Jesuit church at Cheul was built in 1580 and was dedicated to St. Peter and St. Paul. As early as 1552 the people of Cheul prayed to St. Francis Xavier to found a Jesuit college. But Xavier was not able to spare men, and the first Jesuits to arrive were two Fathers, Pe. Christovão de Castro and Pe. Miguel Leitão, and two Brothers who came in 1580. On their arrival the Jesuits were placed in charge of the House of Mercy and their preaching drew crowds. The jealousy of the older orders of priests at first prevented the Jesuits from preaching in the Cathedral. Afterwards they were allowed to preach, but they met with much opposition till, chiefly through the kindness of the Prior of the Dominicans, Father Christovão collected funds and built a home for the Jesuits, to which soon after a church and a college attended by about 300 students were added. The number of the fathers was raised from two to seven and the college was divided into two sections, the upper which taught Latin logic and theology to forty youths, and the lower which taught 300 boys Portuguese grammar, music, and the simple Christian doctrines. The Jesuits of Cheul were under the Jesuit College of Bassein. The plain ruined building across the road from the church, and a few yards further to the south, is perhaps the remains of the Jesuit house or monastery. On the 1st of April 1634 Della Valle visited the college and church of the Jesuits. He noticed that like the Jesuit churches in Daman and Bassein it was called St. Paul's.¹ In 1634 there were seven priests each of whom was paid by the state about 4*d.* (2½ *as.*) a day.²

Beyond the archway in the north wall, the Alibág road crosses the moat which is about six feet deep and seventeen paces broad, the sides lined with stone. As has been noticed the moat was made some time between 1634 and 1728.

To the west of the archway, through which the Alibág road passes, the great north-west work stretches outside of the line of wall from thirty to forty feet high, with a north face about fifty paces and a west face about sixty-four paces long. At the north-west end of the outwork the moat is heaped nearly to the top of the wall.

¹ Viaggi, III. 133-136. Jesuit churches in India were called after St. Paul because it was on the day of St. Paul's conversion that the foundation stone of the first Jesuit church in Goa was laid. The Jesuits probably chose that day for laying the foundations of their first church because it was on an altar in St. Paul's Basilica in Rome that St. Ignatius of Loyola took the vow to found the Society of Jesus. Dr. Gerson Da Cunha.

The amount is one *larine* of 90 *reis* a day; 90 *reis* is less than a third of a *xeraphin*; a *xeraphin* is about 8 *as.* O Chron. de Tis. IV. 17-21.

by loose sand, blown off the beach during the strong northerly gales of the dry months. Between this sand drift and the west end of the outwork is the main Land Gate, a double round-arched gateway the same as the Sea Gate. Above the lintel of the outer gate are carved a crown and other emblems with an oblong empty niche, to which it is believed that a slab (2'6" x 2'2") now in the Bombay Asiatic Society's Museum originally belonged. The inscription runs :

¹This work was done at the end of the year 1635 and the beginning of 1636, when Josco de Thobar de Velasco was Captain of the fortress of Chaul. The glorious Father St. Francis Xavier of the Society of Jesus was taken as patron of this city.¹

Along the foot of the inner or south face of the wall the distance from the modern Alibág archway to the Land Gate is about 150 yards. To the east of the Land Gate in the inner face of the outwork are the remains of houses or military quarters, and, as in the north-east outwork, there is an opening to a passage inside of the wall, and a path leading to the top of the outwork which like the top of the other outwork is now a vegetable garden.

For about eighty-five yards west of the Land Gate the road runs close to the fort wall. It then turns to the south, where, about thirty yards on the left, are the remains of an immense pile of buildings, two-storied and over forty feet high, whose west front is about fifty-five paces long. From the west front the line of buildings stretches east about fifty paces, the south-east corner ending close to the modern temple of Shāmb or Mahādev. This great building was the church and monastery of the Augustinians. The church was built in 1587 by F. Luis de Paraíso under the name of Our Lady of Grace, *Nossa Senhora da Graca*. The monastery had room for sixteen monks. In 1634 the monks of St. Augustine were paid by the state Rs. 250 (Xer. 500) a year.² In 1741, when Cheul was handed to the Maráthás, the church of the Augustinians was one of its best preserved buildings.

The Church of the Augustinians.

Returning to the west front of the Augustinians' church, the ruins on either side of the road about thirty-six yards to the south, are identified by Dr. Da Cunha with the Cheul court house. It is interesting to remember that, in reward for their valour in capturing Korlai Fort in 1592, the people of Cheul were allowed to choose their own judge or *Ouvidor*. In 1634 the pay of the judge was Rs. 166 (Xer. 333).³

Near the north-west corner of the north wall are more outworks and another passage inside of the wall. In the floor of the veranda of a house, near the north-west corner, is a large slab of stone (6'9" x 3') with the words, 'The Grave of Luis Alvares Camillo and his heirs.' Further to the north-west a path leads to the great

¹ The Portuguese is, ESTAOBRA SEFES NOREMA|| TE DOANNO 635 EPRI|| NCIPODE 636 SENDO CAPITA|| ODESTA FORTALEZA DCH|| AVI IOAO DE THOBAR DE VE|| LASCOESETO MOVORPAD|| ROEIRODESTACID² OGLO|| RIOZOPE SFRANCISCOXA|| VIER. DACOMPA DEIESVE.

² O Chron. de Tis. IV. 21.

³ O Chron. de Tis. IV. 17-21.

⁴ The Portuguese letters are : (SEPOLTURA) DELVIS ALVARESCA MEIO E DE SEVS ERDEIRO(S).

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north-west tower. The lower part of the tower has been eaten away by the sea, and the upper platform and the walls are split in great rents. A small gate opens west on the sand. On this north-west tower surmounted by a coat of arms is a somewhat confused and inaccurate inscription which Dr. Da Cunha has translated :

When Francisco de Tavora was Viceroy of India, Conde d'Alvor João de Melo de Brito commanded this tower to be built at his expense while Chief Captain of this Camp in the year 1688.¹

Another inscription, on a stone (2' 1" × 1' 9") with a cross on the top, refers to part of this north-west wall which was known as N. S. da Conceição. Dr. Da Cunha, who notices that it is the worst engraved inscription in Cheul, translates it :

In 1721 when Antonio de Souza de Lemos, a nobleman of the household of His Majesty, whom may God always guard, was Captain and Governor of the Fortress of Chaul, under orders sent by his Excellency Senhor Francisco Jose de Sampaio e Castro Viceroy and Captain General of Portuguese India, commanded that this fortification named N. S. da Conceição should be built on the 25th March of the above mentioned year.²

St. Barbara's
Tower.

About fifty yards south-east of the small gateway, near the north-west tower, opposite a large breach in the west wall, stands the great Seven-storied Tower, *Satkhani Buruj*, the centre of the Franciscan buildings. Some ruined buildings to the west are (December 1882) used as a distillery. The tower is about twenty feet square inside and ninety-six feet high. It has six stories of windows, the seventh story being the top of the tower. The walls seem strong and in good order, and one or two of the beams of the fourth and fifth floors still hang overhead. In the east face of the tower there is a handsome round arch. A number of buildings seem to have clustered round the tower, as high on the west and south faces are marks of peaked roofs. To the west behind the distillery are remains of a large building with round windows. To the north is a ruined two-storied wall about fifty paces long. To the east traces of a large building pass forty paces from the tower and to the south they stretch nearly to the south-west corner of the fort. These are the remains of the fortified church and monastery of the Franciscans which played an important part in the great siege of Cheul in 1577. The church which was begun in 1534 by the great Antonio de Porto was dedicated to St. Barbara. In 1634 the Franciscan church and monastery received from the king yearly gifts of rice, cloth, oil, raisins, almonds, and medicines worth about Rs. 185 (Xer. 371).³ According to Mr. Hearn, as late as 1847, the church was perfect and many little figures, of the Incarnation, Crucifixion, and Ascension stood out in relief from the roof. By

¹ The Portuguese is: SENDO VR. DA INDIA FRCO. DE TAVOR, CONDE DE AIVOR MDO. JOM. DE LEMO DE BRITO FZEO ESTA ATALAIA ASVACVSTA SENDO CAPAM. MOR DESTA CAMPO NAER AD. 1688.

² The Portuguese is: NO ANO DE 1721, SENDO CAPITAO E GOVOR. DEIA FORTZA DE CHAVL ANTONIO DE S. DE LEMOS, FIDALGO DA CAZA DE SA. MSE. QVE. DS. SR. POR ORDEM QUE IEV. DO XMO. SR. FRANSO. JOZEPE DE SAMPO E CATRO, VREI E CAPITAO-GFRA DA INDIA PA, LEVANTAR ESA FORTIFICACAO CHAMADA N. S. DA CONCEICAO AOS 25 DE MARCO DA DIA HE. RA. A. IMA.

³ The details are 8 *khandis* of wheat, 6 *khandis* of rice, two bundles of sugar, 50 pieces of cotton cloths, one piece of linen, 6 *mans* of butter, 6 *mans* of cocoa-oil, 6 *mans* of wax, 2 *mans* of raisins, 1 *man* of almonds, 1 *man* of pistachio-nuts, and 6000 reis (Rs. 10) for medicine—total Rs. 185 or Xer. 371. O Chron. de Tis. IV. 17-21.

1854 it was completely choked with ruins. In the chief arched door of the church was a niche from which a stone now in the Museum of the Bombay Branch of the Royal Asiatic Society was taken. This stone, which measures about 5' 11" by 2' 2", is broken into three parts. It bears the inscription :

Consecrated to Eternity. Dom Joao IV. King of Portugal in the Cortes which he assembled in 1646 made himself and his kingdom tributary for a yearly pension, to the Immaculate Conception of the Virgin Lady. Under a public oath he promised to maintain that the same Lady, the elect Patroness of his empire, was free from the stain of original sin. To preserve Portuguese piety he ordered that this lasting memorial should be carved in the 15th year of his reign and in the year of Christ 1655. This was done in the year 1656.¹

About sixty paces east of the south-west corner of the fort are the remains of the church and monastery of the Dominicans. These were built in the year 1549 by Friar Diogo Bermudes and dedicated to Our Lady of Guadalupe. The monastery was the richest and largest religious establishment in Cheul with from thirty to forty monks besides novices. In 1634, it received from the state, 23 *khandis* of wheat, 8 *khandis* of rice, 2 pipes of Portuguese wine, Rs. 100 (Xer. 200) in cash, and seven gallons of oil, altogether worth Rs. 470 (Xer. 940).² The head of the Dominicans held the high post of Father of Christians in Cheul, an officer who is described as 'set over the rest for furthering Christianity, fostering Christians, and bringing others to Christ.' In 1634 the Father of Christians received Rs. 33 (Xer. 66) a year from the state.³ The ruins are very extensive. To the south of the main church, in what seems to have been a separate chapel, is a rounded stone with the broken inscription 'Tomb of Antonio Alaide Menezes and of his heirs, who died in the year (1601?).'⁴ North from this chapel is the main church, whose floor, according to Dominican usages, rises in the west end to a ruined altar. A portion of the building, about twenty-five paces by fifteen, is roofed, the only one of the larger ruins in which any trace of a roof remains. The walls are about forty feet high, and the roof is vaulted, rising about ten feet higher than the side walls and divided into square panels. To the east the buildings are completely ruined, except some remains of a chancel or side chapels with vaulted roofs panelled like the roof of the main building. Cloisters stretch sixty or seventy yards further east and command a view of the peaked outer roof of the church. Lines of ruins stretch to the south as far as to the east. The courtyard and floors of the old buildings are full of trees and the ground is quarried for stones. At the east end of the roofed building is a large slab (6' x 2' 6") with a coat of arms. In the middle of the coat of arms is the figure of an eagle, and above the

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Dominican
Church.

¹ The Portuguese runs : CONSACRA DA ETERNIDA DE IOAM IV, REI DE PORTUGAL, EMAS CORTES Q CELEBROV NO ANNO DE 1646 FES TRIBVTARIO ASI E A SEVS REINOS O OANNVA PENCAM A IMMACVLA DA CONCEIOAM DA VIRGEM SENHORA E COM PVBLICO IVRAMENTO PROMETEO DEFENDER QA MESMA SENHORA ELEITA PADROEIRA DE SEV IMPEHO FOI PRESERVADA DE TODA A MACVLA DE PECCADO ORIGINAL. ESPERA QA PIEDADE PORTVGESA VIVESSE MANDOV ABRIR NESTA PEDRA ESTA PERPETVA LEM BRANCA NO 15 ANNO D SEV IMPERIO E NC DE CRISTO 1655. FEEZ ESTA OBRA N A E E DE 1656.

² Chron. de Tis. IV. 17-21.

³ Chron. de Tis. IV. 17-21.

⁴ The Portuguese runs : NEVLITRA D'EI (A) ANTONIO ATAIDE (O) MENESES (?) E DE SEV (O) HEREDEROS QUE FALLECO A DEM (O) DO (O) I.

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eagle are the letters I.H.S., Jesus Hominum Salvator 'Jesus the Saviour of Men.' Round the eagle is the motto 'Dominvm (est) spes mea' 'The Lord is my Hope'. Below the coat of arms is an inscription which Dr. Da Cunha translates, 'This is the tomb of Manoel Saldanha and of his heirs, who died on the 20th of December of the year 1636'.¹ Manoel Saldanha was one of the sons of the Viceroy Ray Lourenco de Tavora who governed from 1609 to 1612. Near this is another broken slab with an inscription, of which '(Tomb) of Diogo Goes, and of (his heirs) died on 2nd of October of' can be made out.

St. Xavier's
Chapel.

Forty or fifty yards east of the Dominican monastery are the ruins of some small buildings, and there are more ruins about sixty yards further. On the right, after about sixty yards more, are the ruins of St. Xavier's Chapel, about forty-five feet from east to west and twenty feet broad. It is a plain building with remains of a vaulted roof. Its chief interest is an inscribed tablet of white marble (4' x 2' 9") over the east doorway. The inscription runs:

St. Francis Xavier having lived in this place on his way to the north, this chapel was built by Dom Gilianes Noronha Captain of this Fort to the memory and praise of the saint in the year 1640.²

Portuguese Ruins.

There is no other object of interest between St. Xavier's Chapel and the great banyan tree in the hamlet of Ágar Kot from which the examination of the ruins was begun. The ground on which the hamlet stands is said to have originally been occupied by the store-rooms or *almazens*, of which Bocarro in 1634 mentions two, a state magazine and a city magazine.³

Of the buildings outside of the wall the chief were the customs house which was on the south face near the site of the present customs house. In 1623 Della Valle mentions a customs house outside of the walls.⁴ Besides the customs house there were, outside of the walls, a church of St. Sebastian, built early in the seventeenth century, somewhere between Upper and Lower Cheul. In 1634 the vicar of St. Sebastian's received Rs. 50 (Xer. 100) as vicar and Rs. 30 (Xer. 60) as sacristan.⁵ In this church, in April 1674, the English ambassadors who went to see Shiváji crowned at Raygad, passed the night, as they could not enter the city because the gates were shut and a watch set.⁶ A ruined church, about 200 paces east of the sea gate, is probably this St. Sebastian's. The roof is gone, but about half of the walls remain. It is entered by four gateways, one to the north, one to the west, and two to the south. It encloses a space sixty-five paces from east to west, and twenty-five from north to south. Another church, the church of St. John, whose vicar in 1634 was paid Rs. 60 (Xer. 120) a year,

¹ The Portuguese runs: ESTA SEPULTURA HEDE MANOEL SALDANHA, E DE SEUS ERDEIROS QUE MORREO: A—20 DE DEZEMBRO DE (1)636 ANOS.

² The Portuguese runs: POR HAVER MORADO NESTE LUGAR SAO FRANCISCO XAVIER OCO PASSO AO NORTE LHE FES ESTA ERMIDA, DO GILIANES DE N. R. SENDO CAPITAO DESTA FORTALEZA. PA MEMORIA E LOVVOR DO SANCTO O ANO DE 1640.

³ O Chron. de Tis. IV. 17-21.

⁴ Viaggi, III. 133.

⁵ O Chron. de T.s. IV. 17-21. The amount is then calculated at Xer. 120, but Xer. 140 is on the usual basis of Reis 300=Xer 1.

⁶ Fryer's New Account, 77.

is mentioned as outside of the walls.¹ A small chapel, twelve paces from east to west by eight from north to south, of the same name, *Sanjão*, is still in use, about a quarter of a mile to the north of the fort. There was also, outside of the wall to the north, a fortified camp called the camp of St. John, *O Campo de Sam João*, which is mentioned in 1728 as garrisoned and equipped with nineteen cannon.² The ruins which may still be seen near Revdanda village, not far to the north of the fort walls, probably belong to this camp. The camp was probably built soon after 1617, when Malik Ambar ceded the gardens to the north of the fort to the Portuguese. In 1634 Bocarro states that the fort had no ditch because the large suburbs to the north could defend themselves.³ In 1634 a third church, the Capuchin Church of the Mother of God, outside of the walls, is mentioned as receiving Rs. 12 (Xer. 24) a year for medicines.⁴ This completes the details of the ruins of Portuguese Cheul.

The greater part of the next day may be spent in visiting the Dancing Girl's Palace, or *Kalvantnicha Vada*, about five miles to the north-east, the Buddhist caves and the modern shrines of Hingláj and Dattátraya in the east spur of the Cheul hills, and the Musalmán tombs, baths, and fort in Upper Cheul, returning, according to the tide, either by water down the Cheul creek, or by land round the top of the creek. Leaving the Revdanda Sea Gate the road to Upper Cheul, which is the same as the Alibág road, winds north across the fort enclosure, past the Jesuit monastery and church, and out through the archway in the north wall and across the moat. Beyond the moat the road passes through the large village of Revdanda with many well built two-storied houses and, in 1681, with a population of 6908, of whom 6072 were Hindus, 498 Musalmáns, 23 Beni-Israelis and 320 Others. Further to the north, among the palm groves, is the chapel of St. John, or *Sanjão*, and some ruined walls which seem to belong to the Fortified Camp of St. John. After about a mile and a quarter, almost all through shady palm gardens, the Cheul road leaves the Alibág road and strikes to the east, across the head of the Cheul creek, through the Cheul palm woods, about three-quarters of a mile east, to the Bhavále lake close to the south of the Cheul or Hingláj hills. The palm gardens through which the road winds are richer and more varied than the gardens in the Ágar or Revdanda fort. Even without the help of mangoes, tamarinds, *karanj* and jack trees, a help which is seldom wanting, the tall palms bend over the road and keep it in constant shade, damp enough to be almost free from dust till far on in the cold weather. Thorn hedges take the place of dykes, there are more betel palms, and the growth of underwood is richer. The houses are sometimes in rows, sometimes by themselves in gardens. There are wells in every garden and occasionally small ponds, and the air is full of the groaning hum of the Persian wheels.

From the north bank of the Bhavále lake, the Cheul hills, with steep bare sides, rise from 300 to 550 feet high, and form an irregular

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CHEUL.
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¹ O Chron. de Tis. IV. 17-21.

² O Chron. de Tis. IV. 17-21.

³ O Chron. de Tis. I. 35.

⁴ O Chron. de Tis. IV. 17-21.

DISTRICTS.

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Objects of Interest.

horse-shoe or semicircle. Some trees on the south-west point mark the site of a Musalmán tomb, and the eastern spur has on its crest the shrine of Dattátraya, and near the foot of its southern face the white temple of Hingláj. On a knoll, on the west bank of the Bhavále lake, is a domed Musalmán tomb about thirty-seven feet square. The sides are of dressed trap built with mortar, and the whole is plain except three recesses with pointed arches on each side. The central recess in the south wall is the main door and the central recess in the west face is now a smaller door, though it seems originally to have been a prayer niche. Round the top of the outside walls runs a row of rough brick and cement panels, and above the panels rises a brick dome about ten feet high. Inside, the floor is bare with no trace of a tomb. The inner walls are plain for about twelve feet, when there is a cornice, and, above the cornice, a row of shield-shaped ornaments about a foot apart. Above the shields is a row of niches (about 2' 6" x 1' 4"), and, about four and a half feet above the lower cornice, a second and deeper cornice. Above the upper cornice is a row of flowered panels, about a foot square at the sides and two feet high at the corners. Above the north-east, south-west, and north-west panels is a circle of plaster tracery. The main door in the south face (5' 10" x 4' broad) has on each side a double pilaster, with hour-glass shaped ornaments, and over the door, some rough open stone tracery. The people call the building the Masjid or mosque, but it seems to have been a tomb, and there are several Musalmán graves close by. About half a mile further east, to the south of the Hingláj spur, on the top of a mound about fifty feet high, is a small rudely carved Hindu image. Bits of brick are scattered over the mound and there are several Musalmán graves at its west foot. About 200 yards east of the mound is a heap of old stones and dressed pillars, with one or two roughly carved human figures. They are rude memorial stones, which, according to a local story, were raised in honour of a wedding party whom the earth swallowed. A little further to the south is a small shrine to the spirit of a Máng woman. Several old half-buried stones seem to show that this was once the site of a Hindu temple.

The Dancing Girl's House.

Through the Someshvar pass, about one and a half miles to the north-east, is the Dancing Girl's House or *Kalvantricha Váda*, a ruined building of stone and mortar in Musalmán style. The front is of dressed stone with three-peaked arches and three brick domes. The hall, which has three domes and two end recesses, is fifty-seven feet long by fourteen and a half broad. To the west of the hall is a walled enclosure about fifty paces by seventy, and at the further end a mosque forty-six and a half feet long by thirteen and a half broad, with a praying recess in the west wall. Behind the mosque is a large pond. In the village of Sarái about a quarter of a mile further is a small step well with an inscription dated 1782.¹

¹ The inscription runs: *Shri Shak 1704, Shubhakrit nám Samvatsare, Shri Vitthal Charani Shámji Trimbak Prabhu Sopánar, Vaishakh Shuddha 15.*

On the hills to the east of Saráí village, in the lands of Chinchoti, is an old building near Vághdevi's temple. From what the people say it seems to be a Musalmán tomb. On the way back to Chenl, in the Someshvar pass, the tombs on the left are *sati* tombs, and these beyond are said to be tombs of Marátha nobles. In a hollow across the road is the temple of Someshvar. It has a broken bull in front, and appears as a pair of Musalmán domes built one to the west of the other. The outer dome is eight-sided and about twenty-five feet square. On the floor is a large broken *ling* which seems to belong to the *ling* socket in the shrine. The basement of the inner dome is square and its centre is filled by a shrine about twenty feet square. It has been much mended with cement, but the inside of the dome is in the cross-corner style, and is perhaps older than the Musalmáns. The walls are about eleven feet high and the centre of the dome about four feet higher. The shrine is dark and its floor is about six feet below the level of the floor of the dome. The inner measurement of the shrine is about eleven feet square. The walls are plain surrounded by a shelf about four feet from the ground. The only object of worship is an empty *ling* case.

Returning to near the foot of the Hingláj spur, twenty or thirty yards south-east of the wedding stones, is a domed Musalmán tomb (about 24' square) near the north-east end of a pond. An old spire stone seems to show that the tomb stands on the site of a Hindu temple. Some yards back, near the high road, is a temple of Máruṭi whose god is famous for giving responses. When the god is to be consulted the temple servant sets a betelnut in each of two holes on the god's breast. If the nut in the right hole falls first, the wish of the person consulting the god will be granted. If the left nut falls first the wish will not be granted. The nuts are dipped in water before they are laid in the holes.

In the south-east face of the Hingláj spur, about a hundred feet from the foot of the hill, is a small cell (11' x 5' 10" x 5' 6" high). It is entered by a door three feet two inches by five feet and a half, and there is a veranda outside eleven feet by five with holes for a shade or front scaffolding. The cell is without ornament or writing. It is in good repair. About a yard to the west is a second cell (7' 7" x 4' 4" x 8' high) with a broken front and the remains of a narrow veranda. The work seems to have been stopped by the badness of the rock. The cells are high enough to have a beautiful view, south, over the green palm tops, across the Roha river to Korle and the Janjira hills, and south-east up the windings of the broad Roha river to the distant Roha hills.

Passing round to the west face of the spur, about the same level as the south-east cells, a path leads to the temple of Hingláj. The temple faces west and is reached from the south-west by a flight of 158 modern steps. At the top of the steps, to the right, is a rock-cut cave (I.) about 17' 3" x 15' 5" and from 6' to 6' 8" high. Part of the north-west corner is cut off by a modern shrine of Áshápurī Devi. In the south wall of the cave are two cells, the east cell 4' 6" x 3' 4" and the west cell four feet square. In the front or west wall of the cave is a window. Outside of the cave, to the right, a flight of thirty

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Someshvar
Temple.Buddhist
Caves.

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CHUEL
Buddhist
Caves.

steps leads up to two open rock-hewn water cisterns (II.), the upper cistern 18' 6" × 14' 5" and the lower cistern 16' × 18' 6". At the foot of the cistern steps, a little to the north, inside of a gateway, is a modern temple of Hinglāj with a woman of the Āgri caste as temple servant. In front of the temple is an open space with *tulsi* and lamp pillars, and a view of the sea over the Revdanda palms. A narrow passage runs round the temple between it and the scarped rock behind. Inside of the temple, below the image is a rock-cut apparently ancient cistern (III.), about four feet square and two and a half feet deep. Dr. Da Cunha notices a story that there used to be an inscription over the cistern which has been recently defaced. The shrine of the temple measures 8' 6" × 7' 10" × 6' 9", and the hall 16' 11" × 11' 10" × 6' 10". The object of worship is a modern image of a woman.

About ten paces beyond the temple is a row of small Buddhist caves. The first (IV.) is divided by a wall of rock into a hall and an inner shrine. The hall measures 13' 8" × 7' 8" × 5' 9", and, an opening (1' 8" × 3' 10") in the back wall, leads into a shrine or cell (7' 10" × 6' 3" × 5' 5") with a stone bench at the side. In the back wall is an image niche (1' 8" × 3') with a modern image of Ashtabhuja Devi or Chatursinghi. The next cutting is a passage (V.) or narrow recess (11' 3" × 3' 5" × 4' 3") with two old Brāhmanical images at the end. The next (VI.) is an open cell seven feet square and four feet high. The next (VII.) is 20' × 8' 10" × 5' 5"; in the back wall is a stone bench 6' 8" × 2' 8"; and in front there has been a veranda 7' 6" broad. At the west end is a cell 6' 9" × 6' 3" × 6' 5". The rock is bad and much of the roof has fallen in. On the north-west wall outside of this cave is carved a relic shrine *dāghoba* or *chaitya* (VIII.), semicircular in form, and surrounded by a belt of carving in the Buddhist rail pattern. The tee rises in a pile of five plates, each larger than the plate below it, and over the tee is an umbrella. The dome is 3' 6" high and two feet broad, and the tee and umbrella rise a foot and a half above the dome. From its shape the *dāghoba* appears to belong to about 150 A.D.

A few feet in front of the last cave (VII.), a hole in the rock leads, by some rough steps, about twelve feet down into a chamber (IX.) 5' 2" × 6' 8" × 7' 7". A slightly ornamented cornice runs round the top of the wall. Inside is an empty shrine (4' 10" × 2' 9" × 6") which has been repaired with cement.

Dattātraya's
Shrine.

Beyond cave VII., a path, through a modern gateway, leads up the hillside to the shrine of Dattātraya. Near the top on the left are two modern wells. On the top of the hill are several small houses, in which live one or two ascetics, and a family of Brāhmins who share in the worship of the god. The shrine of the god stands on high ground in the middle of the houses at the top of a flight of six steps. The chief object of worship is a modern statue of Dattātraya, carved in stone, with the three heads and six hands of Brahma, Vishnu, and Shiv. In front of the figure are the prints of two feet said to be old. On a raised platform on the right a pair of feet with a mace, shell, double drum, a moon, and a lotus are carved in alabaster, with an inscription stating that they were offered

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CHEUL.
Dattátraya's
Shrine.

to the god in 1787 that is A.D. 1865. A silver cover, the gift of a Bhandári bearing date May 1882, is being fitted over the feet. There seems to be nothing old on the top of the hill. The chief ministrant of the shrine is a woman of the Gurav caste. Her grandfather came from Poona to the Rámeshvar temple in Cheul and she has lately become ministrant at Dattátraya's shrine. She gets all the offerings, which, at the great December fair, are said to be worth about £25 (Rs. 250). She lives in Cheul and comes to the shrine every day. She does the main worship, washing the god and offering him flowers. A Bráhmaṇ also does some worship, but he is not the proper servant of the god though people give him money. The great fair lasts during the three days of the December full-moon. From 8000 to 10,000 pilgrims come, Prabhus, Kshatris, Páñchkalshis, Chavkalshi Mális, Bráhmaṇs, and others. Most are from the neighbouring villages, but some are from Poona and Gujarát. Sheep and cocks are offered to the god. Some are offered alive and these the ministrant gets. Others have their throats cut some way from the shrine, and these the offerers take away and eat. Each pilgrim leaves two pice before the god for the woman, and gives a pice each to the Bráhmaṇ and the ascetic. The Bráhmaṇ is a Chitpávan by caste, and the ascetic or *báva* is a Brahmachári or Bráhmaṇ beggar from Upper India. On the east slope of the hill is a hut, where a fair or *was*, in honour of a Musalmán saint, is held after the great Dattátraya fair is over. The main approach to Dattátraya's shrine is from the north-west by a flight of steps with low parapets, which have been built at intervals within the last forty years by different worshippers, as thankofferings or in fulfilment of vows. There are now 333 steps, and five are being built. At the top of the steps is an ascetic's house in which is worshipped the hollow stem of a dead *umbar* tree *Ficus glomerata*, an emblem of the three-headed Dattátraya. In a slab, let into the right parapet, on one of the steps near the top, a Maráthi inscription gives the date *Samvat* 1905 and *Shak* 1770, that is A.D. 1848, and the name Sávitribái Kshatri.¹ At a hundred steps from the top, a second inscription states that in *Shak* 1776 that is A.D. 1854, Mahádoba Lakshman, a Sonár, the servant of servants at the feet of the Lord Dattátraya, built fifty steps.² At the 248th step from the top another inscription states that five steps were built by Krishna Náráyan in *Shak* 1790, that is 1868.³ On the face of the 290th step is carved Náráyan Bháu Bhore, and at the 296th step in the parapet are two little plates with rough unreadable plaster letters. Altogether there are 333 steps, and five more are (December 1882) being made by Vikáji Ganpat Kshatri of Revdanda.

From the end of the steps, a path, across the shoulder of the hill

¹ The Maráthi runs: *Sau. Sávitribái Kshatri, Samvat 1905, Shak 1770, Kilak nám Samvatsar, Kártik vadya pratipad.*

² The Maráthi runs: *Shri. Shri Dattátraya Svámicha Páduka dásánudás Mahádoba Lakshmanji Sheth Sonár yáni bándhale, párya 50, Shak 1776, Anand nám Samvatsare máhe Chaitra shuddha tritíya vár Som, Shri Samvat 1910.*

³ The Maráthi is: *Shri Guru Dattátraya Charani Krishna Náráyan Kshatri Mukádam, párya páñch, Shak 1790, Vibhu nám Samvats Máhe Paus.*

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to the west, leads down a central spur, to some knolls or hillocks over the Bhavale lake, where are foundations of stone and mortar buildings. From the Bhavale lake, a winding lane leads about a mile south-east to a large temple of Bhagvati Devi, in a walled enclosure with a splendid *pipal* tree on a plinth in front of the temple. Above the shrine door, five lines of Sanskrit state that the temple was repaired in 1751.¹ The lanes in this part of Cheul are in some ways finer than the Revdauda lanes. Though in places as much as twelve yards broad, they are arched over with trees. The gardens are very rich and have a great variety of foliage, an undergrowth of bushes, and, among the cocoa and betel palms, many tamarind, *karanj*, and *Calophyllum* or *undi* trees, with patches of bamboos and plantains, and occasionally an open rice field with a tall brab palm or tasselled forest palm, *behrli mād*.

Hamām Khāna.

About a mile south of Bhagvati Devi's temple is a low mound and a pond known as the Pokarn. The mound is covered with Musalmān graves, some with inscriptions, on finely dressed slabs and blocks of black basalt or trap, which belong to an old temple of Shāmb or Mahādev. To the west is the walled tomb of Pir Syed Ahmad. About fifty yards to the south-east are the remains of a Musalmān Bath or *Hamām Khāna*. Along the north wall is a row of six cells or rest-places with arched roofs, each about 9' 6" × 7' 6" × 12', and the whole face about seventy feet long. At the east end a doorway, about nine feet broad, leads, through a double arch, into a central hall about twenty-two feet square, with three recesses, that on the north about ten feet deep, that on the east about twelve feet, and that on the south about seven feet. The hall is covered with a fine domed roof about thirty feet high. From the north-west of the hall short crooked passages lead to two bathing-rooms, the north bath about 16' × 13' 6" and the south bath about 26' × 13'.

Mosque.

On raised ground on the bank of the river, hidden among trees about a quarter of a mile to the south of the baths, is a ruined mosque, with an outer dome in the centre of the roof, and a minaret in the north-east corner. It is about ninety feet long by forty broad. The west of the building and most of the south have disappeared, destroyed by banyan and other climbing trees, helped according to some accounts, by Portuguese cannon. There remain three sets of four six-feet high pillars, the east row square, the two other rows eight-sided. From the tops of the pillars spring arches whose peaks are about six feet six inches higher, and from the arch peak rises a dome about five feet deep. Of the original sixteen domes eleven are left, three on the west and two on the south having disappeared. To the north-east are a pair of tombs with two inscriptions on the east wall one apparently referring to H. 915 (A.D. 1507) and the other to H. 1034 (A.D. 1623).² The raised ground on

¹ The Sanskrit runs : (1) *Shri Ganeshaya nama(h)* ; (2) *Shake 1673, Prajapati namo* (3) *Samvatsare Falguna Shuddha sapta* (4) *pyām devyālayasya jñanodhārayasya* (5) *prārambh kritah samāptistu angirā* (2).

² The inscriptions are much weather-worn and one of them is broken. Prof. Zehatek has kindly supplied the following translation of such fragments as can be made out of the first inscription. The numbers show the lines of the inscription.

which the mosque stands has many fragments of old bricks, but as far as was seen no further signs of old building. To the south of the mosque, along the edge of a long stretch of mangrove bushes, are some remains of an old wall or jetty.

About a quarter of a mile to the east of the mosque, on the shore of the creek, are the remains of Rájkot, the citadel of Musalmán Cheul. If Bocarro is correct in stating, that, in 1634, Upper Cheul had no fortifications Rájkot must have been built during the ten years (1636-1646) of Bijápur rule.¹ It is mentioned in the Marátha war, in 1691 and 1731. Rájkot has corner towers about fourteen feet high, and, on the top, thirty-three feet by forty. The north-west and the south-west towers are joined by a wall about sixty paces long, two feet broad and six feet high. Through an inner wall a path leads to a walled courtyard about forty-five paces square, the south end filled with the ruins of a large two-storied palace, with peaked arches and eight-sided pillars. The walls are overgrown with a gigantic lacework of tree roots. The building was about twenty paces broad and was divided lengthways by a central wall. In front of the palace is an old fountain, and at the east end a row of houses and a well. To the east is another walled enclosure about forty paces square filled with cocoa-palms. Outside on the creek face are large black stones laid without mortar, which look like the remains of an older Hindu fort.

About a quarter of a mile further east is an old jetty of large black stones set out into the mud, known as Giriche Dhond Bandar. A little further are some Musalmán tombs, and, about a quarter of a mile beyond, at the east end of the Cheul palm groves, is the landing-place and village of Agra. Returning to Rájkot, outside of the fort to the east, is the lower half of a broken Hindu image (2' x 1' 3") of a male figure with a bull at his feet. It is well carved and has a sacred thread or strap hanging below the knee. It is of about the eleventh or twelfth century. About half a mile west of Rájkot is the Pátíl's creek, crossed by a paved causeway or *dádar*. On the west side is a large Musalmán graveyard. About a quarter of a mile further is Cheul landing, an open green covered with fishing nets and stakes, with lines of rope for drying fish and nets. To the west a narrow muddy channel about five feet deep winds south to the Roha river, with, at high tide, water enough for craft of about three tons (10 *khandis*). Across the mangrove swamp are the palms and sandy beach of Lower Cheul or Revdanda. At the foot of a tree is the head of an old Hindu figure, about two feet by one foot four inches, and, in front of a small temple at the east end of the

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Rájkot.

Objects of
Interest.

(1) Our Lord commands the arrangement, (2) Diligently of the Sunni mosque, (3) With a priest and pond. . . . (4) Whom we may love according to the ordinance of Muhammad the Apostle; and in (5) Khául we command you to prohibit intoxication [and] (6) Infidelity like companions [of you] (7) our prophet (8) Muhammad had striven (9) and (10) (11) Mosque with propriety, (12) (13) (14) (15) (date) (16) year 915 (?). Of the second inscription he has made out (1) As was the edifice of the house of God, (2) Date of mosque year. . . . (3) Handallázu [or *bu* or *yu*] (4) year 103 (?). Mr. Ghulam Muhammad Munshi deciphers the doubtful figure in the fourth line as 4, that is 1034 or A.D. 1623.
O *Chronista de Tiamary*, IV. 25.

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CHEUL.
*Objects of
Interest.*

green, is an old land grant stone (4' x 1') with the ass-curse and letters too worn to be read. If the tide serves it is easy to get to Revdanda down the creek. But as a rule, the way back is round the head of the creek, along the road from Revdanda to Bhavále lake.

A third morning may be spent in north Cheul and Revdanda, seeing Rámeshvar's temple and Ángria's tomb, the remains on the western top of the Cheul hills, some Hindu battle-stones to the north, and a Musalmán garden or water-house to the south of the Male causeway, on the Alibág road. From the Sea Gate about four miles through the woods of Revdanda and north Cheul, lead to the mouth of the Varanda pass. By the dome-shaped hillock of Chenchá, a natural mound apparently with no trace of building, a tract leads south-east, past the Meti pond, up the western shoulder of the Cheul hills. The hill sides and the hill top are bare strewn with black boulders, with, in hollows or sheltered slopes, patches of thorns and brushwood and one or two stunted teak.

Near the end of the south-west spur are the remains of two ruined buildings. One, about 100 yards from the end of the spur, is the ruined temple of Maháalakshmi (23' x 19') with broken walls of rough stone work and no roof. In the centre is a ruined shrine and a small old-looking image. The goddess is much feared. As her temple is ruined, she wanders about, and is believed to have dragged under water and drowned three men who, within the last year or two, have lost their lives in the Náráyan pond at the foot of the hill. Close to the ruined shrine is a dry pond. And, on rising ground at the south-west end of the hill, among trees and brushwood, stands a ruined Musalmán dome, on a plinth of rough stone work about fifty feet square. The dome is thickly covered with trees and bushes. The walls are of stone and mortar, about 26 feet square outside and 21 feet square inside, and the rounded dome is of brick. There are recesses in the corners, doors in the east north and south faces, and a prayer-niche in the west face. The wall is about ten feet high and the dome about twenty feet more. The whole is plain, except a cornice which runs round the top of the wall inside, and some rough cement panelling above the cornice. The site seems a likely place for a Buddhist *stupa* and the bricks and plinth may have belonged to some old Hindu work. In places on the south face of the hill are said to be fragments of stone steps built without mortar, but on the hill top there seems no certain trace of anything old.

The hill top commands a fine view of the rice lands and palm groves of Revdanda and Cheul, the mangrove bushes of the Cheul creek, the Roha river, the Janjira hills, and the sea. Close by the foot of the hill is a row of ponds, the Meti pond in the west, then the Shetripál pond, the Náráyan pond, the Pátíl's pond, and the Bhavále lake in the east. Hill side tracts lead to the knob that crowns the hill top to the west of the Dattátraya steps. This knob or knoll is covered with prickly-pear bushes and has no signs of buildings. About sixty yards south of the knob, and thirty or forty feet below it, is an open space in which are a number of small heaps of big rough stones. The local story is that long

ago people were buried here, and the heaps of stones are apparently rude tombs. Some of them are long like modern graves lying north and south, others are oval, and others are circular from nine to twelve paces round. The stones are the ordinary black hill boulders, and the heaps rise from eighteen inches to two feet above the level of the ground. There is no sign of mortar and as far as was seen no trace of letters. Except that the stones were smaller and rougher, these round cairns are much like the Kod graves (B.C. 200), which were found near Sopára in April 1882. One of the largest had been opened and a hole about two feet deep dug in the centre. No trace of pottery was noticed but the hole was too thickly covered with bushes to be properly examined.¹ Looking north from the top of the hill, it is worthy of note, that, in a line with the Someshvar pass to the east of the Cheul hills, there is, in the Ságargad range, a great dip or gap, known as the Pir pass, which must have been one of the highways of traffic when Cheul was a great port. It seems probable that the place which Barbosa (1514) describes as the great fair, three miles out of Cheul, was in the open land beyond the Someshvar pass close to the Dancing Girl's mansion and the village of Sarái.²

From the hill top a tract may be taken, either back to the west mouth of the Varanda pass, or to the crest of the pass, a little beyond which, by the road side, is an old Hindu land grant stone (5' 7" x 1' 3") with an inscription in four lines of about the twelfth century. About half a mile north of the Varanda pass, on rising ground, is a temple of Mahálakshmi. At the foot of the rising ground is a fragment of an old land grant stone and a carved pillar top, probably part of a ruined temple of Mahálakshmi. The modern temple is like the Someshvar temple two domes side by side, the eastern dome 20' x 18' and the western dome 16' 8" square. The corners of the outer dome are in the hollow or honeycombed cement work which is common in the Musalmán buildings of Ahmadnagar. The shrine which is surrounded by a passage four feet wide, is plain, and is apparently modern, though it has old Hemádpanti-like knobs at the corners and in the middle of each step in the roof. To the south of the temple is a lamp-pillar about twenty-two feet high. Down the east face are six or seven *sati* stones.

About a quarter of a mile south, about 100 paces east of the north end of the Male causeway, are five Hindu battle-stones, perhaps of the tenth or eleventh century. They are much like the battle pillars and slabs at Eksar in Sálsette and at Átgaon near Sháhápúr in Thána.³ The largest stone is seven feet long by a foot

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CHEUL.
Old Tombs.

Mahálakshmi
Temple.

Battle Stones.

¹ The following are rough details of the tombs: Beginning from those furthest down the slope of the spur, 1 is round, about 12 feet across and eighteen inches high, the circle broken, the stones small and rough; 2 and 3, round about four feet across; 4, a long modern-shaped grave about nine feet by five heaped up; 5 and 6, round about four feet across; 7, long about seven feet by two; 8, a bigger tomb roughly circular about twelve paces round; 9, small roughly round about four feet across; 10, a rough heap ten paces round; 11, a larger grave with larger stones, oval, about twelve paces round; 12 to 19 rude cairns not more than two feet high; 20 is oblong; 21 and 22 are bigger and in shape more modern; 23-27 are rude cairns; 28 is the largest and has been opened; 29-35 are rude low cairns.

² Stanley's Barbosa, 70-71.

³ Bombay Gazetteer, XIV. 57-59, 309-312.

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Battle Stones.

and a half broad. At the top is a funeral urn with an attendant on each side holding a fly-whisk over her shoulder. Below are three panels each about ten inches broad full of deeply cut figures, and, under the lowest panel, is an empty space about a foot and a half broad. In the lowest of the three panels on the (visitor's) left, two rows of three men in each row, armed with swords, fight two archers on the right. In the central panel the swordsmen drive off the archers, and, in the top panel, a chief, with an umbrella over his head and two followers, worships the *ling*. On the (visitor's) right is a defaced and broken stone (3' x 1' 5") in the same style. The only part which can be made out is, in the lowest panel, a man worshipping the *ling*. Further to the right is a fragment of a similar stone, with a row of heavenly nymphs carrying garlands to crown the warriors. To the visitor's left is a fourth memorial stone (3' 9" x 1' 4"), with three panels of clearly cut but somewhat defaced figures. In the lowest panel two men seem (but this is doubtful) to attack some building, more like a temple than a fort. In the central panel, on the right, a man with a sword seems to clutch at a central figure, who is drawn back by two men on the right. There is a fallen figure, probably the man who was attacked by the swordsmen. Above are figures worshipping the *ling*. To the visitor's left a smaller stone (2' 10" x 1') shows a man brandishing a sword. On the top is a funeral urn, and, between the urn and the warrior, a *ling* and a bull. These stones are worshipped by the villagers as the *Sāt Vīrs* or Seven Heroes, and are much dreaded, being believed to scour the fields and gardens at night.

Water Palace.

About a quarter of a mile from these battle-stones, two hundred yards south of the Male causeway and about forty yards west of the road, in a thickly wooded palm garden, are the ruins of an arched garden house in the centre of a built pond. It is known as the *Jala Mandir* or Water Palace. It stands in the centre of a pond, about thirty-six paces square and five feet deep, whose sides and bottom are lined with cement. The central building, which is covered by the roots of a large banyan tree and by bushes, stands on a plinth about five feet high and twenty-five feet square. It is entered from the east by a broken flight of steps. It is of stone and mortar and consists of four large pointed archways with corner pillars. There is no trace of the domed roof, and the walls seem kept in their place by the network of banyan roots. It is said to be a Portuguese building, but the style of arch and the position point to a Musalmán origin.

Rameshwar Temple.

About a mile nearer Revdanda, is a large modern temple of Ganpati with a small step well and a large basil pillar. In front of the temple is a lamp-pillar bearing an inscription dated 1858.¹ About seven years ago the god's tooth was broken, but a new tooth is growing and large numbers of people come to see it. The temple servant or *pujāri* is a Māli or Chavkaishi. About half

¹ The Marāthi of the inscription runs: *Charani tatpar Lakshmi Aydi Raghav Babu Nāik Bohite putra Kālu jāt Māli Pāchkalāshi Rāhnār Cheul, Shak 1780, Kālayuki nām Samvatsare, miti Vaishāch Shuddha 8 Saumyavār.*

a mile further, is a great temple of Rámeshvar, with a handsome masonry pond in front. In the temple are said to be three *kunds* or pits which are paved over. The central pit in front of the god Shiv, or Shámb, is the Fire-pit or *Agni Kund*; the pit on the visitor's right, in front of Ganpati, is the Wind-pit or *Váyu Kund*; and the pit in front of Lakshmi-Naráyan is the Rain-pit or *Parjanya Kund*. When heat fails the fire-pit should be opened, when wind fails the wind-pit should be opened, and when rain fails the rain-pit should be opened. The only time, within the memory of the people of the temple, when one of the pits was opened, was the opening of the rain-pit in the dry season of 1876. A hole five feet deep was found with some Marátha coins. The coins were taken away and set apart to be worshipped.

In December 1625, the Italian traveller Della Valle gave the following detailed account of the Rámeshvar temple and pond. On the land road, between Portuguese and Musalmán Cheul, where the thick houses begin, is a temple of Rámeshvar, the finest temple in Cheul. It is built on the bank of a large square pond, each side seventy-three paces, surrounded by banks and flights of stone steps with wide passages or platforms at the sides, shaded by beautiful tall trees. Above the pond, facing the chief door of the temple, under a dome supported by four pillars, is a figure of a bull with all the four feet bent the same way. It is called *Nandi* and is the same as the Kánarese *Basava* (Basava). The people say it is a male, different from Gayati the wife of Rám, which is a female. The face of the bull is turned round fronting the temple, while the back and the tail stretch towards the pond. The Gentoos who come to visit the temple first wash their face, hands, and feet in the pond, then touch the bull with their forehead and hands, making a reverence, and grasping the tail. Then some enter the temple, while others first go round it, beginning their round from the right side to one coming out from the temple. In the temple, they spread fruit and rice before the idol, and also before the bull, and before a basil plant in a pillar vase near the bull's shrine. In several places round the temple are shrines facing the pond, with different idols, in one of which is the great monkey Hanumán who helped Rám to win back his wife.¹

In a large block of stone, to the north-west of the temple, are nine holes, about two inches square, which are said to be the *navagraha* or nine planets. In a garden, to the west of the temple, is a handsome unfinished building of dressed stone. In front to the east is a platform, the side walls of dressed stone about two feet high, and enclosing a space of thirty feet by twenty-four. To the west of the platform, on a plinth about four feet high and thirty-two feet square, is an eight-sided building of dressed stone (about 12' 6" x 15' 8"), with a door in the east face, and windows in the other three sides with open stone trellis work and tracery. The sides are about nine feet high and there is no roof. It is an unfinished

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CHEUL.
Rámeshvar
Temple.

Angrís Tomb.

¹ Viaggi di Pietro Della Valle, III. 411-415. Della Valle's account is accompanied by a plan of the pond, temple, and other buildings.

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CHEUL.

tomb said to have been built by one of the Ángriás. Outside there are six small tombs in a line, and a seventh at one side. Between the Rámeshvar temple and Ángria's tomb a stone inscribed with Kánarese writing was found by Mr. W. F. Sinclair, C.S., in 1874. It was sent to the Bombay Branch of the Royal Asiatic Society in whose museum it now lies. It has not been deciphered. The Rámeshvar temple is about two and a half miles north-east of the Sea Gate of the Revdanda fort.

The afternoon may be pleasantly spent in a water trip to Korle fort and Korle village. The details of the fort are given under Korle.

CHIKALGAON.

Chikalgaon in Pen, about five miles east of Nágothna, is a large village with, in 1881, seventy-one houses and a population of 322, of whom 319 were Hindus and three Musalmáns. Its forests are of special value from their large number of *hirda* trees *Terminalia chebula*, which yield from twenty-four to twenty-eight tons (60-70 *khandis*) of myrobalans a year, almost the whole of the Kolába supply.¹

DÁSGAON.

Dásgaon is a small town, on the right bank of the Sávitri or Bánkot river, five miles west of Mahád and twenty-four miles above Bánkot at the mouth of the river.² There is a stone jetty at which native craft discharge and load. The bed of the river, between the Ratnágiri town of Mahápral, four miles west of Dásgaon and Mahád, is rocky, and almost dry at low water spring tides. Neap tides rise six feet and spring tides ten feet, affording tidal communication for vessels of that draught only. During the fair season (October-May), a small steamer plies daily (except Sundays), between Bánkot and Dásgaon, in connection with Messrs. Shepherd and Company's regular daily steamers between Bombay and Goa. It takes from four to five hours in its passage to Dásgaon. By the new road from Poládpur to Mahábaleshvar, which is throughout of a very easy gradient, cart communication has been opened in a direct line from Sátára by Mahábaleshvar to the coast. Leaving Poládpur eighteen miles from Dásgaon, the line goes by the old Kineshvar road for five and a half miles. It then branches to the left, gradually climbing round the western and northern shoulders of Pratápgad, for sixteen miles, to the pretty station of Váda on the first plateau. From Váda the road winds ten miles more, round the valleys between Sydney and Bombay Point in Mahábaleshvar, and passing close under Bombay Point, rises easily from the east of it into the Bombay Point road by the Terraces.³ Those who choose

¹ See above, p. 19.

² In 1771 Mr. Forbes (Oriental Memoirs, I. 192) wrote the following account of the voyage from Bánkot to Dásgaon. It affords an inland navigation of great variety. The river, which is seldom wider than four or five hundred yards, winds through a chain of hills, stored with timber or covered with forest, and the banks are covered with salt weed, an evergreen resembling the laurel. An opening valley sometimes presents a view of arable land, villages, and cattle; succeeded by woody mountains, waterfalls, and precipices. In the narrow parts the branches unite over the stream which is enlivened by monkeys, squirrels and various kinds of birds.

³ Maclean's Guide to Bombay, 364-65. The traveller who has time to spare should sleep at Dásgaon, where there is an excellent travellers' bungalow and rest-house, within three minutes' walk of the steamer. Starting from Dásgaon at dawn an

to ride up the old road from Kineshvar will save ten or eleven miles, but will find the pass at Radtonda in a very bad state, as it is now abandoned. Dásgaon has no imports; its exports, chiefly of rice and *nágli*, varied from £168 in 1878-79 to £488 in 1877-78 and averaged £355.¹ The 1881 census showed 348 houses and 1835 people, of whom 1453 were Hindus, 381 Musalmáns, and one a Beni-Isráel.

Near Dásgaon, along the creek from Ghodegaon to Mahád are two old rock-cut cisterns filled with earth and stones. One is on the edge of the creek, near the Bhuiváda to the south-west of Dásgaon fort hill; the other is on the left of the Mahád road a mile and a half away. Both are under-cut into the rock so as to be mostly under its cover. There is no image on either; only red paint on the rock. The cistern near the fort is presided over by a local deity; the other by a goddess named Ásra, of some local repute in exorcising spirits, when she is propitiated with the blood of cocks.² Dásgaon is well known for the Sov and Kondivti hot springs in its neighbourhood, which, in former times, used to attract Europeans from Bombay. In a treaty made with the Maráthás in 1756, Dásgaon is mentioned as 'a pass for the Vanjáris or country-merchants.'³ In 1771 the English Resident at Bánkot or Fort Victoria had a small villa on the Dásgaon hill above the village.⁴ Dásgaon was one of the two villages, belonging to the English on the Bánkot river, which were taken by the Maráthás in 1775, and kept by them till 1784.⁵ In 1817 a body of Pendhárís plundered Mahád, but did not venture to attack Dásgaon as it was defended by a detachment of invalids.⁶

Dharamtar, or Sa'ba'j, is a port on the right bank of the Ámba river, about ten miles from its mouth and thirteen miles east of Alibág.⁷ It has a population of 1334. The Dharamtar pier was built in 1868 at a cost of £1653 (Rs. 16,530), chiefly from income tax balances. During the last ten years the local funds have contributed

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DÁSGAON.

DHARAMTAR
OR SÁBÁJ.

easy drive of eighteen miles leads to Poládpur, a convenient bungalow with furniture and messman, where the heat of the day may be passed. Poládpur should be left about two, a broad and excellent carriage road leading, in about four hours and a half, to the very pretty and newly-built bungalow with messman at Váda. A halt of a day may be made at Váda, as the messman provides all necessaries, including chairs and coolies for conveyance to the old Marátha fort and palace of Pratápgad. A pleasant morning's drive of twelve miles forms an easy close to this delightful route to Mahábaleshvar. No difficulty will be found in getting bullock or pony carts with three relays of ponies, if word is sent beforehand to Mr. Ardesir Framji, mail contractor; while the Superintendent of Mahábaleshvar is always ready to assist in making arrangements for the road. The charge for a pony cart and three pairs of ponies is £3 (Rs. 30) if no halt is required. Ditto.

¹ The details are, 1877-78, £488; 1878-79, £168; 1879-80, £299; 1880-81, £480; 1881-82, £339.

² Mr. W. F. Sinclair, C.S. The position of these cisterns seems to show that, when the cisterns were cut, the road along the creek was on the same level as it is now.

³ Aitchison's Treaties, V. 17.

⁴ Forbes' Oriental Memoirs, I. 192.

⁵ Bánkot Diaries (MS.) in Nairne's Konkan, 99.

⁶ As. Jour. III. 626, IV. 325 in Nairne's Konkan, 111.

⁷ Dharamtar is so called from the charity-ferry or *dharam tar* that was established here free of charge by a minister of one of the Angriás. The ferry continued to ply between Dharamtar and Nágothna to the end of 1881. See above p. 117 note 1. Mr. Sinclair suggests that the word Sábáj is a corruption of Sháh Buruj or the King's Fort.

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about £1219 (Rs. 12,190) towards its repair. As far as Dharamtar pier the creek is at all times navigable to boats of about 60 tons (250 *khandis*). Above Dharamtar navigation is difficult and at low tides impossible. At ordinary high tides, boats of fifteen tons (60 *khandis*), and, at spring tides, boats of twenty-five tons (100 *khandis*) can pass to Nágothna, fourteen miles south. But the passage almost always takes even ordinary-sized (7½-10 tons) vessels two tides. The Shepherd ferry steamers ply daily from Bombay to Dharamtar pier. From this a good carriage road used by the post office for mails, leads west thirteen miles to Alibág. Across the ferry to the east the high road by Nágothna fifty-six miles to Mahábaleshvar is now complete. There is also an excellent road twenty-six miles east to Khopivli (Campolea) at the foot of the Bor pass. On this road a mail cart runs five miles from Dharamtar to Pen. No details of the trade of Dharamtar are available as they are included in the returns for Karanja at the mouth of the creek. The number of daily passengers to and from Bombay varies from 150 to 200.

GHOSÁLGAD
FORT.

Ghosalgad Fort,¹ six miles south of Roha, is situated at the edge of the hilly country that occupies the middle of the Roha sub-division, between the Revdanda creek on the north and the Sálav creek on the south-east. It is a perfectly isolated hill, the ground to the north, east, and south being level, very slightly raised above the sea and intersected by tidal creeks. Only on the west a slightly raised neck of land joins it to the principal range or group of hills. The base of the hill is elliptical in shape, being about a mile and a half in length from east to west by half a mile in breadth from north to south. Its height is apparently about 1000 feet, and as it stands completely apart, it is a very conspicuous object when seen from the north, south, or east. On the western side the Roha hills shut it from view at all points further than the top of their eastern face. From whatever side it is seen, the hill appears to consist of four parts, which rise one above the other. First comes a gentle slope, fairly wooded and fertile, and rising about 200 feet above the plain. Second comes a steep ascent of about 400 feet, bare of vegetation other than grass and stunted bushes, except a few fine mango trees on the north near the top. Third comes a steep nearly perpendicular wall of bare rock, unscalable except at two or three points, which rises into the air to a height of more than 100 feet. Fourth is the wedge-shaped hill-top, which, with a narrow ridge running east and west, rises above the third part of the hill in a steep slope, partly rocky and bare, partly overgrown with long slippery grass, bastard spurge and aloe bushes. The third division of the hill, whose steepness is apparently partly due to artificial scarping, has at its top the chief line of defences which entirely surrounds the hill. Between this line of defences and the hill-top a narrow walk or terrace completely encircles the hill. From the eastern end of the third division of the hill and rising to about half its height, stretches a long ridge or rather wall of rock, fifty to seventy feet high and fifty to twenty feet broad at the top and perhaps twice as much at the base which stands on the third division of the

¹ Contributed by Mr. E. H. Moscardi, C.S.

hill. This wall of rock, which is also fortified, is about the same length as the fort itself, that is about 300 yards long. It runs east and west like the rest of the hill, and gives it a peculiar shape by which it can at once be known from the surrounding hills, especially from the neighbouring fort of Tale on the other side of the Sálav creek.

The chief ascent to the fort, in fact the only ascent that is practicable without much climbing, is on the north side. Two other ascents, one along the south face and the other at the east end of the hill, are both almost impassable. Starting from the village of Ghosál, which lies on the lowest and gentlest slope of the hill and along the whole length of its northern face, the path passes up the higher and steeper slope to the point where the eastern wall or ridge of rock leaves the main body of the hill. Here was the gate of the fort, but not a trace of it remains and its exact position cannot be determined. Before reaching this point there appear on the left two temples, one of Bhaváni with a rudely cut image of the goddess, and just above it a rather large square temple of Ganpati. Having reached the base of the first end of the rocky escarpment, which forms the third division of the hill, the visitor climbs up to the point whence the ridge of the fortified wall of rock above described stretches westward. It is fortified at the top with two parapet walls, one at its northern and the other at its southern edge. These walls are each about four feet thick and meet in a point at the western end, where are the remains of a round bastion of great height but not more than about twenty feet in diameter. The northern and southern parapet walls have each of them two niches, extending through or nearly through their whole thickness. Those in the southern wall are pointed arches about four feet high. One of them is open at the further or outside end, the other is closed on the outside by a thin wall. Of the two openings in the northern wall, which are both square at the top, one, like the latter of those on the southern parapet, is built up with a thin wall at the further end. The other is more curious. The wall is here about two feet thicker than elsewhere and suddenly narrows to its usual dimensions. At this point a low square archway about five feet in depth leads into the wall, not at right angles but parallel to the wall. It then takes a sudden turn at right angles to the wall and to its first direction, thus forming a hidden chamber about five feet long by two broad. It goes nearly through the whole thickness of the wall, for the outside opening is shut by a masonry partition pierced with chinks which show that it is not more than three or four inches thick. The part of the fort which is built along the top of this westward ridge is called the *khánkada*, apparently from its resemblance to the claw of a crab. In the rock just within the bastion, at its western end, is a circular hole about three inches in diameter and about a foot deep. The flag-staff is said to have stood here. There is a similar hole in the ground at about the middle of the *khánkada*. There are no remains of buildings or other objects of interest in this part of the fort.

Where the gate originally stood are the remains of a building said to have been the dungeon of the fort. Its eastern wall

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is simply the rocky side of the hill, its northern and southern sides are formed by prolonging the northern and southern walls of the *khánkada*, which here draw close together and are each about twelve feet thick. In the southern wall, a curious arched gateway, about five feet six inches high, leads outside the fort by means of steps. It appears to have been approached from the bottom of the hill by a path or by steps, no trace of which remains, and to have been intended to give easy access to friends desirous of entering the fort from the south side. In the east wall of this building a rock-cut cistern stretches several feet under the hill. It is now empty. Near the west end of this chamber is the place where the gate of the fort seems originally to have stood. Lying on the ground are a number of dressed stones, two of which have rudely cut figures of tigers, wide open jaws and long curling tails, the tops of which nearly touch their heads. These tigers are said to have formerly been above the gateway. The way into the fort passes up a flight of steps built on the top of the southern wall of the chamber which has just been described. Both the northern and southern walls of this chamber seem to have had a flight of steps at the top, and to have had parapets on the outside of the steps. The parapet of the north wall and the steps of the southern wall remain. The parapet of the north wall is about three feet thick and is pierced with loopholes for musketry. The steps on the top of the southern wall are prolonged along the face of the rocky escarpment of the hill, until they reach the ledge which divides it from the highest ridge. To the right or south side of these steps, on a small ledge which breaks the generally perpendicular face of the escarpment, are three small rock-cut cisterns. The steps lead to the main enclosure of the fort itself which is triangular. The length of the northern and southern sides is about 300 yards each; they meet in a point at their western end. The third or eastern side is about 150 yards long. There appears to have been a wall with a parapet all round the outside edge of the fort. Most of this wall has fallen, but traces of it everywhere remain. Beginning at the western angle of the fort, a little along the northern side, are three rock-cut cisterns. Unlike the cistern in the building below near the gateway, they are open at the top. The water in them is not now fit to drink. Passing along the south side of the fort the bottom of the rock on the left, that is on the southern face of the highest ridge of the hill, is seen to be pierced with low and shallow grottoes, evidently artificial. Close to these grottoes is the plinth of a ruined temple of Bhaváni. There is no image and no worship. The image in the little temple at the foot of the hill just above the village of Ghosále is said to belong to this temple. Just below this, on a ledge approached from the main ledge of the fort by an imperfect flight of steps, are two rock-cut cisterns about forty feet long by fifteen broad. The east cistern is open at the top; the west cistern is cut into the face of the rock and overhung by it. The water in the west cistern is bad, that in the east cistern excellent and of considerable depth.

At the east end of the south side are the remains of what appears to have been a large round bastion. Here there is a platform

apparently intended for a gun, and, just below it, an iron gun about ten feet long and of good workmanship has recently (1881) been unearthed from about a foot below the surface. Apparently it was buried simply by the operation of nature, being covered by the sand and gravel, formed by the disintegration of the rock above. The gun has no inscription. About the middle of the east side of the fort is an old ruinous Musalmán tomb or *dargáh*, and near it a rudely cut cistern now empty. Close to this and to the north of it are the remains of a large and solid-looking dwelling-house, and immediately to the north of the dwelling-house are the remains of the powder magazine still in fair preservation. It was evidently a solidly built structure, with a veranda on the north and south sides and a high roof with gables at the east and west ends. The length of the whole building from east to west was about eighty feet, and its breadth including the two verandas about forty feet. The inner chamber is only about twenty feet wide. The walls are nearly nine feet thick. A masonry facing protected the building.

From the north-east corner a steep path leads down the face of the escarpment to a triangular outwork or redoubt, which is built along the edge of a low hill which forms an eastern spur of the fort. This outwork is rudely constructed of stone and has platforms for cannon. Tradition says that this was the place where the besieged kept their provisions, but it is scarcely credible that they should have kept them in so exposed a place. The only object of interest on the north side of the fort is a large open pond faced on the outer side with masonry. Near this is the only point from which the ascent to the top of the hill is practicable. As it is, the ascent is very steep and is overgrown with long and slippery grass. The top of the hill forms a narrow ridge about 180 yards long whose eastern end commands an extensive view. A little east of south, beyond the plain which stretches from the foot of the hill, the Sálav creek winds towards the sea across low mud-flats hidden by mangrove bushes. Beyond the Sálav creek, and separated from it by a narrow neck of rising ground, is the broader expanse of the Madar creek. Beyond this the view ends with the Kuda hills. In front of the Kuda hills, and hiding them on the left, is the range of hills above Madar, and to the left of these and somewhat nearer, is a thick range of hills, called the hill of the gods or Devácha Dongar, to the extreme left of which is the nearly detached hill on which is built the fortress of Tale. Just on this side of this last range, and appearing to flow at its feet, is the tidal river that lower down broadens into the Sálav creek. In the distance behind Tale fort are a number of hills, one of which is called Move. Still to the left of these and nearly due east is the level country that stretches across Mángaon, bounded in the far distance by the Sahyádrí hills. These the eye can follow till they disappear about north-east of the point of observation. In front of them stretches the chain of hills that lies to the south of the Roha creek. The view to the west consists merely of a narrow valley which is bounded at its further side by the central range of Roha hills. Nothing is visible beyond these hills except at one point, where, behind slight depressions, is the group of hills on one of whose summits is the fort of Avchitgad.

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Of the building of the Ghosála fort no notice has been traced. During the sixteenth century, along with the forts of Tale and Ráiri the modern Ráygad, it belonged to the Ahmadnagar kingdom. In 1636 it passed to Bijápur and was in charge of the Sidi, who entrusted it to a Marátha, who in 1648 gave it up to Shiváji.¹ In 1659, on the approach of Afzul Khán from Bijápur, the Sidi laid siege to the fort, but, on the report of Afzul Khán's murder and the destruction of the Bijápur army, he hastily retired.² In 1735 Ghosála was reduced by Bájiráv Peshwa, and in the treaty made with the Sidi in the same year the fort was ceded to the Maráthás.³ In 1818 it was taken by a detachment of Colonel Prother's force before the siege and surrender of Ráygad.⁴

GHODEGAON.

Ghodegaon or Goregaon, an inland port in the Mángaon sub-division, lies about six miles north-west of Dásgaon and two south of the junction of the Goda and the Kál, where they meet the tide from the Sávitri river. The 1881 census showed 521 houses and 2830 people, of whom 2370 were Hindus and 460 Musalmáns. Boats of about twelve tons (50 *khandis*) pass to Ghodegaon, and there is a large traffic to and from the port chiefly in rice. The average yearly trade, during the five years ending 1881-82, was exports £19,957 and imports £8880.⁵ Ghodegaon is probably a very old trade centre, the Hippokura (Ghodekula) of Ptolemy (A.D. 150).⁶ Ptolemy has Balipatna and Hippokura south of Symulla or Cheul. Of these Balipatna is probably Palépatan or the city of Pále, the modern village of Pále about two miles to the north-west of Mahád, possessing Buddhist caves. Hippokura has been supposed to be Ghodbandar in Sálsette. But Ghodegaon seems a more likely identification, as its position at the limit of navigation on the northern branch of the Bákot river must have made it an early centre of trade. Till 1718 it was the head-quarters of a petty division. Afterwards it was ceded to the Peshwa by the Habshi, and in those disturbed times is said to have more than once been burnt. In 1825 Ghodegaon is mentioned as the terminus of two routes from Poena by the Dev and Kumbha passes. It was a country town or *kasba*, with 500 houses and forty shops and some temples and wells.⁷

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Kankeshvar, close to the sea in the extreme north-west of the district, is a long even-topped hill, 1261 feet high, stretching nearly north and south, with bare sides and a wooded top. The south end of the hill, from which it can be most easily climbed, lies about six miles south-east of Mándva and eight miles north-east of Alibág. Its nearness to the sea makes the hill top pleasantly

¹ Grant Duff's Maráthás, 63.² Ditto, 79.³ Ditto, 232.⁴ Bombay Courier, 2nd May 1818; Peshwari and Marátha Wars, 264.⁵ The details are: Exports, 1877-78 £31,787, 1878-79 £28,842, 1879-80 £18,079, 1880-81 £7456, 1881-82 £13,621; Imports, 1877-78 £5956, 1878-79 £13,941, 1879-80 £6573, 1880-81 £9132, 1881-82 £8799.⁶ Ptolemy (Bertius' Edition, 193, 205) has two Hippokuras, one on the coast, the other inland. The inland Hippokura is mentioned as the capital of Balekuros, which Professor Bhándárkar (MS.) identifies with the Vídívayakuras, a branch of the Shétakarnis who ruled at Kolhápur. No name of Kolhápur resembling Hippokura has been discovered.⁷ Clunes' Itinerary, 40.

cool, and its buildings and holy places, its waving beautifully-wooded top, and its wide views of hill and sea always repay a visit. The hill is most easily climbed from the south-west, where, from the foot to the top and far along its waving upper slope, the ascent is made easy, in steep places by a broad flight of steps and by a paved way where the surface is level. The pavement begins at the foot of the south-west spur, near a shrine of the three-headed Dattátraya, about a hundred yards to the north of the large village of Mággaon. The pavement is the gift of a Gujarát Váni of Alibág, named Govind Revádás, the minister of Raghoji Ángria (1759-1793), who died in 1774 (*Shak* 1696), before the pavement at the foot of the hill was completed. The first 200 or 300 yards have patches of smooth paving, patches of rough paving, and stretches of bare rock. Beyond this a well finished pavement climbs the south face of the hill in a zigzag flight of steps; and stretches over mounds and hollows, about half a mile to the great temple of Kankeshvar, and beyond the temple, about 300 yards to the Vishnu pool or cow's mouth cistern, a total distance of about 2000 yards.¹ Two masonry ponds on the hill top, the chief Shiv pool and Brahma's pool about 150 yards to the south, formed part of this great work.

A few paces to the east of Dattátraya's temple, the spot from which the paved way begins is marked by four stone pillars about two feet high which were set up by the masons. On one of them a *ling-case* or *shákhukha* is carved. After about 200 yards of an irregular pathway is another small pillar with a hammer and three chisels carved on it. A hundred yards more of the same unfinished pavement, lead to the foot of the steep ascent, the beginning of a zigzag flight of steps. At the beginning of the steps, on the right, are two square whitewashed tombs about three feet high known as Mohangiri and Bálgiri. On the south tomb are carved a *ling-case*, a pair of feet, and a conch shell. On the north tomb are a *ling-case*, a pair of feet, a conch shell, and a bull, and between the two tombs is a smaller tomb also with *ling-case*, bull, conch shell, and feet. Along the sides of the steps are rows of *nándruk* trees, with many gaps, and the trees that remain are little more than stunted bushes. This avenue of trees, which improves in the less exposed upper slopes, was a separate work from the steps, and was carried out by the headman of Mággaon village, who was rewarded by freedom from forced labour and from other exactions. In a square paved resting-place, at the top of the first hundred steps, on the right, is a cleft rock called the Cobra's Seat, *Nágobácha Tappa*, because a cobra lives in it and comes out to be worshipped on Nágpanchami day. Close by is a broken land-grant stone with the ass-curse.

From the Cobra's Seat, the steps wind up the steep south face,

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¹ The details are : From Dattátraya's temple to the hill foot about 300 yards ; from the beginning of the steps to the Cobra's Seat about 100 yards ; from the Cobra's Seat to the Gáyamándi or Cow's Altar about 270 yards ; from the Cow's Altar to Páleshvar shrine about 380 yards ; from Páleshvar to Brahma's Pool about 400 yards ; from Brahma's Pool to the temple about 150 yards ; and north to Vishnu's Pool about 300 yards, that is a total of about 1900 yards.

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about 270 paces, to a platform known as the Cáyamándi or Cow's Seat. In this platform, which measures about thirteen feet by eleven, is the figure of a cow (1' 7" x 1' x 1' 7"), and a small natural hole full of crystals in the shape of a cow's foot. The cow used to come from Válukeshvar temple in Bombay and sprinkle with milk the god Kankeshvar on the top of the hill. Once the cowherd followed the cow and tried to catch her. When she found herself discovered she leapt from the top of the hill to this spot, and the cowherd was killed, and his image is engraved on the stone at the Cobra's Seat. From the crest of the hill is a pleasant view east along the well wooded valley between the Kankeshvar and Ságargad ranges. Further to the east are glimpses of the Nágothna river and of the distant Nágothna and Bhor hills. To the south and west are bare flat rice-fields relieved by scattered clumps of trees. Along the coast stretches a broad belt of green palm tops, and off the coast, in the sail-brightened sea, lie the low rock of Underi and the higher lighthouse-crowned island of Khánderi.

Beyond the Cow's Seat the paved way winds north-east up a gentle slope, and between less stunted and broken rows of trees, about 380 yards to a small domed shrine of Páleshvar (13' x 10' x 10'), with a *ling* inside and a curious pointed cement-covered roof. Beyond the Páleshvar shrine the pavement turns to the north, and, with rising ground on the right, passes along a waving hill-top, whose hollows are beautifully wooded with mango and *ashok* trees. About 400 paces beyond the Páleshvar temple, on the right, a two-arched doorway leads through a seven feet high wall of laterite masonry into Rám's pool or *Ráma Tirth*, a stone lined pond about forty-three feet by fifty-four. In the centre of the other three sides are doors with single arches, and, inside of each of the four doorways, flights of steps lead to the water. This is the first of the four pools in which pilgrims to Kankeshvar should bathe before they enter the chief temple. The water is drunk but it is not good. At the foot of a tree about ten yards west of Rám's pool, on a stone about eighteen inches high, is the rudely carved figure of a horseman with a spear in his hand. Under it, in Gujaráti letters, are the words, *Kumbhár Rámji Pasa, Samvat 1929 ná Vaishákh sud 11 ne vár Gareu*, that is Thursday the 11th of the bright half of *Vaishákh* (April-May) A.D. 1872. This stone was set up by a potter of Cheul to a dead member of his family whose spirit haunted his house. The potter comes up the hill every year, makes the stone tidy, and gives the spirit a cocoanut to content him and persuade him not to wander but to stay in his stone pillar. A little beyond the north wall of Rám's pool are three red white-spotted stones, the centre stone roughly shaped like a human figure. These are Vetal the prince of the spirits and two of his soldiers. Steps to the right lead to an old temple with an image of Rakhmábái. The feet on her right are all that remains of an image of Vithoba, which, some years ago, was smashed by a madman. Vithoba's temple is a complete ruin.

ple.

About 150 paces further north, along the well wooded hill top, in a slight hollow, the chief buildings on the hill cluster round a large stone-lined pond, with a stone parapet wall, eight sides, and small flights of steps leading to the water. Round the pond on the

north east and south cluster shrines and well shaded rest-houses, and on the west bank is the old richly carved temple of Kankeshvar with two-storied rest-houses beyond, one or two young cocoa palms, old *champa* bushes, and high mango and pipal trees, through whose leaves gleam long stretches of the western sea. Altogether there are about fifteen houses of which five belong to Bráhmans, one to a Gurav, and the others are rest-houses.¹

The pond is surrounded by a parapet wall about four feet high, round the outside of which is a pavement about thirty feet broad. In the parapet wall are eight doors three of them large and five of them small. The pond is eight-sided, with, inside of each door, a terrace or platform with a plain front and flights of steps at each side. When the pond is full, the water is about thirty-four yards across. The temple of Kankeshvar, the chief building on the hill, stands in the middle of the west bank of the pond. Its dark shrine and white-washed spire are built in the richly-carved many-cornered Chálukyan or Hemádpanti style. There are three main faces, to the east north and south, each face enriched with image niches. The lines of the corners, between the faces, are carried up beyond the heavy eave into pointed panels, which, in sets of three, each ending in a round *áva* berry and a stoppered water-pot, stand out round the central spire. The central spire, like its side panels, ends in an *áva* and a water-pot, which at certain seasons is crowned by a large brass oil jar. The outer measurements of the shrine are about twenty-six feet from east to west, and about sixty-five feet round the base. The height of the walls, to the heavy stone eave, is about sixteen feet, and to the top of the spire fifty-one and a half feet. In the centre of the north east and south faces, a belt about three feet broad, is occupied with image niches, and a third image niche occupies the face of the spire above. Between each of the three main faces the wall is built in five corners, the two corners nearest the image niches being shallow and the three others deep. At the top of each of the corners is the figure of a monkey and under the eaves are small seated *Yogi* figures. According to the *báva* or ascetic who lives in the temple, the images in the three niches on the south face are, in the spire niche Brahma with Sávitri on his knee, in the upper shrine niche Bhairav, and in the lower niche Gáyatri. Below Gáyatri are a pair of elephants. On the east face, in the spire niche is Shiv, in the upper shrine niche Bhairav, and in the lower shrine niche Sávitri and elephants below. On the north face, in the spire niche is Vishnu, in the upper shrine niche Bhairav, and in the lower shrine niche Sarasvati and elephants below. To the north the water passes from the shrine through a stone lion-mouth or *sinh mukh*, into a masonry cistern, and from the cistern through a covered masonry drain. A few yards to the west, at the corner of the shrine, are some old carved stones, one of which, said to be an inscribed land-grant stone, has lately been carried by the *báva* inside

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¹ The names of the builders of six of the rest-houses are : Káhuji Shet Gujar of Alibág, Bákrishna Jivanji Shet of Alibág, Devabái a Bhansáli lady of Bombay, Rágho Shet Sonár of Bombay, Govind Gangádhari Phadke of Nágaon, and Gangadási Gujar of Bombay.

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the temple. The hall or *mandap* to the west of the old shrine is modern. It is a low tile-roofed building like a dwelling house. Above the hall roof, in the west face of the spire, is a square block of old masonry surmounted by a standing figure of a tiger, and with an upper and a lower row of image-niches with figures said to be of Bhairav. There is also another niche to the west of the main niche in the north face with a figure said to be of Bhairav. The outer wall of the shrine has been lately repaired and many of the crevices have been pointed with mortar. But the building is in the star or many-pointed Chálukyan style, and, though much less ornamented, seems to belong to about the same time (11th century) as the Ambarnáth temple near Kalyán. Though the spire is white-washed, some of the figures in the image-niches have been left black and the stoppers in the water pot ornaments are red. In the inside, through the east wall of the modern hall or *mandap*, a door leads to a lobby or passage about ten feet long by five broad. In the back or east wall of this passage is a central door eight feet high by three feet eight broad with richly carved pilasters, and, on each side, a row of five door-keepers each about eighteen inches high. To the right are two female and three male figures, and to the left two female and two male figures, the fifth in the centre of the left row having disappeared. Through the doorway six steps lead down into a dark shrine about ten feet square with plain walls, and, about fifteen feet from the floor, a domed ceiling in the Chálukyan or cross-corner style. The floor is paved with stone. In the middle is a *shálunkha* or *ling* case about three feet long, hid by a modern brass cobra that raises a five-hooded head facing the north. In the centre of the *ling* case is a round hole about six inches across and a foot deep.

To the south-west of the temple, about a hundred yards down the hill, is Bhim's pond or *Bhim Kund* where the pilgrim should bathe immediately before entering the temple. But this pool dries soon after the close of the rains and is seldom visited. West of the main temple, under an open tiled canopy, is a bull and at the side two lamp-pillars about twenty-five feet high. Behind, to the west and north-west are the houses of the temple ministrants a Chavkalshi or Máli, a Gurav, and a Konkanasth Bráhmaṇ. The Máli belongs to the village of Jhirád, about two miles west of Kankeshvar hill. His is one of eight families who hold the office of chief ministrant in turn, being entitled to all offerings. Besides he is paid monthly from the temple funds one-fifth of a ton (5 *mans*) of unhusked rice and 11s. 6d. (Rs. 5½) in cash. The Guravs, of whom there are eight, play music twice a day morning and evening. They came about four generations back from Junnar in Poona. They receive from the temple funds 4s. (Rs. 2) a month and one and a half *mans* of rice, eking out their allowance by working as husbandmen and labourers. The Chitpávan Bráhmaṇ performs part of the worship, and is paid 5s. 9d. (Rs. 2-14) a month, and one and a half *mans* of unhusked rice from the temple funds. He came from Nágaon near Alibág about twenty years ago. Another person attached to the temple is a Bráhmaṇ ascetic or Brahmachári, who lives in a little room in the north wall of the temple. He has nothing to do with the worship of the god. Attached to the temple there are also two

watchmen, who receive the same allowance as the Guravs, and a clerk, who gets 61 (Rs. 10) a month in cash. There are also six cows and two buffaloes. The temple enjoys the grant of Sogaon village, which yields about 77 tons (104 *khandis*) of unhusked rice a year. Half of this is sold at a rate fixed by the Collector, and the proceeds which range from £80 to £100 (Rs. 800 - Rs. 1000) are paid to Government. Of the remaining fifty-two *khandis* twenty-two are distributed to the temple servants and twelve are spent in feeding religious beggars. The remaining eighteen are sold, and the proceeds applied towards the daily distribution of food to travellers and beggars who visit the temple. Connected with the temple is an alms-house or *sadivart* for the charitable distribution of food, maintained by one Gangádás, a Gujar Váni of Bombay. Any person visiting the hill is fed for three days from the temple supplies, and two days from Gangádás' alms-house. The dole stops at the end of five days.¹ The affairs of the temple are managed by a committee or *panch* of five, who supervise the collection of revenue and control the expenditure. The present committee includes two Káyasth Prabhus, one Bráhmaṇ, one Gosávi, and one Sonár. When a vacancy occurs the rest of the committee choose a suitable person from one of the villages near Kankeshvar. Every day, in honour of the god, the Guravs play music twice, in the morning and in the evening. About six in the morning the Máli ministrant washes the god, and his clothes and vessels, and offers flowers and a cocoanut. Between seven and nine, after the Máli's service is over, the Bráhmaṇ comes and offers the five nectars or *amrits* milk, curds, sugar, honey, and clarified butter. Again in the afternoon the Máli worships about four o'clock and the Bráhmaṇ about five. Worshippers offer a cocoanut or a betelnut; they never bring blood offerings. All the offerings go to the Máli, but visitors often make the Bráhmaṇ a small present. Monday is sacred to the god, and, once a year, comes his great fair, at the November full-moon. The November fair is attended by 10,000 to 12,000 visitors. A large number of these, perhaps about a thousand, are people from Bombay chiefly holiday makers. Most of the rest belong to the villages round, the Kolis and Mális, that is Pánchkaishis and Chavkalshis, being the most numerous and most devout worshippers. A pilgrim should bathe in the Rám pool about 150 yards south of the temple, then in the Vishnu pool about 300 yards to the north, then in the main pond or Shiv pool, and perhaps in the Bhim pool to the south-west. He should then make his offering to the god. It is a pretty fair with crowds of gaily clad visitors. In the afternoon three gods come in palanquins to pay their respect to Kankeshvar; Ganpati from Ávás about four miles to the north-west; Bhairav from Shiroli about two miles to the north; and Devi from Jhirád about two miles to the west. There is also the long pole of Phupádevi from Revas about four miles to the north. Each of these are escorted by a band of about

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¹ The daily dole is 1 *sher* of rice, $\frac{1}{2}$ *sher* of pulse, a rupee weight of clarified butter, a native pice weight of hemp or *ganja* to those who smoke *ganja*, chillies and turmeric, two native pice weight of salt, and the same quantity of tobacco.

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five and twenty villagers. When the gods have paid their respects to Kankeshvar, Kankeshvar's crown is brought out and placed in a palanquin. Then a procession is formed and the palanquins are carried round the outside of the pond, with crowds of men bare to the waist and their hair streaming down their backs, dancing and shouting in front of the palanquins, each with a cane in his hand which they clash together as an accompaniment to their singing. On the day of the great fair a large brass oil jar is pulled up by the Guravs and set on the top pinnacle of the spire and a light burnt in it. It remains on the top of the spire till the Mahāshivrātra in February-March when it is taken down. On the Mahāshivrātra a largely attended fair is held, and a band of the professional singers called Hardāses are employed to sing the praises of Shiv. The entertainment costs from £20 to £30 (Rs. 200 - Rs. 300).

To the north-west of the main temple is the shrine of Rāmeshvar. It is a building of plain dressed masonry about twelve feet square, repaired with mortar, but apparently as old as the temple. To the east is a porch about six feet six inches square supported on two pillars with deep eaves. On each side of the shrine door are carved pilasters and in the centre of the lintel is a small Ganpati. The walls of the shrine are plain both outside and inside. The porch ceiling is flat, but the shrine ceiling rises in a cross-cornered dome to a central stone. In the centre of the paved floor of the shrine is a *ling* in a *ling*-case. The outer roofs of the porch and of the shrine are of large blocks of dressed stone. They rise in three tiers of steps with stone horns or knobs in the corners and in the centre of each tier. The ornament in the centre of the dome roof is an *āla* berry, or round flattened crab-apple, with a water pot on the top and a stopper in its mouth, probably representing a cocoanut.

To the east of Rāmeshvar's shrine, from the north bank of the pond, rises a flight of ten steps. The small tiled building on the left is a rest-house. Behind it, the modern square building with a domed roof, entered by five steps, and with a standing image of the deity inside, is the temple of Lakshmi-Nārāyan. Behind are some thatched Brāhman huts. The larger tiled building on the right (about 36' x 33' and 12' high), in the modern dwelling-house style, is Ganpati's temple. The three figures in the east wall, facing the door, are, Ganpati in the centre, Siddhi on Ganpati's right, and Riddhi on his left. Opposite the temple door is a small shrine with an alabaster image of Ganpati's rat. The temple has been lately built by the *bāva* or worshipper, a burly long-bearded Karhāda Brāhman with finger nails about two inches long. North of Ganpati's temple is a domed shrine of Bhairav and a Brāhman dwelling beyond.

The small domed shrine at the north-east of the lake is dedicated to Mānkeshvar. It is on a plinth about twelve feet square and is entered by three steps. The walls are plain and the dome eight-sided, with a round pot-like top, and pillars at the corners of the roof. In front is a small old bull and a female figure. Inside is a *ling* and a Ganpati in a niche opposite the door.

At the south-east corner of the pond, closely like the Rāmeshvar shrine in the north-west corner, is a little old shrine with plain walls measuring about 7' 9" by 6' 10". It is dedicated to Kundeshvar

or Brahmeshvar, and has a porch five feet square. In front of the porch are a pair of old carved pillars. There are old stones in the roof both of the porch and of the shrine which rise in tiers with knobs or points in the centre and at the corners of each tier. On the top of the dome is a rounded apple-like *áva* on which stands a water-pot with a cocoanut stopper. An inscription states that the shrine was repaired in *Shak* 1773, that is in A.D. 1851. The large two-storied building on the south bank of the pond is a rest-house.

From the north bank of the pond, the paved way leads between Ganpati's and Lakshmi-Naráyan's temple, and beyond the Bráhma dwellings and the trees, across a bush-covered hill top, with beautiful views of the sea and of the harbour and island of Bombay. The pavement leads about three hundred yards down a gentle slope to a small stone-lined cistern filled from a spring whose water passes through a stone cow's mouth. In front of the cistern is an open pavement with broad stone benches at the sides. This is Vishnu's pool or *Vishnu Tirth*, the second of the four pools in which the pilgrim should bathe before he presents himself to the god.

From the high ground above the pool is a fine sea view, west over Underi and Khanderi, and north, beyond the beacon-tower of Mándva, across the broad Bombay harbour with its fleets of white-sailed fishing and coasting craft. To the right rise the forest of masts and the high white houses of eastern Bombay. To the west stretches the long claw-like line of the Colába rocks, and behind Colába, Back Bay, the green of Malabár Hill, and the encircling sea.

Kángori, or Mangalgad Fort, is in the Mahád sub-division about eleven miles east by south from Mahád town. The fort is built on the top of a steep and treeless spur of the Sahyádris, 2457 feet high, and is reached by a narrow and rugged path about two miles long. The fort is 1485 feet from east to west and 264 from north to south. The buildings are mostly ruined, the gateway is out of repair, and of the rampart only a part remains. Within the rampart is a ruined temple and a rock-cut cistern, but no building of any size or interest. Kángori was one of seven forts captured by Shiváji in 1648.¹ It was the place of confinement of Chitursing the brother of the Rája of Sátára, from 1812 till his death in 1818.² In 1817 Cornets Hunter and Morrison, two English officers on the Madras establishment, on their way from Haidarabad to Poona with a small escort were caught at Uruli twenty miles east of Poona, and imprisoned in this fort, where they were very harshly treated. Some time after, by Gokhla's orders, they were removed to Vasota in Sátára, and, on the reduction of that fort in April 1817, they were restored to freedom.³ In 1818 Kángori was taken by Colonel Prother, after the fall of Ráygad.⁴

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KÁNGORI FORT.

¹ Grant Duff's Maráthás, 63.

² Grant Duff's Maráthás, 632. An insurrection was for several years maintained in Chitursing's favour, and Prachitgad and other forts taken. Ditto.

³ Pendhári and Maráthá Wars, 122, 129, 209; Grant Duff, 664, 678. Kángori is at that time called 'Gokhla's fort of Kángori.'

⁴ Maráthá and Pendhári Wars, 300. See appendix.

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KAULA FORT.

Kaula Fort, in the village land of Parmachi, fifteen miles north-east of Mahád, stands on a precipitous rock, 2124 feet high, terminating a short spur, which runs in a northerly direction from the main line of the Sahyádris. The road from Mahád to the town of Bhor in Sátára, by the Varandha pass, which winds up this spur on an easy gradient, is one of the main lines of communication between the Deccan and the Konkan.

KHANDÁLA.

Khanda'la village in Alibág, on the left at the foot of the Kárlí pass, has a slab of trap about 6' 6" \times 2' 9" with a sun and moon at the top and a water-pot between them. There has been an inscription, but it is worn away.

KHÁNDERI.

Khánderi,¹ north latitude 18° 42' 8" and east longitude 72° 48' 17", is a small island near the entrance of the Bombay harbour, eleven miles south of Bombay and six north-west of Alibág. It lies two and a half miles from the Kolába mainland and one and a half miles from its sister island of Underi. From Underi it is separated by a channel which can be used only by small coasters. The island, which is a mile and a half long by half a mile broad, is larger and considerably higher than Underi, rising to the light-house cliff on the south. In former times the walls and fortifications were more regular and better adapted for defence than those of Underi.² The soundings near Khánderi are very irregular, and on the off-side a vessel may pass within a quarter mile of the shore in four fathoms half tide. To the north-east of the island, off where the boats lie, is a reef dry at half tide. It is about 500 yards from the island, so that there is a good harbour between. The whole space from this reef to Underi is foul ground and impassable to boats of any size. The light-house, which was built in 1867, stands on the highest part of the island. It is an octagonal masonry tower seventy-five feet high on the centre of a flat-roofed house, the centre of the lantern being 161 feet above the level of the sea. The light is a catadioptric of order one. It is a single fixed white light which is visible in clear weather from a distance of twenty miles, and has an arc of illumination of 225 degrees. A red ray is shown from this light which covers the dangers lying seaward of Alibág and Cheul, as also the Cheul Kadu rock on which there is now a beacon. The ray is visible from seaward between the bearings of north and N. N. W. $\frac{1}{4}$ W. A 200-foot high flagstaff stands north-east of the light tower.

Light House.

About fifty yards north of the Khánderi quay is a small tile roofed wooden temple with a great boulder in it, which is worshipped as Vetál. Near the landing is a Musalmán tomb of Dáud Pir. Fishermen passing near the island make offerings both to Vetál and Dáud Pir as they are believed to rule the waves which in northerly gales are very steep and angry in the neighbourhood of Khánderi.

History.

Khánderi is described by the Portuguese Viceroy, Dom João da Castro, in 1588, as a large island two leagues north of Chaul, specially known as the Island of Chaul. It was about a falcon

¹ Khánderi is written Kundra, Cundry, and Kenery; so Underi is written Undra, Ondara, and Henery.

² Orme's Historical Fragments, 79. See Appendix.

shot long and an arquebus shot broad. It consisted of two high hills, about the same size and shape, one facing north the other facing south. Between was a great wide opening so that from the sea side it seemed to be in two parts. It was full of rocks and yielded plenty of fuel. On the north-east, at the end of a wide-necked opening, was a sandy beach with a landing sheltered from all winds. The island protected it on the sea side from the north-west to the south-east, and all the rest was open only to land breezes which could cause no tempest. Near the shore was a well with very good water. Close to the north, and on one side of the hill, Dom João found a rock with a hollow in the middle which greatly disturbed his compass, apparently a hand or pocket compass. The compass was slightly affected on a split rock close by and not at all affected on other rocks. The rock that disturbed the compass was not magnetic as it did not draw iron.¹

The next notice that has been traced of Khānderi is by Fryer in 1674, who mentions Humarey and Cunarey to the south of the Bombay harbour.² At the end of August 1679, Shiváji, whom no advantage escaped, sent 160 soldiers and as many labourers, with arms and materials, to Khānderi, and immediately began to raise breast-works at the landing places. The island had never before been inhabited, and its only produce was fuel, which had formerly been sent to Bombay. When they heard of Shiváji's works on Khānderi, the English claimed it as part of Bombay and the Portuguese as an old settlement. Bombay had at the time no gallivats or fast sailing boats, so the English fitted up some trading craft or *shibars*, and manned them with forty Europeans. They ordered Shiváji's officer to give up the island, but he refused. Rough weather drove them back to Bombay, and, on their return on the 19th of September, a Lieutenant in a drunken fit attempted to force a landing, but was killed with the loss of his boat and crew. The Marátha boats were much handier and quicker than the English, and at night managed to pass men to the island. Meanwhile news came that Daulatkhān, Shiváji's admiral, was bringing his fleet from Cheul. The British fleet was accordingly increased to eight ships, with Keigwin, the commander of the garrison, and 200 Europeans.³ On the eighteenth of October the Marátha fleet bore down from Alibág, and, getting to Khānderi before the English were ready, took one of the grabs and put the rest to flight. The *Revenge* though left alone, by the bravery of Minchin her captain and of Keigwin the commander of the troops, sank five of the Marátha boats, and drove off the whole fleet of fifty sail, chasing them to shoal water at the mouth of the Nágothna river. Still the English were not able to prevent the Maráthás strengthening their forces on Khānderi. The boats kept passing at night, cannon were mounted on the island, and a man in one of the English ships was wounded. On the tenth of November the Sidi, as Moghal admiral, joined the English with a strong fleet.⁴ He proposed

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¹ *Primeiro Roteiro da Costa da India*, 57-58.

² *New Account*, 60.

³ The *Revenge* as admiral, two two-masted grabs, three armed trading boats *shibars*, and two *machúds* a stronger kind of trading boat.

⁴ The fleet consisted of two large three-masted frigates, fifteen stout *gallivats*, in which besides *lascars* there were 700 excellent soldiers.

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that he should assault the island if the English covered the landing. But Keigwin, the English commander, found that the Sidi did not mean to give up the island if he took it, and, judging that the Sidi was likely to prove a more dangerous neighbour than Shiváji, held aloof. Fighting went on till the end of December but to no purpose.¹ The Sidi continued to batter Khánderi till the ninth of January, and then suddenly fortified Underi. Daulatkhan, Shiváji's admiral, tried to stop this, bringing guns on the mainland opposite. But on the 27th of January he was defeated and severely wounded, his small open boats not being able to stand against the Sidi's stronger and larger vessels.² For several years after this there were constant struggles between the Sidi and the Maráthás for the possession of these islands.³ In 1693 Kháfi Khán mentions 'Kalába and Gandiri' as the strongest of Shiváji's newly built forts on the seashore.⁴ In 1695 Gemelli Carericaliethem Underin and Canderin, two forts on the island and continent, a rock with some dwellings of Shiváji's who was at war with the Great Moghal and consequently in action against the Sidi.⁵ About 1706, Mr. Strutt, Deputy-Governor of Bombay, described Khánderi as strongly fortified by Angria and covered with houses.⁶ Khánderi was one of the ten forts, and sixteen fortified places of less strength, which, in 1713, Kánhoji Angria obtained on siding with Sháhu and renouncing Sambháji.⁷ In October 1718 the English tried to take Khánderi and failed.⁸ This failure is said to have been due to the treachery of one Ráma Kámáti who held a confidential post under Governor Boone.⁹ There seem to have been other traitors than Ráma Kámáti, if Alexander Hamilton's (1690-1720) account is correct, that Khánderi would certainly have been taken in 1719 had not a Portuguese captain, who lay on one quarter of it with some war vessels to hinder relief coming to it, betrayed his trust, and let some boats pass in the night with provisions and ammunition which the island greatly needed.¹⁰ About 1740 it was settled between the English and the Sidi that, if Khánderi was taken, it should be delivered with all its guns and stores to the English.¹¹ In 1750 Grose notices Khánderi and Underi as having once been in the

¹ Orme's Historical Fragments, 79-84.

² Orme's Historical Fragments, 88; Bruce's Annals, II. 442; Low's Indian Navy, I. 66-68. In this engagement Daulatkhan lost four grabs and four smaller vessels, while, besides those taken prisoners, 500 of his men were killed and wounded. The Sidi lost no vessels, and had only ten men killed.

³ Elliot and Dowson's History, VII. 290, 355.

⁴ Nairne's Konkani, 73.

⁵ Churchill's Voyages, IV. 200.

⁶ Low's Indian Navy, I. 92.

⁷ Grant Duff, 193.

⁸ Bombay Quarterly Review, III. 57. The first day of attack a continual fire was kept up on both sides from four in the morning till eight at night; but the English were shorthanded. (See above p. 147). They landed next morning and attempted to carry the strong fortifications by storm, but were driven back with considerable loss. Low's Indian Navy, I. 98.

⁹ Ráma wrote to Kánhoji 'Our general here has resolved in council to attack and take the fort of Cundry, and thus it is agreed to environ the said fort the 17th day of October, and the armada, powder, and ball, and all other necessaries for war are ready. I therefore write your honour that you may have the said fort well furnished.' Ráma was brought to trial on 24th March 1720 on this and other charges of treachery, and being convicted, was condemned to life-long imprisonment and confiscation of all his property. Low's Indian Navy, I. 98-99; Bombay Quarterly Review, III. 57.

¹⁰ New Account, I. 243.

¹¹ Low's Indian Navy, I. 106.

hands of Ángria and the Sidis but long taken from them. In the possession of an enemy, they would be disadvantageous to the English. Probably, he adds, they will fall to the Maráthás who have lately swallowed up the whole neighbourhood.¹ The cession of Khánderi to the English was proposed in 1755.² It was not actually ceded until 1775 under the terms of the treaty of Surat,³ and shortly after was taken back under the treaty of Purandhar.⁴ In 1787 Khánderi is noticed as being in the possession of Rághoji Ángria.⁵ In 1799 Lieutenant Hayes was ordered to proceed to Khánderi, which is described as strongly fortified and mounting 200 pieces of cannon, to demand restitution of some merchant vessels and property carried on shore. Hayes took his fourteen-gun schooner the *Alert* close to the enemy's gateway on the north-east of the island, landed with part of his crew, brought off the vessels and property, and caused Ángria to pay 500 per cent upon the deficient cargo.⁶ About this time Khánderi was captured by Sakubarbái the wife of Jaysing Ángria, but it was soon after treacherously taken from her by the commander of Sindia's forces who promised to set her husband free if she gave up the fort. The fort was given up, but Jaysing was killed and Sakubarbái put in prison.⁷ In 1800 (6th May) Khánderi pirates are noticed as seizing boats and as stating that they came from their mistress at Khánderi who was sending letters to Lohogad.⁸ In 1813 Mánáji Ángria handed Khánderi to the Peshwa in return for support given against Bábúráv. It seems to have passed to the British, in 1816, with the Thána district as part of the Peshwa's territory.

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History.

Kihim, fifteen miles south of Bombay and five north of Alibág, is a large village in the Alibág sub-division, with, in 1881, a population of 1357. It is a large scattered village nearly surrounded with a wood which is thick enough to cut off the sea breeze. There is a European residence in Kihim the property of Mr. F. D. Parker, the superintendent of the Peninsular and Oriental Steam Navigation Company. At Navgaon village, two miles south of Kihim, are two large graves the one to the north said to be of male and the one to the south of female Beni-Isráels who are said to have been shipwrecked when they first arrived on the Alibág coast. About 150

KIHIM.

¹ Grose's Voyage, I. 50.

² Aitchison's Treaties, V. 16.

³ Aitchison's Treaties, V. 23.

⁴ Aitchison's Treaties, V. 33.

⁵ Low's Indian Navy, I. 190. Lieut. McCluer who surveyed the island at this time, found it roughly about 600 yards in circumference, surrounded by a bad wall very irregularly divided by towers, covered at the top with cocoanut tree leaves but no embrasures or anything like a gun well mounted. He found the whole island covered with houses, and Rághoji behaving very civilly to any English vessel that went nigh. The soundings about Khánderi were very irregular. On the off side a vessel could go within a quarter mile of the shore in four fathoms at half tide; off where boats lay, to the north-east of the island, was a knoll dry at half tide. It lay about 500 yards from the island forming a good harbour between. Rághoji he calls, an arrant pirate, who will make free with any vessel he can manage, except the English to whom he was friendly only through fear. He had one ship, one snow, three ketches, and a number of armed gallivats. The top sail vessels mounted from ten to fourteen guns, and the gallivats were armed with lances, bows, and arrows, each carrying from eighty to a hundred men whose only business was boarding. Lieut. McCluer's Description of the Coasts of India 1791, in Moore's Little's Detachment, 8, 9.

⁶ Low's Indian Navy, I. 293.

⁷ Mr. Douglas' Book of Bombay, Kánhoji Ángria.

⁸ MSS. Diaries for 1800.

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KORLAI.

paces from the two mounds are about 500 separate graves said to belong to the Black and White Beni-Isráels of the neighbourhood.¹

Korle or **Korlai** lies opposite Revdanda, at the west point of the left or south bank of the Roha creek. It is almost an island, a narrow rocky ridge about 300 feet high which stretches north-west half across the river. Inside of the ridge, hid in a grove of cocoa-palms, with a well-kept church on the rising ground behind, lies the large Christian village of Korle. From the top of Korle hill, which is 271 high, to the level of the beach in the extreme north, the crest of the ridge is flanked by walls, and the defences are strengthened by an outwork on the rocks just above sea level, and by three cross walls and towers between the outwork on the sea and the main fortifications on the top of the hill. Mr. Nairne considered it the most interesting Portuguese fortification in British Konkan.²

During the sixteenth century this point was known to Europeans as Cheul Rock, '*Il Morro de Chaul*.' It was the scene of several severe struggles between the Portuguese and the Musalmáns. In 1521, when the Ahmadnagar king allowed them to build a fort at Cheul, the Portuguese raised a bulwark on the other side of the river, probably on the flat space at the north foot of the Korle ridge.³ This redoubt was attacked by the Cambay fleet, which was then at the river mouth. But the Korle garrison was strengthened from Cheul and drove off the Gujarátis with heavy loss.⁴ In 1557, apparently taking advantage of the disturbances that followed the death of Burhán Nizám (1508-1553) of Ahmadnagar, the Portuguese asked for the cession of Korle. The Ahmadnagar king refused, and, sending some of his best engineers, ordered the place to be strongly fortified. The Portuguese resisted, and, after some fighting, it was settled that the hill should remain unfortified.⁵ The Portuguese redoubt seems to have been dismantled, but, according to Portuguese accounts, one sign of their possession remained, a small wooden cross at the extreme point, which neither Musalmán swords could cut nor Musalmán elephants drag away.

In 1594,⁶ Burhán Nizám II. (1590-1594), who was then at war with the Portuguese, built a fort 'a wonder of strength and completeness' on the Korle ridge, and from it did much injury to the Revdanda walls. On the fourth of September (1594) the Portuguese, strongly reinforced from Bassein and Sálsette, determined to annoy the Musalmáns by destroying the Korle market. Abranches, the Captain of Cheul, with 1500 Portuguese and as many trusty natives, crossing in

¹ Mr. R. Courtenay, C.S.

² Nairne's Konkan, 61.

³ Faria y Souza in Kerr's Voyages, VI. 191-192; Gemelli Careri (Churchill, IV. 200) says that Nizzamaluc (Nizám Ul Mulk) allowed the Portuguese to build the fort on condition that they should bring him over 300 horses at reasonable rates out of Persia or Arabia, because of the scarcity of them there was in India, to serve him in his wars against Hidalcán (Adilkhán).

⁴ Da Cunha's Chaul, 35.

⁵ Da Cunha's Chaul, 45-47.

⁶ Ferishta gives 1592, the Portuguese 1594. The Portuguese say the two nations were at peace, but the Viceroy seems to have given some ground for quarrel. Nairne in Ind. Ant. III. 181; Da Cunha's Chaul, 59.

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small boats, landed on the Korle shore, and, after a sharp fight, drove the Musalmáns before them and chased them to the outer gate. This gate was blocked by a dead elephant, and the garrison, failing to shut it, the Portuguese forced their way through and entered the fort. Enraged at the death of Antonio, a Franciscan father who had led them with a crucifix fastened to a lance, the Portuguese rushed forward and forced their way through the second gate, which the garrison were unable to shut as the passage was blocked by a dead horse. After a fierce resistance the Musalmán general Fateh Khán was taken prisoner. The Tower of Resistance still held out, but with the help of scaling ladders was captured after a deadly struggle. Fateh Khán, convinced of the power of the Portuguese God, became a Christian, and dying of his wounds was buried at Cheul with great pomp. His wife and daughter were taken in the Castle of Resistance. The wife was ransomed, and the daughter becoming a Christian was sent to Goa and afterwards to Lisbon.¹ The trophies of the day were, besides the riches of the market, much ammunition, many horses, five elephants, seventy-seven pieces of artillery, and a store of small arms. The Portuguese loss was twenty-one killed and about fifty wounded; the Musalmán loss was about 1000 killed.² As the Portuguese had not men enough to guard the works, they were destroyed. Only the Castle of Resistance on the hill top and the battery on the water's edge, at the north point, were kept, and furnished with a small garrison.³

Before its destruction by the Portuguese, Korle is described by Do Couto (1602) as a great fortress as strong as any in the world.⁴ On the inland side, where alone it was open to a land attack, from the sea to the river it was protected by a ditch crossed by a wooden drawbridge. Within the ditch was a high strong wall relieved by two great bastions, with a bronze lion between them bearing the words 'None passes me but fights.' Within the wall, about halfway up the hill side, ran a second bastioned line of walls, and, on the hill top, rose a great strong tower the Castle of Resistance. From the highest point of the castle looked down a bronze eagle with outstretched wings and the motto 'None passes me but flies.' On the north point within the outer wall was another great bastion. Inside the walls were some good houses, a deep cistern of dressed stone, and several magazines. The whole was defended by seventy great guns, and had a garrison of 8000 horse and foot, among them many noble Moors, quartered outside the walls in rich gay tents. Close to the camp was a market with 7000 people, all engaged in trade with great store of stuffs, money, and merchandise.

¹ Nairne in Indian Antiquary, III. 182.

² According to Ferishta (Briggs, III. 286) 12,000 Musalmáns were killed. The very small Portuguese loss is partly explained by their custom of recording no deaths but those of Europeans.

³ See inscription below. Thevenot (1666, Voyages, V. 248) speaks of the harbour being defended by a strong citadel on the top of a hill called Morro de Ciaul.

⁴ This account is from a translation of Do Couto (Decade II. Cap. 30) published by Mr. Nairne, C.S., in the Indian Antiquary, III. 181.

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The Portuguese do not seem to have allowed the fortress to remain long dismantled. In 1623 Della Valle described the Cheul rock as, on the right, crowned by a Musalmán fort, which the Portuguese had greatly strengthened. Formerly, he adds, the Nizám Sháh had fortified Korlai fort and another hill a little inland, and greatly annoyed Portuguese Cheul, preventing ships from entering the river.¹ In 1634, Antonio Bocarro, the successor of Diogo do Conto as king's chronicler, described the Morro or Hill of Cheul as lying on the right hand on entering the Cheul river. The hill was about 720 feet (180 *brasses*) high.² To the west and north lay the sea, to the east the river, and to the south the mainland. On the south, west, and east the sides were very steep; the hill could be climbed only from the north. At the north point, on the level of the sea, was an outwork or *cuiras* called Santa Cruce or Holy Cross. It had side walls nine feet or twelve *palms* high, a watch-house and ammunition tower, and it had room for ten pieces of artillery. In 1634 there were five pieces in the Santa Cruce redoubt, a colubrina or calverine of gun-metal able to throw an iron ball of fifty pounds, a half colubrina of gun-metal able to throw a sixteen-pound iron ball, a half camel of gun-metal, and an iron sakre able to throw an eight-pound iron ball. Of the fifth piece no details are given. The outwork was manned by twenty soldiers and two bombardiers.

From the Santa Cruce outwork the hill rose southward, as if by a number of steps, the crest of the ridge being flanked by walls. About 500 paces from the Santa Cruce was a watch-tower or *cavaleiro*, about fifteen feet (about twenty *palms*) high, with a terrace-roof suitable for musketeers. If armed with heavy guns this tower would command Santa Cruce; but the only gun was a falcon, which threw a shot of about four pounds. From this bastion the flanking walls about thirty feet (forty *palms*) apart, led up the hill 800 paces to the towers of Sam Thiago and Sam Francisco Xavier, terrace-roofed bastions, one over the sea face the other over the river face. Each had a falcon and room enough to work heavy artillery. Above these towers the hill rose, still between flanking walls, to another cross wall with a tower of Sam Philippe and Sam Thiago. Inside of this defence, by steps and sharp ascents, the ridge rose to the hill top which was from twenty-five to thirty paces broad and about 300 paces long. The top of the hill was surrounded by a wall, from eight to fifteen feet (ten to twenty *palms*) high, according to the nature of the ground. To the south the wall was closed by two acute triangles, called Scissors in military phrase, and commonly known as Haré's Ears. The inside height of the wall varied from three feet four inches to five feet (four to six *palms*). The only guns on the hill top were three falcons, because the hill sides were so steep that, to reach the foot of the wall was a work of great difficulty. The chief defence was a number of stones ready to be hurled from the wall, and so numerous that, if they were set rolling, nothing could remain unhurt to the very end of the sea

¹ Viaggi di Pietro Della Valle, Venice 1667, part III. 133-136.

² Even taking the *brasse* as a yard, not a fathom, the height is excessive. Sea-girt and steep Korlai ridge looks higher than it really is (271).

beach. On the hill top were some houses close to the wall. One with a veranda was the captain's house, a second was an ammunition and food store, and a third was the magazine for the city of Cheul. In the fort was a rain water cistern sufficient for the use of the garrison. There was also a church whose chapel had stone walls and a tiled roof, but whose body had an inner roof of palm leaf matting and an outer roof of thatch. Every Sunday and holyday a priest came to the chapel to say mass, being paid 15 annas (5 *larines*) for each visit. A boat with a captain and six sailors was kept to run between Korlai and Cheul. The hire of the boat was Rs. 1½ (Xeraphins 3) a month. Each of the men was paid 15 *ans*. (5 *larines*) a month and a *man* of rice, and the captain got twice as much as the men. The Morro garrison included a captain, a constable and fifty men. The cost of the fort garrison was Rs. 2150 (Xeraphins 3426) a year, and Rs. 950 (Xeraphins 1513) more for powder and guns, repairs, and masses. The fort was of great value to the Portuguese as it commanded the mouth of the river, and as, in the hands of an enemy, it might greatly annoy Cheul. Moreover, it was a place in which on an emergency the people of Cheul might take shelter.¹ In 1728, the Morro or Korlai Fort is described as an admirable piece, protected on both sides, from the top to the sea, by admirable breastworks with seven bastions and one watch-tower. The fort was garrisoned by 130 soldiers and a constable and two artillerymen from Cheul. There were thirty-two to twenty-four pounder cannon, five of which were damaged and one was useless.²

The fort is 2828 feet long, and its average breadth is eighty-nine feet. The enclosing wall is 5' 3" high and is loopholed into 305 battlements for musketry. It is entered by eleven gates, of which four are outer and seven are inner. Except the outer wall on the eastern slope, the fort is in good repair. At the north point, within pistol-shot of the chief channel, is the water battery named Santa Cruz. Inside of the walls is a level space, from which the hill rises gently, the slope being divided into three enclosures by two lines of bastioned fortifications that cross from wall to wall. The top of the hill is bastioned and surrounded by a parapet. It has a large rain-water cistern with three mouths, each one foot wide, and the ruins of the magazine and the chapel which is now a roofless cattle-pen. Each of the seven bastions bears the name of a saint, those of Sam Thiago, Sam Francisco Xavier, Sam Pedro, Sam Ignacio, and Sam Philippe may still be read. There are three Portuguese inscriptions. One, over a doorway in the centre and highest part of the fort, runs:

This castle was commanded to be built by the Viceroy of India D. Felipe Mascarenhas in November of the year 1646, Fernao Miranda Henriques being

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¹ O Chron. de Tis. IV. 3-5. The details of the cost were: a captain, appointed by the king and paid *reis* 60,000, that is Xs. 200 or Rs. 125; a constable of the fort on *reis* 50,000, that is Xs. 116 or Rs. 72. Of the garrison of fifty men, forty got pay at the rate of Xs. 10 (Rs. 6½) and one *tangu* (*ans*. 2½) a quarter with food worth 8 *larines* or Rs. 1½ a month; that is a total cost of Xs. 2772 or Rs. 1780. The ten other men got *larines* 8 a month each or Xs. 288 or Rs. 186 a year. The original amounts in *reis*, *larines* and *Xeraphins* have been turned into rupees on the basis of 1000 *reis*=Rs. 2-2-4, 1 *larine*=3 *as*., and 1 *Xeraphin*=10 *as*. 3 *ps*.. Compare O Chron. de Tis. IV. 5.

² O Chron. de Tis. I. 35, 59.

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Captain of Chaul, and was finished in May 1680, Christovão d'Abreu d' Azevedo being Captain of this fort.¹

Over the inscription, surmounted by a cross, is a coat of arms with a shield, the Portuguese stars (*quinas*) in the centre, and seven castles round. The other inscriptions, one over the chief entrance, the other over an altar in the chapel, are worn and unreadable.

Of Marátha rule (1739-1818), the only trace is the change into Maráthi of the names of the bastions, and some small dismantled shrines.² The few remaining guns are every year smeared with redlead and worshipped by the Hindu people of Korle.

There are two villages below the fort, a Hindu village chiefly of Kolis, and a Portuguese or Native Christian settlement, the only one in the Kolába district. Behind the village is the church of Nossa Senhora de Carmel half roofed for modern worship. It is under the Vicar General of the North and has an allowance of £2 18s. (Rs. 29) a month, £1 18s. (Rs. 19) for keep and £1 (Rs. 10) for the vicar's salary. Let into the vicarage wall is a stone lion in relief. It is said to have been brought from the fort and may perhaps be the lion mentioned in Do Couto's account.³

KUDA CAVE.

Kuda is a small village of 443 people, thirteen miles north-west of Mángaon, and about two miles east of the north-east arm of the Rájpurí creek.⁴ It is remarkable for a group of twenty-six Buddhist caves and eleven cisterns, from 150 to 200 feet above sea level, cut in the side of a hill which is about 250 feet high. The caves face south-west and are all within 200 yards, in two lines, caves I-XV below and caves XVI-XXVI about forty feet higher. The caves command a beautiful view. In front is the Rájpurí creek like a mountain lake some five miles wide, shut in by hills from 200 to 600 feet high, its centre adorned by a rocky islet. From the hill top may be seen the forts of Tale to the east and of Ghosála to the north.

The caves are plain, cave VI being the only one with sculptures. The rest are much alike except in size. Five of them, one unfinished, are *chaityas* or temple-caves containing the sacred relic-shrine or *daghuba*; the other twenty-one are dwelling-caves or *lenas* as they are called in the inscriptions. These *lenas* generally consist of a veranda with a door and window in its back wall, opening into a cell, or a chamber with cells, having rock-cut benches for the monks to sleep

¹ The Portuguese runs : (1) ESSE CASTELO MANDO V. FAZER (2) OVIZORI DA INDIA DO FELIPPE (3) MESSEPOVO BRODE 1646 ANOS 9 (4) SENDOCAPITAODE CHAVIL FE (5) RNAO DE MIRANDA E RIQUEAS LA (6) CABOV SENE MAIO DE 1680 SENDO (7) CAPTAO DE SAPRACACRIS JOVAO (8) DABREV DAZEVEDO. The numbers 1-8 represent the lines of the original inscription.

² The Maráthi names of the seven bastions are Pusáti, Ganesh, Pashchim (west) Devi, Chauraji, Rám, and Pán. All of the following Hindu buildings are roofless : Ganpati's temple, twenty-two feet long and nineteen feet broad ; Mánjradévi's temple, seventy feet long and thirty feet broad. The image of the Mánjra goddess was taken to the village of Korlai by the Native Christians, Havildár's Sadar, twenty-two feet long and sixteen feet broad ; Vedikádévi's temple, twenty-one feet long and sixteen feet broad ; the image of this goddess has also been taken to Korlai.

³ Mr. W. F. Sinclair, C.S. See above p. 329.

⁴ This account of the Kuda caves is prepared from Dr. Burgess's notes in Archaeological Survey of Western India, Separate Pamphlet, X. 3-21 ; Cave Temples of India, 204-209 ; and Arch. Survey of Western India, IV. 12-17.

on. The doors are almost all grooved for wooden frames, a sign that the caves were once used to live in. The walls of almost all the caves were plastered with earth and rice-chaff, and several of them have remains of painting. Many have inscriptions, the sixth cave having as many as six. Five, all in the sixth cave, belong to the fifth or sixth century after Christ. The rest are in letters of about the first century before Christ, and record the names of the giver and the nature of the gift, whether a cave, a cistern, or both. Several of the givers are women and one of them is a Bráhmaṇ's wife. It is worthy of note that the name Śiva forms part of several of the givers' names.

Cave I, now used as a cattle-shed, is the lowest down and furthest to the north. In front is a veranda (22' x 7'), with two broken eight-sided pillars and square pilasters, with an up-pointing and a down-pointing crescent or pair of horns separated by a block of stone, a common ornament in the earlier (B.C. 100 - A.D. 200) Kanheri and other Western India caves. In the left end of the veranda is a cell seven feet square with a bench or bed in a recess in the right wall. A door seven feet wide, with sockets for door posts, leads from the veranda into the hall, which is twenty-two feet square with two eight-sided pillars at the back standing on a low bench. These pillars, one of which is broken, separate the hall from the ante-chamber of the shrine, which is twenty-three feet broad and seven feet three inches deep, with a bench at the ends and running along the back wall to the shrine door. The walls of the ante-chamber have remains of plaster. The shrine is about fifteen feet wide and fourteen feet six inches deep, with a plain relic-shrine in the centre reaching to the roof.

Over the door of the cell, at the left end of the veranda, an inscription in two lines stretches along the back as far as the central door. It is deeply cut on a smooth surface and very distinct; the upper line seems complete but some letters are wanting at the end of the second line, where the wall is broken away. It has been translated :

'This cave is the meritorious gift of Sivabhāti, the son of Sulasadāta and Uṭaradāta, and writer to Mahābhoja Mandava, Khandapaṭita, son of Mahābhoja Sadageri Vijaya, together with his wife Nanda.'

Cave II, on the same level and close to cave I, has a small court in front. The veranda has a door and a large open window and a bench in a recess at the left end. Behind, to the right, is a cell with a stone bench on the left. Both doors have sockets for wooden frames, and there are traces of plaster on the walls of the outer room.

Cave III is close to and one foot lower than cave II, and like it has a small front court. On the left outside wall is a fragment

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¹ Dr. Burgess remarks: 'Mandava may be either the Sanskrit *Māṇḍavya* or *Māṇḍapa*. In the first case the epithet would characterise Khandapaṭita as a member of a Bráhmaṇical *gotra* or stock; in the second it might indicate that he was lord of a town called Mandapa. This latter seems the preferable explanation as *Mandapa* is a common name for towns all over India, and three small villages called *Mādád* or *Māṇḍadh*, that is probably *Māṇḍapagaḍh* lie close to Kuda. Moreover, there are two places called Bag-Māṇḍalá and Kol-Māṇḍalá or Māṇḍana near the mouth of the Śavitrī or Bānkot river, which appear to correspond to the Mandabad of Barbosa; and a little to the south of the same river are Maṇḍangadh and Māṇḍivali.

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KUDA CAVES.
Caves IV-V.

of an inscription, being the ends of two lines deeply cut on a rough surface; the rest has peeled off. The fragment is:

'The cave of.... bhuti,' perhaps Sivabhuti.

Cave IV is about four yards to the right of cave III and ten feet higher. There is a front court with side benches and broken steps leading to the veranda. The veranda has two eight-sided pillars with square bases and two ornamented pilasters. A low thin parapet, with the rail pattern outside, runs between the pillar and the side pilasters. At the back of the veranda a large central door with a window on each side, leads to a hall ($34\frac{1}{2} \times 33\frac{1}{2}$) which is one foot six inches higher than the veranda. It is plain and has a bench along the back and side walls. In the back wall are the beginnings of three recesses with square pillars between them.

Cave V, close to cave IV and six feet lower, is large and plain, and has traces of plaster on the walls and ceiling. In front is a court with a cistern of good water in a recess in the left. The veranda has one square pillar to the right of the centre and a pilaster at the left side. At the right end of the veranda is a recess with a bench. Behind the veranda, at the left end, is a small open room, with a bench on the right side; behind this is a cell with a bench at the back, and to the left of this is another inner cell with a bench on the right. In the right end of the back wall of the veranda a door leads into another cell, with a very small room beyond it, having a recess in the back wall. There are three inscriptions in this cave. One is above and to the right-hand of the recess in the front court. It has been cut moderately deep on a rough surface, and is much weather-worn, many of the letters being very uncertain. In the second line may be read:

'The charitable gift of two (2) cisterns.'

The *svastika* or cross is carved at the end of the inscription. The second inscription is on the opposite or right-hand wall. It was deeply cut, but is so weather-worn that only a few letters at the ends of five lines can be read. In the middle of the first line there is a space for four letters. The name of one of the givers in the third line is lost. He was an ascetic and disciple of the reverend elder Thera Sivadata, and the other donor was Sātimitā, a female disciple. In the left end of the veranda is the third inscription. It is in six lines, on a decaying surface, but only three letters are much injured. It has been translated:

'To the Perfect! A cave and cistern, the charitable gift of the female ascetic Padumanika, daughter of Na'ganika the ascetic, the sister's daughter of Thera Bhadanta Patimita and Bhadanta A'gimita, and of her (Padumanika's) female disciples Bodhi and Asa'hamita.'

Cave VI.

Cave VI. Close to cave V and three feet lower, cave VI has a front court with the head and forelegs of a standing elephant, eleven feet high, projecting from each side wall. The right elephant is nearly gone, and the trunk and tusks of the left elephant are broken. On the front of the cave, behind the left elephant, is a sculptured figure of Buddha, eighteen inches high, seated on a throne with his feet on a lotus, over a wheel, with three deer on each side, and upheld by Nāga figures with others below. At each side of Buddha a fly-whisk bearer stands on a lotus, the left bearer being Avalokitesvara.

who holds a lotus stem with his left arm. Two demigods or *vidyādharas* hold a crown over Buddha's head, and above the crown is a segmental arch supported by alligators on each side, and two flying figures above it. Beneath, to the left, is a faintly cut and much decayed inscription in later letters than the preceding inscriptions, and in Sanskrit. In the beginning is 'This meritorious gift,' and then 'The honourable tranquilizer of the Sangha.' The rest cannot be read.

The steps leading to the veranda are broken. The veranda has two eight-sided pillars with square bases and square pilasters. Between the pillars and pilasters is a thin parapet wall, the outside ornamented with the rail pattern, and with a bench on the inside as in cave III at Nāsik, which belongs to about the same time. On the left pilaster is a Buddha, seated cross-legged on a cushion one foot one inch high with a fly-whisk bearer on each side standing on a lotus; the left bearer, Avalokitesvara, holds a lotus stem with his left arm. Above is a segmental arch with heavenly choristers on each side. The cushion rests on a high four-footed stool or table, between the legs of which is a lotus with a deer on each side of its stem. The legs of the seat stand on the ornament or semicircular moulding at the bottom of the pilaster, which contains an inscription, and outside of the lower end of each leg is a small kneeling figure with joined hands. The inscription, which is in four lines and four letters in a fifth line, is faintly cut and indistinct. It has been translated :

'This is the meritorious gift of the female Sākya worshipper Vya'ghraka'. May its benefit be for the attainment of supreme knowledge first by her father and mother and then by the whole feeling world.'

On the inner side of this pilaster, the upper group of sculpture consists of an eight-inch Buddha seated cross-legged, with a standing fly-whisk bearer on either hand. The lower group has a similar Buddha, eleven inches high, on a lotus, with two standing fly-whisk bearers, the left one being Padmapāni. Under each side lotus is a kneeling figure with joined hands.

On the face of the right pilaster, near the top, are two eight-inch Buddhas seated on cushions, separated by a pillar, and with a kneeling figure in the outer lower corner of each compartment. Below these is a thirteen inch Buddha, seated on a lion-throne, with his feet on a lotus and two fly-whisk bearers, one holding a lotus as before and each standing on a lotus. Overhead is a triple tiara carried by two demigods or *vidyādharas*, with an alligator canopy or *makara torana* above, and four demigods or *vidyādharas* carrying festoons above the arch. Below the lotuses, on the left side of the stem of the central lotus, is a couched deer with a man kneeling behind it and presenting some offering. Behind him a woman kneels with joined hands. On the right side are corresponding figures. Below these are mouldings, and, in a panel, three deer, and, on the bottom semicircle, an inscription in three lines, faintly cut and imperfect at the ends. It has been translated :

'This is the meritorious gift of the Sākya friar..... May its benefit be for the attainment of supreme knowledge, first by his father and mother and then by the whole feeling world.'

In the left end of the veranda is an inscription of seven lines beautifully cut on a smooth surface and perfect. It is in much older

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Cave VI.

Chapter XIV. letters than the other inscriptions in this cave, and is in the Pāli
Places of Interest. language. It has been translated :

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Cave VI.

'The meritorious gift of a dwelling-cave by Sivama, younger than the Writer Sivabhuti, among the full-brothers sons of Sulasadata and (his wife) Utaradata, and servants of Maha bhoja Mandava Khandapa'rita, the son of Maha bhoja Sadagori Vijaya, with the rock carving by Sivama's wife Vijaya and his sons Sulasadata, Sivapa'rita, Sivadata, and Sapila; and the pillars by his daughters Sapa', Sivapa'rita, Sivadata, and Sulasadata'.¹

In the back wall of the veranda, a central door and two large windows lighten the large square hall, which has a bench round both sides and the back. The back halves of each side wall of this room have sculptures, which, like those already described, are additions of about the fifth or sixth century. On the left side wall are, (1) at the top, four nine-inch Buddhas seated cross-legged in the meditating position or *jñānamudrā*, each in separate compartments. Under these are two groups, separated by a pilaster, each consisting of a thirteen-inch Buddha on a lion-throne with his feet on a lotus and fly-whisk bearers as before; a crown borne over his head by demigods or *vidyādharas*, and an alligator canopy as before, with four demigods carrying garlands. Below the lotuses are two deer and ten kneeling figures four to the left and six to the right. Below these are mouldings with two deer and the fame-face or *kirtimukh* in alternate panels: (2) A twenty-eight inch Buddha seated cross-legged on a lotus, with two fly-whisk bearers, the left bearer holding his clothes on his hip with his left hand, and the right bearer holding a lotus stem with his left hand. Overhead is a plain arch with a kneeling demigod on each side, the left one holding some object and the right one a flower or fruit. Under the demigods the stem of the

1 'This inscription,' says Dr. Bühler, 'gives us a peep into the Bauddha social and religious life of perhaps a century before the Christian era. Skandapālita is a Mahābhōja or Konkan chief, in whose service are the sons of one Sulasadata, namely Sivabhuti, who is a *lekha* or writer, his younger brother Sivama, and four of Sivama's sons. They all bear names such as would be found among the Saiva sect, showing that though they or their ancestors may have been converts to Buddhism, they did not, as Buddhists, feel bound to abjure all connection with the popular beliefs. One of them bears the name Sarpila, from *serpa* a snake; probably pointing to serpent worship, which was not inconsistent with his being a Saiva. Sivabhuti constructs cave I. for the use of the Bauddha monks, and perhaps also cave III. Sivama emulating the religious munificence of his elder brother, sets about the construction of cave VI, and his wife and sons join him and share the expense and the merit. The prominence of the names of mothers and wives indicates that in ancient India women enjoyed a much more public and honoured place than they have done for centuries past; and this is in accordance with allusions to women in Sanskrit and Pāli literature. Here the Mahābhōja's mother's name, Vijaya, probably of the Sādakara or Sādagaira family, is chronicled. Sivama's wife is also called Vijaya, and she, with their sons, undertake the sculptured work, the two pairs of figures on the back wall and the front portions of the two elephants at the ends of the facade, for those alone are coeval with the cave. This is not all. A share of the work is allotted to Sivama's four daughters, apparently daughters-in-law, for it seems more likely that they should be here called by the names of their husbands than that Sivabhuti should have four daughters called by feminine names corresponding to those of his four sons. These women bear the expense of two plain octagonal pillars in the back of the hall, and other two in the veranda, with perhaps also the two pilasters. The family thus share among them the expense of a Bauddha chapel, plain but commodious, and one of the largest among the Kuda caves.'

'The other inscriptions in this cave are in a much later character (5th-6th century) and in the Sanskrit language, and explain to us the origin of the other sculptures. That they are in Sanskrit is sufficient proof that they were carved by members of the Mahāyāna sect and are contemporary with the sculptures which belong to their mythology.' Arch. Sur. of Western India, IV. 13-14.

central lotus is upheld by two Nága figures cut off at midheight, with five kneeling figures two to the left and three to the right: (3) Above is a relic-shrine or *dāghoba* in bas-relief; below the relic-shrine is a fifteen-inch Buddha in the meditating position *jñānamudra*, on a lotus, with a standing fly-whisk bearer to the right. All three groups have remains of paint.

On the right wall beginning from the left are: a two feet six inch Buddha seated cross-legged on a lotus, with the usual fly-whisk bearers on each side standing on lotuses. Overhead is a plain arch with a demigod on each side carrying a festoon. Below the arch, the central lotus stem is supported by two Nága figures each on one knee, with a kneeling Nága woman behind, and on the left another kneeling woman with a man kneeling behind her. On the right is one other kneeling figure. Below the three, on the left, is an inscription in five lines pretty distinctly cut, on a smooth surface, in characters of about the fifth or sixth century and in the Sanskrit language. It has been translated:

'This is the meritorious gift of the Sa'kya friar Buddhasingha. May the merit of it be for the attainment of supreme knowledge by father, mother, and Bhatar'ka (lord), and then by the whole feeling world.'

After this inscription comes the second group of sculpture, the same as the last as far as the Nága women. Between the left Nága woman and left fly-flapper is a faintly cut inscription, continued between the right-hand figures. It has been translated:

'This (image) is the meritorious gift of the Sa'kya friar Sanghadeva, and the Chendina field is given for the expense of lights to Buddha. Who cuts off (this grant) is guilty of the five great sins.'

Under the left Nága woman a kneeling figure offers a lotus bud; behind the right Nága woman is another kneeling figure, and below it a woman. In the third group, the central figure is a Buddha one foot seven inches high, the same as the first Buddha down to the lotuses; below, the Nágas appear to have torn up the lotus stem and are bearing it aloft, the Nága women kneeling behind as in the other group. On each side, under the Nága woman, two kneeling figures look upwards.

At the back of the hall a low screen wall supports two eight-sided pillars and pilasters with double crescent ornaments. An entrance between them leads to the ante-chamber of the shrine, and a low parapet or rail behind the bench is carved with animals. Beginning from the left, the right side of this carved rail has a mythical lion or *Sárdula* driven by a dwarf who holds its tail; then, a maned tiger with a dwarf holding its tail and brandishing a club; then a dwarf-driven bull; and lastly a tiger. On the left side are a tiger, whose tail is held by a dwarf; then an elephant; then an animal whose face is broken, probably a stag looking back; and last a tiger whose tail is held by a dwarf.

On the return of the back wall which meets this carved rail, are, on each side, two male and female figures, like the figures on the front screens in the temple caves at Kanheri and Kárle. In the left corner are two standing figures, a man five feet four inches high, and a woman, five feet two inches high, including their headdresses, with, at the right lower corner, a boy holding the woman's foot as

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Cave VI.

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KULA CAVES.
Cave VI-VII.

if shampooing it. The man wears a high headdress, earrings, wristlets and armlets, a waistcloth and waistband, its end hanging over his right thigh. His right hand is raised and his left rests on his left hip. The woman wears a curious roundish headdress and large earrings, a pair of heavy anklets on each leg, an armlet and wristlet on her left arm, and a wristlet on her right arm. Her right hand rests on her right hip, and her left hand is laid on the boy's head. The boy has no ornaments and seems to be a servant. In the right pair of figures the man is five feet four inches and the woman five feet high. The man stands to the right of the woman. He wears a curious high headdress in eight folds, earrings, wristlets, and armlets apparently of round beads. He wears a waistcloth, its end hanging between his legs and showing a highly ornamented border, and a waistband whose end hangs along his right leg and also shows a rich border. His left hand rests on his left hip and his right hand is raised above his head, the finger next the thumb being held up and the thumb and the three other fingers closed. The woman wears a rich headdress like an inverted English hat with flowing drapery below it. Between the bottom of the headdress and the woman's brow are two bands, the upper like a roll of plaited hair, the lower like an ornamented fillet, which ends over her right ear in a metal disc with four pendants. The right hand is raised shoulder-high and holds three lotus stalks, whose flowers rise high over her head. She has no ornaments on her arms or neck, but heavy garrings, a waistband of metal discs, and on each leg a pair of heavy anklets, the lower one somewhat flat. A band of cloth is fastened round the waistbelt in front and falls between the legs.

The floor of the antechamber of the shrine is level with the top of the bench in the hall, and had benches on the inner sides of the parapets. At the left end is a cell with a bench on the right side, and above the bench is a hole, eighteen inches square, giving entrance into a smaller cell filled with stones and rubbish. A doorway about nine feet wide leads into the shrine in which is a plain relic-shrine or *dāghoba* reaching to near the roof, and joined to the roof by the staff of the umbrella which is carved on the rock above. There are traces of plaster and painting on all the walls, roofs, and columns of this cave.

Cave VII is close to cave VI and five feet higher. There is a cistern to the right of the entrance. The cave has a plain front court with steps leading to the entrance at the left end of the veranda. The veranda has two eight-sided columns with square bases and square pilasters with the usual double-crescent ornament. Between the pillars is a thin plain parapet with a seat inside. A door in the back of the veranda to the right, leads into a cell with a stone bench along the left wall. The walls have traces of plaster, and the door has sockets for a wooden frame. In the right end of the veranda is a bench in a recess.

On the left end wall is an inscription in four lines, very deeply and clearly cut on a smooth surface, and entire. It has been translated :

'The meritorious gift of a cave by the physician Somadeva, the son of the

Ma'makavejiya physician and worshipper Isirakhita, and his (Somadeva's) sons Na'ga, Isirakhita, and Sivaphosa, and daughters Isipa'lita', Pusa', Dhamma', and Sapa'.

Just beyond the cistern outside of this cave is another cistern, dry and broken, with, on the back of the recess, an inscription deeply cut but much weather-worn. The latter halves of the first two lines are indistinct; the third letter in the second line was probably *pu*, and the fifth *ku*, and in the next line the first syllable must have been *mam*. The inscription has been translated:

'The meritorious gift of Mandava Kuma'ra, the chief of the Mandavas.'

Cave VIII is just beyond the second cistern of cave VII, and three feet lower. It is an oblong chamber, with a door near the right end and a window to the left, which are now broken into one. At the left end is a stone bench. A door in the back towards the right leads into a cell which has a bench in a short recess on the left. Half the length of this bench has been cut to a depth of one foot seven inches, leaving a front three inches thick, and fitted for receiving a trap lid three inches thick which would complete the bench and form a box one foot nine inches square and one foot four inches deep.

Cave IX is close to cave VIII and six feet higher. Entering from the left side of the court is a cell with a bench along the back; the front wall is nearly gone, but it had a window to the right of the door. In the right wall a window and door lead into the veranda, which has two eight-sided columns with cushion bases and capitals and plain eight-sided pilasters. A large door at the back, with sockets for a wooden framework, leads into a chamber with a plain relic-shrine or *dāghoba*, whose top reaches the roof. The walls have traces of plaster. At the right end of the veranda, deeply cut on a smooth panel, is an inscription, which has been translated:

'The meritorious gift of a Chetiyaghara (Sk. Chaityagriha, or house for a relic-shrine) by Bhayila', a Bra'hmani, wife of the Bra'hmana Upa'saka Ayitila.'

Cave X is close to cave IX and five feet lower. It has a small front court, with a broken door to the right and a large window to the left of the door. Inside, an oblong chamber opens to the right into a cell, with a stone bench at the back. Over the window is an inscription deeply cut on a rough surface. It has been translated:

'The meritorious gift of a dwelling-cave by Sivapirita, gardener, son of the gardener Vadhuka.'

Cave XI is close to cave X and two feet lower. It consists of an open veranda, the right and back walls of which are mostly broken. In the back wall were a door and window, the door leading into an oblong room with a bench along the back wall, now much destroyed. On the right end wall of the veranda is an inscription deeply cut on a smooth panel, part of which is broken. The giver was the daughter of a chief or Mahābhoja of the family or town of Mandava. To the right of the veranda is another large, plain, open chamber.

Cave XII is close to cave XI and on the same level. The veranda is nearly gone except a stone bench at the right end. The door into the room behind has sockets for a wooden door-post.

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KUDA CAVES.

Caves VII-XII.

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KUDA CAVES.

Caves XII-XV.

and to the left of the door is a large window, partly broken. The inner room has a bench along the back wall. Over the recess above the veranda bench and partly on the back wall is an inscription, cut on a rough surface and distinct, but injured at the end of the lines. It has been translated :

'The dwelling-cave of Goyamma, the daughter of Ha'la, the royal minister.'

At the beginning of this inscription is an odd representation of a lion.

Cave XIII is close to cave XII and two feet higher. It has an open veranda with a short bench at the right end, and steps leading down in front from that end. In the back wall of the veranda is a door and a window to its left. The door leads into a square chamber with a bench at the back. Over the window in the back wall of the veranda is an inscription badly cut on a rough surface. It has been translated :

'The meritorious gift of a dwelling-cave by Vijayauka, daughter of Maha'bhoja Sadakara Sudamsana.'

Cave XIV is close to and on the same level with cave XIII. It is similar in plan. On the left end wall and round the back over the window is an inscription lightly cut on a smooth panel, but distinct. It has been translated :

'The meritorious gift of a dwelling-cave by Mahika of Karahakada a blacksmith (bhakdra).'

About five feet further is a large open cistern still holding water. On the back of its recess, deeply cut on a rough surface, is a weather-worn and indistinct inscription which has been translated :

'Of the merchant Vasula,..... a bathing cistern.'

About twenty feet from cave XIV is a small recess, apparently a cistern, nearly filled with earth and roots, with an inscription on the back of it, cut on a very rough weather-worn surface. It has not been deciphered. About twenty-five feet further is a cell-like recess nearly filled with earth and boulders.

Cave XV is about fifty-five yards beyond cave XIV and twenty feet higher. It is a temple cave. In front is the veranda with four plain eight-sided pillars, one of which is broken ; at the ends are square pilasters with the usual double-crescent ornament. At each end of the veranda is a cell with a bench along the back. A wide doorway in the middle of the back wall of the veranda leads into the shrine which has a plain relic-shrine or *dāghoba*, the top of which is against the roof. There are traces of plaster on the walls and roof and of painting on the columns. On the left end of the back wall, over the left cell door and below the roof, is an inscription in one long line. It is deeply cut on a smooth surface, and very distinct. It has been translated :

'The meritorious gift of a relic-shrine house or *Chetiya*ghara and cell by Ra'madata the Adhagachhak, the son of Ahila, when Velidata son of Koochi was Maha'bhoja Mandava ; and by his wife Velidata the meritorious gift of a cell.'

¹ Karahakada is the modern Karhad in Satarā, a sub-divisional town and a Hindu place of pilgrimage, with sixty-three Buddhist caves in its neighbourhood.

² A bathing cistern is generally a large cistern, where the monks could bathe. It is usually open above, with steps leading to the water's edge.

Caves XVI to XIX are about thirty feet above the level of cave XV and between caves XIV and XV, but further back towards the top of the hill. They are numbered from left to right as an upper range.

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KUDA CAVES.

Caves XVI-XIX.

Cave XVI has a cistern with good water to the left of the entrance to the court and another to the right. The court is plain with a low bench across the front of the cave which is an oblong chamber with door and window and a bench at the left end. A door, near the left end of the chamber, leads into a cell with a bench along its left wall. There are traces of plaster on the walls of the chamber and cell. There are three inscriptions in this cave. One in the back wall of the front, between the door and the window, is in six lines very deeply cut and distinct. It has been translated :

'To the Perfect! The meritorious gift of a dwelling-cave by the nun Sapila, the female disciple of the reverend monk Vajaya, with Lohita and Venhuva and her (Sapila's) female disciple Bodhi.'

The second inscription is on the back of the recess of the cistern to the left of the entrance to the court. It seems to have had three lines, but only the last line is distinct. The others have peeled off. The last line has been translated 'and all, of the female disciple Bodhi.' On the back of the recess of the corresponding right hand cistern is the third inscription, deeply cut but weather-worn and broken, though fairly distinct. It has been translated :

'The meritorious gift of a cistern by the gardener Maguda(sa).'

Cave XVII is on the same level, and about seven feet to the right of the right-hand cistern of cave XVI. It is very like cave XVI, except that it has a large window to the left of the door. The doorway has no sockets for a wooden framework. The walls have traces of plaster. The right end of the veranda is broken into the veranda of the next cave. On the back wall of the front chamber, close to the ceiling, and to the left of the cell door, is an inscription in one line, deeply cut on a smooth but decayed surface. It has been translated :

'The meritorious gift of a dwelling cave by Na'ga the trader and house-holder who..... son of Sva'mi.....'

Cave XVIII is close to, and on the same level as cave XVII, but there is no bench or step into the veranda. The door is between two large windows and there is a bench at the left end. The cell at the back, towards the right end, had a large window which is now broken into the door. There was also a bench along the back wall. Both the doors have sockets for wooden frames and there are traces of plaster on the walls. On the back wall of the veranda to the left, and close under the roof, is a deeply cut and distinct inscription which has been translated :

'The meritorious gift of a dwelling cave by Vasulanaka the merchant.'

Cave XIX is close to cave XVIII and a foot and a half higher. It has a plain court thirteen feet wide. The veranda, like that of cave XVII, is fourteen feet nine inches wide by six feet six inches deep. There is a door to the right and a large window to the left, with a rough-square pillar between them. At the left end is a passage or half-cell, three feet nine inches wide, with, in a recess on the right side, a bench six feet two inches long by two feet three inches broad.

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KUDA CAVES.

Caves XX-XXVI.

To the right a door in the back leads into a cell six feet nine inches square with, in a recess at the back, a bench four feet eight inches long. Both doors have sockets for a wooden framework and there are traces of plaster on the walls.

Cave XX is about fifty-seven yards to the right of cave XIX and ten feet higher. It is rather difficult to get at. The front of the veranda and most of the back wall are gone. There is a door in the middle of the back wall, and a window to the left of the door opens into a small square room.

Cave XXI is about twenty-seven yards to the right of cave XX and five feet higher than cave XIX. The court is plain and the veranda has two roughly hewn square pillars. A doorway in the middle of the back wall of the veranda leads into an unfinished chamber, with a square mass in the centre of the back wall, which was probably intended to be carved into a relic-shrine or *dīggha*. To the left of the entrance is a filled-up cistern with an inscription in two lines on the back of its recess. It has been deeply cut but is weather-worn. It has been translated:

'The meritorious gift of a cistern by the merchant Vasulanaka.'

Cave XXII is close to cave XXI and three feet lower. In front is a court with a bench to the left. A door to the right and a window to the left are now broken into one. Inside is a chamber with a bench at the back. Between this cave and cave XXIII is a cistern in a recess with good water.

Cave XXIII is close beyond the cistern and on the same level as cave XXII. A central door and two large windows open into an outer oblong room. At the back of this oblong room is a nearly square room with a door and window and a bench in a recess at the back. Over the left window is an inscription in two lines cut on a rough surface. It has been translated:

'The meritorious gift of a cave by Sivadata, the mother of Pusanaka and second¹ (wife or daughter) of Vehamita, the trader.'

Cave XXIV is twelve feet to the right of cave XXIII and ten feet higher. It is similar in plan to cave XXIII; only the front room or veranda is broken and the bench in the recess is on the right wall of the inner cell. To the right of the door and partly on the inner end is a weather-worn and indistinct inscription. It has been translated:

'From the trader Achalada'sa's son Asa'lamita, the meritorious gift of a cave and a path (?)'

Cave XXV is close to cave XXIV and on the same level. The front of the veranda is gone. There is a bench at the left end of the veranda. In the back wall is a door and a large window opening into a chamber with a benched recess at the back.

Cave XXVI is close to cave XXV, part of the wall between being broken. At the right end of the veranda is a bench. In the back wall a door and a window open into a small plain chamber.

¹ The word in the original is Bitiyakā (Sk. Dvitiyakā), that is the second, probably meaning the wife or second person in the household, possibly the daughter.

Lingá'na or the Ling-shaped fort, fourteen miles north-east of Mahád, abuts on the main line of the Sahyádris half way between Ráygad and Torna. The fortified rock is about 2963 feet high with an ascent of four miles, the first half easy, the second steep and difficult. Its rock-cut steps have been destroyed, and the fort is almost inaccessible. The top of the fortified rock is nearly 2500 feet square. No fortifications or buildings remain. But there are said to be traces of a grain store and some cisterns. Under the Maráthás Lingána was used as a penal settlement in which prisoners were confined in rock dungeons, one dungeon being able to hold fifty prisoners.¹

This and Birvádi fort in Roha were built by Shiváji in 1648, to secure the central Konkan against the attacks of the Sidi. It was taken by Colonel Prother in 1818.²

Loha'ra village in the Mahád sub-division, eight miles south of Mahád, to the right of and close to the Mahád-Poládpur road, has a small wooden temple of Mahádev on an old plinth, round which are several square monumental pillars or battle-stones, five or six feet high, with sculptured panels on the faces as at Mathvád. There is also a Sati stone, with the female arm bent below the elbow, and two figures of a man and a woman.

Maha'd, north latitude 18° 6' and east longitude 73° 29', the headquarters of the Mahád sub-division, had, in 1881, 6804 people and a municipal income of £285 (Rs. 2850). The town lies on the right bank of the Sávitri river thirty-four miles east of Bánkot, just above its meeting with the Gándhári. At high water spring tides vessels drawing less than nine feet, and, at all times of the tide, canoes can pass a mile above Mahád. The sixteen miles above the Ratnágiri town of Mahápral are extremely difficult, and a small boat, if it fails to leave Mahád within an hour of high water, will hardly get further than Dásgaon a distance of about eight miles. The ten miles below Dásgaon are also very difficult. Sailing boats often spend three or four days in working from Mahápral to Mahád. The eighteen miles west of Mahápral can be passed at all times by vessels of five tons (20 *khandis*). Steam launches do not go further than Dásgaon. Above Dásgaon boats drawing two feet six inches can go to the Unhále hot springs at low water spring tides. From here navigation is tidal, but at high water spring tides boats drawing six feet can go a mile above Mahád. Almost across the river, opposite Mahád, is a bar of rock and the channel is narrow and under the left bank. In the pool above Mahád there is never less than eight feet of water.³ The limit of the tide is about two miles above Mahád.

To improve inland communication, and give an impetus to inland traffic from Mahád and other Kolába marts, a railway has been suggested from Kalyán to Mahád a distance of about ninety miles, with stations at Taloja, Panvel, and Ápte in Thána, and at Pen, Váshi, Nágothna, Kolád or Roha Road, Mángaon, Govegaon, Dásgaon, and Mahád in Kolába.⁴

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LINGÁNA FORT.

LOHÁRA.

MAHÁD.

¹ Mr. T. S. Hamilton, C.S., and Mr. H. Kennedy. *Bombay Miscellany*, I. 11.

² *Bombay Courier*, 6th June 1881.

³ Mr. W. F. Sinclair, C.S.

⁴ Mr. W. F. Sinclair, 20th January 1883.

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MAHÁD.
History.

The 1881 census showed 1202 houses and 6804 people, of whom 5695 were Hindus, 1086 Musalmáns, three Beni-Isráels, and twenty Others.

Mahád is said to have been once known by the name of Mahikávati.¹ Its situation at the head of the main channel of the Sávitri, and the group of early (about A.D. 100) Buddhist caves in Pále hill about two miles to the north-west of the town, and two groups equally old at Kol about a mile to the south, mark Mahád as an early trade centre. The caves are considered to date from the first to the third century after Christ, and the town, or more properly the suburb, of Pále, seems to be mentioned in Ptolemy (A.D. 150) as Balipatna, and in the Periplus, about a hundred years later, as Palaipatmai.²

In 1538 De Castro mentioned it as a large town with a great trade in wheat. The Sávitri was also called the river of honey, because honey was a great article of trade.³ During the latter part of the seventeenth century its nearness to Ráygad, Shiváji's capital, increased the importance of Mahád. Shiváji often lived at Mahád. In 1651, a party of troops in the interest of the Moghals and under the command of one Baji Shámráj, attempted to make Shiváji prisoner, but he was informed of the design, and marched against them and put them to flight.⁴ In 1656, by building the fort of Pratápgad just beyond the southern limit of Kolába, Shiváji gained command of the pass leading from the Deccan to Mahád, and secured a retreat to the Konkan. In 1682, when Dádáji Raghunáth retired defeated from Janjira, the Sidi made constant inroads into the neighbourhood of Mahád, destroying cows, carrying off women, and burning villages. He even forced his way into the town of Mahád and captured Dádáji Raghunáth's wife.⁵ In 1771 Forbes found Mahád a fortified large and populous town.⁶ In 1796 Nána Fadnavis, unable to prevent the accession of Bájiráv, fled to the Konkan, and at Mahád collected an army of 10,000 men.⁷ In the month of October 1796 Nána concluded a treaty with the Nizám on the one hand and the English on the other. Under this treaty, which is known as the treaty of Mahád, Bájiráv was enthroned as Peshwa and Nána Fadnavis returned to Poona as minister. In 1802, when Holkar occupied Poona, Bájiráv fled with from 6000 to 8000 men to Ráygad and thence to Mahád, and took refuge in the fortress of that place.⁸ From Mahád Bájiráv despatched letters to the Bombay Government, requesting that ships might be sent to convey him and his followers to Bombay. He was anxious to send his family, and the families of his attendants, to Suvarndurg in Ratnágiri; but the commandant of the fort refused to receive them. Khanderáv Rástia, the

¹ Mr. A. T. Crawford, C.S. At the junction of the Sávitri and the Gándhári is a mosque still known as the Maika or Mahika mosque which occupies the site of, and is probably built of the stones of, a Hemádpanti temple. The mosque seems to have been turned into a battery and to have undergone a cannonade from down stream. Mr. W. F. Sinclair, C.S.

² Bertius' Ptolemy, 198; McCrindle's Periplus, 129.

³ Dom João de Castro Primeiro Roteiro da Costa da Índia, 41.

⁴ Grant Duff's Maráthás, 65. ⁵ Ditto 139. ⁶ Forbes' Oriental Memoirs, I. 200.

⁷ Grant Duff's Maráthás, 525; Nairne's Konkan, 107.

⁸ Maxwell's Life of Wellington, I. 119; Grant Duff's Maráthás, 528, 558.

governor or *sarsubhedár* of the Konkan, joined him at Mahád from Bassein. On hearing that Holkar was on his way down the Par pass, the Peshwa fled to Suvarndurg, while some of his followers took refuge in the English factory at Fort Victoria or Bánkot.¹ On the 24th of April 1818 the force under Lieutenant-Colonel Prother seems to have occupied Mahád without opposition. In 1820 Mahád is described as standing at the foot of a principal pass through the mountain leading to Poona, and as the emporium of the Bánkot river where all merchandise whether leaving or entering the river was embarked. There was a large Vanjári traffic, caravans of pack-bullocks coming from the Deccan to be laden with rice and salt.²

Mahád has still a large export and import trade. The imports are fresh and salted fish from Malabár, Goa, and the South Konkan, fresh fish from the North Konkan, and dates, sugar, iron, piece goods, kerosine oil, and cloth from Bombay. The exports are onions, garlic, coriander, potatoes, groundnuts, molasses, turmeric, linseed oil, and myrobalans to Bombay. Considerable quantities of rice go east through the Varanda pass to the Deccan and also south to Ratnágiri. Particulars collected during the present fair season (1883) showed an average daily traffic of about twenty-five tons down stream and about eighteen up stream. The average yearly trade during the five years ending 1881-82 was valued at £83,747 (Rs. 8,37,470), of which £34,394 (Rs. 3,43,940) were exports and £49,353 (Rs. 4,93,530) were imports.³ Besides the sub-divisional establishments, Mahád has a subordinate judge's court, a dispensary, a library, and two vernacular schools for boys.

Pále village, almost a suburb of Mahád about two miles north-west, has a group of twenty-nine Buddhist caves of about the first or second century after Christ.

Pále is probably the Balipatna⁴ of Ptolemy (A.D. 150) and the Palaipatmai of the Periplus (A.D. 247).⁵ Pále next appears as Valipavana or Palipattana, in a copperplate of Anantdev, the fourteenth prince of the northern Siláhára family (A.D. 1094) where it is mentioned as the native place of the chief minister. No further mention of Pále has been traced till 1774, when Forbes wrote: "The excavated mountain is about a mile from the town of Marre (Mahád), of great height and difficult ascent. Like the excavations at Sálsette and Elephanta there are temples and habitations hewn out of the solid rock. The principal temple is sixty feet long, thirty broad, and ten in height; the roof and sides are not ornamented, but at the termination is a large image, seated on a throne with a smaller figure on each side, and two

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Pále Caves.

¹ Grant Duff's *Maráthás*, 558, in Nairne's *Konkan*, 107.

² Revenue Diary 142, p. 2572.

³ The details are: Exports, 1877-78, £42,382; 1878-79, £44,373 1879-80, £44,092; 1880-81, £21,562; 1881-82, £19,560. Imports, 1877-78, £66,509; 1878-79, £52,421; 1879-80, £55,559; 1880-81, £38,302; 1881-82, £33,973.

⁴ This account of the Pále and Kol caves is prepared from Dr. Burgess' notes in Bombay Archaeological Survey, Separate Pamphlet, X. 1-3 and Report, IV. 18-19.

⁵ *Bartius' Ptolemy*, 198; McCrindle's *Periplus*, 128. The Patna of Ptolemy and Patmai of the Periplus are the Sanskrit Patian a city.

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Pale Caves.

mutilated animals under his feet; the light is admitted through a range of pillars forming a grand entrance."¹

The caves are cut in the almost perpendicular scarp of the hill and face east. The first twenty are in the upper scarp and the remaining eight about thirty feet lower.

Beginning from the south end of the series, Cave I is the largest and perhaps one of the latest of the group. Its veranda, fifty-three feet by eight, is supported by six pillars and two end pilasters. Of these only the south pilaster and the next pillar have been finished; the others are merely blocked out square masses. The finished pilaster has a narrow band of leaf ornament at the top, and another similar band about three feet from the bottom, with a line of beads or flowers over the lower band. The finished pillar is square at the base to a height of three feet; above this is an eight-sided band six inches broad, then three feet two inches of the shaft is sixteen-sided, returning through another eight-sided band to the square form. Three doors and two windows in the back wall of the veranda open into a large hall fifty-seven feet wide along the front wall and sixty-two feet at the back, by about thirty-four feet deep, with an average height of ten feet four inches. Round all four sides of the hall runs a low bench. In the south wall four cells have been begun but none of them are finished. In the back wall, at each end, are the beginnings of four more cells while in the centre is the entrance to the shrine, with a window at each side. The shrine measures twenty feet by seventeen and has a square mass of rock in the centre rising to the roof. On the front of this mass of rock is sculptured an image of Buddha seated with wheel and deer beneath, fly-whisk bearers at his side and demigods or *vidyādhars* above. On the south and north faces are other fly-whisk bearers and on the back face is roughly blocked out the form of a sitting Buddha. Everything about this cave shows that it was left unfinished. In front of cave I, at lower level are three reservoirs, each about fourteen or fifteen feet square. Two have small square entrances, the third is perhaps partly broken. Cave II. is close to the north above cave I. It has two pillars in front of a small veranda, 15' 7" broad by 4' 3" deep, which gives access to a small unfinished cell, 7' square and 5' 6" high.

Cave III. is close to cave II. It has been very carefully finished and is the most perfect of the series. In front is a raised veranda, beyond the front of which the rock projects a good deal giving ample shade. In the veranda are two pillars with square bases and eight-sided shafts. At the right end of the veranda is an irregular recess containing a seat beaded and with pilaster. There are beaded seats also inside the veranda curtain. The wall of the veranda has been plastered and panelled in the Muhammadan window pattern. A door, with sockets for a wooden frame,

¹ Oriental Memoirs, I. 201. Ni-bahr's (1764) reference (*Voyage en Arabie*, II. 33-4) to a great temple or twenty-five houses with rooms cut in the rock not far from Fort Victoria or Bankot probably refers to the Pale caves.

the back wall of the veranda leads to a chamber, 17' long by 8' 6" deep and 7' high. The chamber has a stone bench in the right end, the edge of which is beaded and at the ends are moulded pilasters. From the right side of the court of this cave, in front, stairs led to cave IV. and to the reservoirs in front of cave I. These stairs are now broken away. Caves IV. and V. are at a considerably lower level. Cave IV. has two broken pillars in front of the veranda. A door in the back wall, with sockets for posts in the floor and ceiling, leads into a small room (12' x 7' x 6' 6") and cell behind (6' x 6' 9"). On the north or right wall was a large inscription about 3' 10" x 2' but only a few letters here and there can be traced. Cave V. consists of a veranda and a hall. The veranda, 15' 1" broad and 4' 9" deep, has two eight-sided columns with bases 20" square and two square pilasters with the usual double-horn ornament. The veranda wall has been hewn very smooth and there is a curtain between the pillars and pilasters with bench inside. A door in the back wall of the veranda with sockets leads to a rough clay-plastered hall, 15' 6" square and 7' 3" high. An 18" high bench with plain beading runs round three sides. Cave VI. is a recess in the rock, perhaps an unfinished cave, on about the same level as the cisterns in front of cave I. Cave VII. is a larger roughly finished cell with veranda, with a cistern to the left of the front, half filled with mud. Cave VIII. is a larger irregular excavation with a veranda.

Cave IX. is a *chaitya* or temple-cave and is one of the largest of the group. It consists of a veranda, a middle hall with cells in the side walls, and a shrine with a *dāghoba* behind. The two pillars in front of the veranda are destroyed, but part of the capital of one still attached to the ceiling and portions of the bases, show that they were of the old pot or *lota* shape like the pillars in Násik cave X. and in some of the Junnar caves. There is also a pilaster on either side with the usual double-horn ornament. The hall, 27' wide 23' 9" deep and 9' 2" high, has a bench running along the back and side walls. The right and left walls of the hall have in each a row of three cells with grooved doors and benches along their back wall. In the back wall are the shrine in the middle and on either side a cell with bench along the back wall. The shrine is a large recess about 15' square, with in front of it large holes as if for a screen. The shrine once contained a relic-shrine, or *dāghoba*, of which the only traces are the umbrella left in the roof and the rough surface of the floor. On the back wall is an inscription of four lines and two letters which from the form of the letters appears to be of about A.D. 130. It has been translated:

'To the Perfect one! Prince Ka'nabhoa Vhenupa'lita's dwelling-cave, chapel and eight (8) cells; this much work is endowed, and two (2) cisterns on each side of the dwelling-cave, also a path connected with the dwelling-cave, is presented. This is the meritorious gift of that Kuma'ra (prince).'²

¹ Kánabhoa Vhenupálita is Sk. Kánabhoja Vishnupálita. The titles Kuma'ra and Kánabhoja show that Vishnupálita was of royal family. Kánabhoja, corresponding to the Mahábhoja of the Kuda inscriptions, was probably the title of a family which ruled in and about Mahád or Pálepattan.

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MAHÁD.
Pálc Caves.

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MAHĀD.
Pāle Caves.

Cave X. is south from and above the level of cave IX. In front of the veranda which is 15' 7" long and 3' 11" broad, are two eight-sided pillars with end pilasters. A door, with a small square window on either side, leads into a hall 15' 3" × 6' 9", which has a cell behind it. Cave XI. is like cave IX., but, between the pillars and pilasters, is a low curtain carved on the outside with the rail pattern, but much destroyed. Caves XII. and XIII. have each two eight-sided pillars and two pilasters in front of the veranda and inside an oblong hall with a stone bench. Cave XIV. is under cave XIII. and is similar in plan to cave X. Cave XV. consists of a veranda and a cell 10' × 6' 9". Cave XVI. is a recess 4' deep containing a relic-shrine or *dāghcā* in half relief, 6' 2" high and 4' in diameter. The plinth of the relic-shrine is surrounded at the upper edge by a plain rail pattern, and the tee is crowned by five thin slabs or plates, the top plate touching the roof. Cave XVII. consists of a veranda 21' 3" long and 5' 2" broad with two broken eight-sided pillars. A door in the back wall of the veranda, with a large square window on each side, leads into a hall 18' 8" deep by 15' broad and 3' high. The hall has a bench along the back and side walls and a cell off the east end of the south wall. Cave XVIII. is unfinished; the veranda has two square pillars blocked out, but the hall is only begun. Cave XIX. is similar to caves IV. and XIV.; Cave XX. is in the same style, but the cell is unfinished; Cave XXI. is only the beginning of a cave.

In the lower scarp, about thirty feet below caves I.-XXI, is a group of eight caves. Cave XXII., at the south end of the group, is a small room or shrine 9' 4" deep by 8' 5" broad and 7' high, with a plain relic-shrine in the middle, 4' 8" in diameter, the top of its capital reaching to the roof. Round the upper edge of the plinth of the relic-shrine is a band of rail pattern. On the north wall is carved a figure of Buddha, seated with dangling legs with attendant fly-whisk bearers, and demigods, the latter holding a crown or mitre over his head. Over the demigods, a flower wreath or *torāṇa* comes out of the mouths of alligators on either side. These images are a later addition, the work of Mahāyāna Buddhists of about the fifth or sixth century. In the south wall is a cell with a stone bench. Cave XXIII. is a plain veranda with a cell containing a stone bench. Cave XXIV. is a copy of cave XI. with the rail pattern on the outer side of the veranda curtain. The veranda is 15' 2" long and 4' 9" broad, and the hall, which has a square window on each side of the door is 14' 10" × 6' 7" with a stone bench in the north end. Cave XXV. was a chamber of which the front has fallen. There are two cells in the back wall of the chamber. Cave XXVI. is a cell 9' 3" by 7' 10" with a square window. Cave XXVII. is a room with a window on each side of the door and a cell at the back with stone benches in both. Cave XXVIII. consists of a veranda 16' 9" broad by 4' 9" deep with in front two eight-sided pillars and pilasters, and a hall 17' 3" by 8' 3" with a cell at the north end of the back wall. Outside the veranda, on the north, is an inscription in six lines. As the latter part of each line has peeled off the

full meaning of the inscription cannot be made out. It seems to record the dedication of a cave and of a Chetiya Kodhi (?) together with an endowment of land for the worship of Buddha. The giver's name may be Vádasiri. In the first line are the names of the householder and Seth Sangharakshita and the first syllable of his son's name Vi..... Vádasiri was probably his wife. On a raised bench ornamented with the rail pattern is a small relic shrine, in half relief 4' 2" high. Cave XXIX. is a room 11' 2" by 6' 7" with a window to the south of the door and a cell in the back wall. Near the bottom of the hill are two small and plain relic-shrines or *dāghobás* hewn out of single blocks, severed from their bases.

Kol Caves. About a mile south-east of Mahád in a hill behind the village of Kol are two small groups of caves. The first group, to the north-east of the village, consists of a few ruined cells; the second group, to the south-east, contains one cell larger than any of the others. All are apparently unfinished. In the second group are three short inscriptions of about the first century after Christ. They have been translated:

'(1) 'A cave, the religious gift of Seth Sangharakshita, son of Gahapati;' (2) 'A cave, the meritorious gift of Dhamasiri (Sk. Dharmasri), daughter of the lay worshipper Khara(u)pá, and wife of Sivadata (Sk. Sivadatta);' (3) 'A cave, the meritorious gift of Sivadata (Sk. Sivadatta), an inhabitant of Aghaakasa village.'

There is a third group of a few cells and cisterns in a hill to the north-east of Mahád, and there is a cell in a hill to the south near the road leading to Nágothna.

Mándád,¹ a port in the Mángaon sub-division, is situated on the bank of the Mándád river eight miles above its confluence with the Janjira creek, and five or six west of Tale. At Mándád the river meets the tide and is joined from the left by the Bámangad stream. Below Mándád it winds among high woody hills with many views of great beauty. Boats of thirty to seventy tons (120-280) *khandis* can reach Mándád at spring tides and boats of 12½ tons (50 *khandis*) at ordinary high tides. At spring tides small boats of about 6½ tons (25 *khandis*) can pass as far as Málati four miles above Mándád. Mándád is believed by Dr. Burgess to be the Mandava mentioned in inscriptions of about A.D. 130 in the Kuda caves which lie about a mile and a half to the south. This identification seems probable and Mándád, not Mándla at the mouth of the Bánkot creek, may then be the Mandagara of Ptolemy (A.D.150) and the Mandagora of the Periplus (A.D.247).²

Machúás and other vessels of fifty to 125 tons from Bombay, Habsán, Goa, and Balsár visit Mándád anchoring from fifty to seventy feet from the landing place. The exports are myrobalans, coarse cloth, rice, mustard seed, tobacco, and live stock; the imports are cloth, drugs, cocoanuts, iron, coffee, fish, betelnut, spices, sugar, and tobacco. The traders are Bhandáris and Musalmáns, most of them men of capital, who stay in Mándád from November to May. Since the rules for preserving forest have been enforced in Habsán a brisk

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¹ See Appendix.

² Compare Bombay Gazetteer, X. 192.

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timber trade has sprung up in Mándád. The sea trade returns for the eight years ending 1881-82 show average exports worth £10,932 (Rs. 1,09,320) and imports worth £1457 (Rs. 14,570).¹ The 1881 census showed 193 houses and 1001 people, of whom 890 were Hindus and 111 Musalmáns.

MÁNDVA.

Mándva, about twelve miles north of Alibág on the north coast, right across from Bombay, is a landing place of some importance. The village is hid in a grove of cocoa-palms at the head of a short broad bay with a shallow sandy beach. Entering the bay from the sea, on the right are several bare hillocks from the top of one of the largest of which rises a white masonry beacon pillar. On the left a bare spur runs to the sea and to the south rise the north slopes of the Kankeshvar hills. The water is low at half tide, and about a mile from the anchorage ground there are a few shoals and a reef, which runs in the direction of Karanja hill. During the rainy season this reef, together with the strong current from the Nágothna creek, make the waves rise very high. Though dangerous to strangers, the local boatmen cross this bar nearly every day without accident. Cargo boats have to lie some distance from the shore. In spite of this drawback, a considerable quantity of rice is embarked for the Bombay market from which it is only about ten miles distant. The 1881 census showed forty-four houses and 234 people, of whom 227 were Hindus and seven Musalmáns. The sameness in sound suggests that Mándva is the Mandava mentioned in the Kuda cave inscriptions (A.D. 130). But no trace of old remains has been found in the village, and Mándád, which has Dr. Burgess's support, is a more likely identification.

MÁNGAD.

Mángad, in Mángaon, is a small fort on the Dhanoi spur on the borders of the villages of Chách and Masidvádi, about eight miles north-east of Mángaon town and five miles west of the main range of the Sahyádris. It is the smallest of the three Mángaon forts—Vishrámgad, Talagad and Mángad, being about 145 feet long by thirteen broad. It is entered by one gateway, and is surrounded by a ruinous triangular wall which seems never to have been of any considerable height. There are remains of one bastion but no trace of guns. Within the fort is a small Musalmán tomb or *darghah*, nine rock-cut cisterns with good water, and several large hollow cut in the rock, said to be granaries. The fort is traditionally believed to have been built by Shiváji, but the tomb seems to show that the builders were Musalmáns. The fort seems to have never been more than an outpost, and never to have been occupied by any considerable body of troops.² It was taken in May 1818 by a detachment under Captain Sopitt.³

MÁNGAON.

Mángaon, the head-quarters of the Mángaon sub-division, had in 1881 464 people, of whom 346 were Hindus and 118 Musalmáns. The town is built on the left bank of the Kál river, which is here

¹ Details are given above p. 126.

² Bombay Courier, 9th May 1818.

³ Mr. E. H. Moscardi, C.S.

crossed by a masonry bridge of six fifty-feet spans built in 1871. Nizámpur was the old sub-divisional head-quarter but Mángaon was chosen in 1867 on account of its central position and its proximity to the trunk road. The mámlatdár's office is a large handsome building on rising ground to the east of the village. Below the bridge the river winds in a long deep pool, and, on the right, opposite the town in the village of Khandhar, is a fine grove, a favourite camping ground for district officers. Besides the sub-divisional offices, there is a Government vernacular school for boys. Mángaon has a good view of the top of Ráygad hill about fifteen miles to the east.

Ma'thva'n,¹ a small village in the Mahád sub-division, five miles east of Mahád and one mile east of the Mahád-Poládpur road, across the Sávitri, has, round a small modern temple of Mahádev on an old plinth, eight or ten square battle-stones or monumental pillars, none of them more than five feet high. All the pillars have their four faces covered with sculpture in panels or compartments, much like the sculpture on the pillars at Átgaon in Thána.²

Nágaon is a large and rich coast village three miles south-east of Alibág. It occupies the middle of the thickly inhabited strip of palm plantations and orchards, which stretches eight miles between the Alibág and the Revdanda creeks, the former of which runs on the north-east side of the village. In 1850 there were 633 houses and 3141 people against 725 houses and 3900 people in 1881. Of the 1881 population 3810 were Hindus, sixty-nine Beni-Isráels, and eighteen Musalmáns. The chief householders are Bráhmans and Páñchkalshi and Chavkalshi Mális, and the bulk of the lower classes are Bhandáris or palm-tappers, and Kumbis or husbandmen. There are also a few fishing Kolis. The houses of the village are generally some distance apart in palm plantations. Here and there by the roadside is a temple with a masonry pond, some large trees surrounded by masonry plinths, one or two grain and miscellaneous shops, and some large well kept Bráhman and goldsmiths' houses. At these places the villagers meet on market days and holidays. The land near Nágaon seems to have considerably changed during the last 350 years. In 1538 De Castro described the island of Nágaon as lying a league from Cheul and a gunshot from the mainland, between which and the island row boats could pass.³ Nágaon has a large temple of Vankhanáth built by Ahalyábái Holkar (1790). Near a second temple dedicated to Bhimeshvar, stood an inscribed stone, which, when the temple was repaired in the time of the Peshwa, was built into the steps. The stone is 2' 4" long by 1' 6" broad and bears a Sanskrit inscription in twenty-eight lines dated Hijri 767 and Shak 1238. About a mile east of Bhimeshvar's temple in the garden of Yesu Bál Mhátara is an inscribed stone 4' 3" long by 1'

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NÁGAON.

¹ Mr. W. F. Sinclair, C. S.

² Bombay Gazetteer, XIV. 57-59, 307-312.

³ Primeiro Roteiro da Costa da Índia, 55, 56. The tidal channel which formed the island of Nágaon can still be traced on the latest maps.

Chapter XIV. broad. Near the top of the stone are carved the sun and the moon and below is a much worn Devanágari inscription. The stone is worshipped by the people.

NÁGOTHNA.

Nágothna, north latitude $18^{\circ} 33'$ and east longitude $73^{\circ} 13'$, is a port in the Pen sub-division, fifteen miles south of Pen and about forty miles south-east of Bombay. It is prettily situated in a hollow surrounded by wooded hills, on the right bank of the Ámba or Nágothna creek about twenty-four miles from its mouth. In 1881 it had 2684 people, of whom 2241 were Hindus, 406 Musalmáns, and thirty-seven Others.

Between Nágothna and the mouth of the Ámba the creek varies from an eighth to three-quarters of a mile in breadth. The ten miles below Dharamtar are easy of navigation. Above Dharamtar the bed is blocked with sand banks, and, within four miles of Nágothna, it is crossed by reefs of rock which can be passed only at full tide. A large sum has lately been sanctioned for clearing these reefs by dynamite. From Dharamtar boats of fifteen tons (60 *khandis*) at ordinary high tides, and of twenty-five tons (100 *khandis*) at springtides, can go as far as Nágothna. But the passage almost always takes even ordinary-sized vessels two high tides. So much time is wasted in waiting for water to cross the first rocks that when the second barrier is reached the ebb has set in and the rocks are no longer passable. Twenty-five ton boats, which can make Nágothna only at spring tides, are forced to stay there until the next springs. In passing down the Ámba, Nágothna must be left within two hours of high tide. During the dry season, the passage is made only at night because the night tide is higher than the day tide and the wind is favourable. The Shepherd ferry steamers cross daily from Bombay to Dharamtar. From Dharamtar a ferry plied to Nágothna, till, in 1881, the road between Nágothna and Wáve, a village on the east side of the creek opposite to Dharamtar, was finished. The vessels chiefly employed on the creek are *phatémáris* and *machváas*, with an occasional *bandar*-boat used by travellers between Bombay and Mahábaleshvar. *Phatémáris* are mostly used for carrying rice and salt; and *machváas* for rice and firewood. In the fair season there is a considerable traffic at Nágothna, chiefly the export of rice and the import of salt and fish. The trade returns for the eight years ending 1881-82 show average exports worth £30,607 (Rs. 3,06,070) and average imports worth £7586 (Rs. 75,860).¹

History.

In the beginning of the sixteenth century Nágothna belonged to Gujarát.² In 1529 Hector de Sylveira went up the river Nágothna of Bassein, and burnt six towns belonging to the king of Cambaya. The commander of Nágothna took the field against him with five hundred horse and a large force of infantry, and endeavoured to cut off his retreat.³ In 1540 Dom João De Castro mentions the Nágothna river as running into the south of Bombay harbour.⁴ On the defeat of the prince of Gujarát by the Portuguese, the

¹ Details are given in the Trade Chapter, pp. 126-127.

² De Barros, VII. 217, in Narine's Konkan, 41.

³ Faria in Kerr, VI. 210.

⁴ Dom João De Castro, Prim. Rot. 63.

neighbourhood of Nágothna seems to have passed from Gujarát to Ahmadnagar, the allies of the Portuguese, with whom it remained till in 1636 the Moghals handed the Ahmadnagar Konkan to Bijápur. About ten years later it passed to Shiváji. In 1670 Nágothna is mentioned by Ogilby as a town and landing-place at the extreme south of Gujarát,¹ and in 1675 it appears in Fryer as Magatan.² It is called Negotan³ in a treaty between the English and the Peshwa in 1739, and is probably the Nagina of Tiffenthaler with 249 villages and a revenue of £1772 (Rs. 17726) a year.⁴ In 1818 it is described as less prosperous than Pen, because the river was longer and shallower and there were no salt-works.⁵

The chief object of interest is the old Musalmán bridge about half a mile south-west of Nágothna. It is 180 feet long, nineteen feet high, and nine feet nine inches broad between the parapets, this narrowness being its chief peculiarity. The span of the main arch is twenty-two feet nine inches.⁶ It is said to have been built about 1580 by Káji Alá-ud-din of Cheul at a cost of £30,000 (Rs. 3,00,000). As this date falls between the siege of Cheul, during the alliance of the Musalmán kings against the Portuguese, and the activity of the Nizámsháhi troops twenty years later, it is probable that the bridge was built to facilitate the march of troops from Ahmadnagar, probably by the Koari pass. In 1826 repairs costing £259 (Rs. 2590) were sanctioned.⁷ The bridge is at present (1882) much used by foot travellers the approaches not admitting of the passage of carts. The masonry work is being repaired.

Nizámpur is a small town in the Mángaon sub-division, on the left bank of the Nizámpur Kál, about eight miles north-east of Mángaon with which it is connected by a branch road. The 1881 census showed 365 houses and 1694 people, of whom 1360 were Hindus and 334 Musalmáns. It is a good camping place, and a local trade centre of some importance. In the village is a fine pond, probably originally Marátha, lately repaired and faced with stone from local funds. Somewhere on its bank there seems to have been a Hemádpanti temple, which has been pulled down and many of the stones used in a small mosque in Pánajpe village about a mile west of Nizámpur. Several of the temple stones still lie near the pond; two slabs, especially, which are set before the temple of Ganpati near the pond, very probably belong to the old temple. There are also some broken memorial, *páliya* and *sati* stones which were probably grouped near the old temple. There are two modern temples of Vishnu in the village with a curious curved facade, and in one of the temples two bull's-eye windows in well carved wooden tracery.⁸ In 1675 Fryer mentions it as Nishámpore,⁹ and in 1684 it was the scene of a defeat of Sambháji by Gázi-ud-din, the father of Nizám-ul-mulk.¹⁰ Till 1867 when the offices were moved to Mángaon, Nizámpur was the head-quarters of a sub-division.

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NIZÁMPUR.

¹ Atlas, V. 243, 244, Ogilby compiled from earlier writers.

² New Account, 50, 61, 77.

³ Aitchison's Treaties, V. 15.

⁴ Des. Hist. et Geog. I. 505.

⁵ Revenue Diary 142, p. 2570.

⁶ East India Papers, III. 786.

⁷ East India Papers, III. 786; Nairne's Konkan, 38.

⁸ Mr. W. F. Sinclair, C.S.

⁹ New Account, 50, 77, 78.

¹⁰ Elphinstone's History of India, 575; Grant Duff, 145.

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PEN.

Pen, north latitude $18^{\circ} 44'$ and east longitude $73^{\circ} 11'$, the headquarters of the Pen sub-division, with in 1881 a population of 8082, lies on the right bank of the Bhogávati creek about ten miles from its mouth. At high water spring tides the creek is navigable for boats of forty tons to Antora, a mile and a half below Pen. The Báng Bandar or neap tide port is four miles below Pen. A built road joins Pen with Antora..

In 1827 according to Captain Clunes Pen had 171 Bráhmaṇ, sixty-four Khatri, sixty-three Marátha, forty-one Prabhu, thirty-four Kásár, twenty-six Váni and twenty-four Sonár families, or a total upper class population of about 1600.¹ The 1872 census returns show a total of 6514, of which 5912 were Hindus, 392 Musalmáns and 210 Others. The 1881 returns show a total of 8082 or an increase of 1568. Of these 7302 were Hindus, 458 Musalmáns 201 Beni-Israels and 121 Others.

Pen is the centre of a considerable traffic between the Deccan and the sea-coast. Carts come down the Sahyádris along the Khopivli or Campoollee road bringing tobacco, molasses, pepper, and onions, and taking salt and rice.² The custom-house returns show for the eight years ending 1881-82 average yearly exports worth £66,991, and imports worth £33,493. Besides the sub-divisional offices, Pen has a subordinate judge's court, a post office, a custom-house, a dispensary, a library and an Anglo-vernacular school. The municipality was established in 1865. In 1880-81 it had an income of £516 (Rs. 5160) and an expenditure of £435 (Rs. 4350). The income is chiefly derived from taxes on houses and land, trade licences, tolls, and privy and miscellaneous cesses. The principal improvements are roads and water-works. The dispensary established in 1871 is in charge of a hospital assistant. In 1880 it had 10,145 out-patients and 125 in-patients, against 8929 and 70 in 1879. The cost was £194 (Rs. 1940) or an average of 3*d.* (2 *as.*) for each patient.

Water Works.

Pen³ was formerly badly supplied with water; almost all the wells and ponds ran dry during the hot season. About three-quarters of a mile to the east of the town a small stream runs through a valley, which is sufficiently high to deliver water in the town under pressure. The area of this valley is about 100 acres, and it is calculated that, with an average yearly rainfall of 110 inches, 120,000,000 gallons could be stored for the use of the town in one season. The works consist of an earthen dam built across the mouth of the valley about 500 feet long, and forty feet at its greatest height. In the hill side, to the west of the dam, a waste-weir has been cut twenty feet long and three feet deep, which is enough to carry off the surplus water of the lake; and a small tunnel six inches by four has been built under the dam through which the outlet and waste-pipes run. The waste-pipe,

¹ Itinerary, 80.

² Municipal Report, 1879-80, p. 13. Details are given above p. 118.

³ Professional Papers on Indian Engineering, X, 121-123; Sanitary Commissioner's Report for 1876, 259-260.

which is twelve inches in diameter, is fitted with a valve in the tunnel, and opens whenever the lake is full and the water begins to escape by the weir. The current caused by means of this outlet keeps the bottom of the lake clear. The outlet pipe, which is six inches in diameter, is also fitted with a valve in the tunnel, and ends in a small reservoir on the town side of the dam where a self-acting valve is fitted to it, thus regulating the supply of water to the town. From the reservoir to the filter, a distance of 2500 feet, a nine-inch earthenware pipe has been laid with a fall of one in 1000, and is calculated to deliver 160,000 gallons in twelve hours. The filter, which is thirty feet long six feet broad and ten feet deep, is placed near the town, in order that it may be easily accessible, and from it to the town a six-inch cast-iron main has been laid; from this main cast-iron pipe four-inch and three-inch mains with wrought iron branches distribute the water to the various parts of the town. It is calculated that the largest daily consumption of water in the town does not exceed 160,000 gallons. Fifteen small cisterns have been made in various parts of the town for the use of those who do not wish to make connections with their houses, which may be done at private expense. The dam is built of earth excavated from the rice fields, which form the bed of the reservoir. The earth is laid in concave layers, each layer not more than one foot in thickness. On a line with the inner edge of the dam, a puddle wall has been built eleven feet thick at the bottom tapering to four feet thick at the top. This wall is made of the clayey soil found in rice fields, and is entirely free from vegetable matter. The bottom of the wall penetrates at least two feet into the firm earth, which forms the original surface of the valley. The dam is thirty-five feet at its greatest height and ten feet wide at the top, with slopes of two and a half to one on the inner, and one and a half to one on the outer side. These slopes have been carefully pitched with dry rubble pitching, well rammed into the bank, and so laid as to have no cracks or crannies. The tunnel or outlet for the pipes through the dam has side walls and a paving of rubble masonry set in cement, pointed on all exposed faces, and an arching of roughly dressed rubble also set in cement. The cement is composed of one part raw Portland cement of the best quality, and two parts of clean sharp river-sand well washed. The stone is of blue trap laid in its natural bed. No boulders or friable stone was used, and no face work was allowed. The reservoir in which the outlet pipe ends is also of rubble in cement, the same sort of work as the tunnel. At the beginning of the works it was found necessary to dig eleven feet into the bed of the valley, to intercept the springs which flowed below the dam site, and from this depth the puddle wall is carried up. The extreme width of dam at bottom is 170 feet, the height forty feet, the length 510 feet, the breadth at top twelve feet, the slope of the stream side two and a half to one, and of the down stream side one and a half to one. In addition to this slope, the lower side has about 100,000 cubic feet of stone laid upon it. The dam contains 850,000 cubic feet of earth. The tunnel under it, which is 162 feet long and six broad by four deep, contains the waste-pipe twelve inches in diameter

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with its valve, and the supply pipe six inches in diameter with its valve. The end of the tunnel is closed with six feet of solid masonry on the lake side, and through this the pipes communicate with the lake, the supply pipes being connected with the inlet pipe in the lake. The inlet pipe has four arms fitted with plugs, which can be removed as the water in the lake falls. The reservoir on the lower side is fitted with a self-acting regulator, and from the dam to the filter nine-inch stoneware pipes run with a fall of one in 1000. From the filter to the town there is a six-inch cast-iron main, having a pressure of forty-two feet at the entrance to the town. Two fountains or reservoirs, the gift of the late Sir Kávasji Jahángir, are built at the entrance to the town on the main road. The mains in the town are of cast and wrought iron, the ends of all being connected one with the other, so as to equalize the pressure and produce continual circulation. Five plugs are fixed at certain points in the town, and stand-pipes are erected for the poorer classes who are unable to take connections into their houses. Except the town mains which are laid at the expense of the municipality, the whole of the works have been completed by subscription. The cost of the dam is £1800 (Rs. 18,000), and of filtering and carrying the main to the town £1000 (Rs. 10,000), or a total of £2800 (Rs. 28,000), of which £1200 (Rs. 12,000) were bequeathed by Keshavráam Motiráam, a rich grain merchant of Pen. The gathering ground is 100 acres, and the capacity of the lake 60,000,000 gallons; the stream runs every year till January. Over the outlet is placed a tablet with the inscription:

'The Keshow Motiram Reservoir, named after a Marvaree merchant of Pen who bequeathed Rs. 12,000 for the Pen water supply. This dam was commenced 2nd January 1876, and finished 1st June 1876, Arthur Crawford, Collector; W. Gray, C.E., Engineer; and Na'gu Purbhaji Contractor.'

About a quarter of a mile to the north of Pen there is a deep pool in the Bhogávati formed by a trap dyke with a masonry dam on the top of it. The pool is much used by the lower classes of Pen for bathing and washing and is a good fishing place. Pen is said to have suffered by the opening of the railway between Poona and Bombay. Before the opening of the railway many exports from the Deccan came to Pen as a port and trade center; now all go straight to Bombay or Panvel; but there is an inward trade in salt by the Bor pass.

History.

In 1668 Pen is mentioned as a port which acknowledged the Moghal as its superior, though it lay in Shiváji's territories.¹ In 1675 it is mentioned by Fryer.² In 1819 the easy communication with Bombay and with the Deccan by the Bor pass made Pen an important centre. Its chief prosperity lay in its salt beds to which many thousand bullocks came every year, some of them with a few miscellaneous articles but most of them empty. There was a considerable export of rice to Bombay.³ A number of carved stones about the town appear to belong to an unusually large temple of about the thirteenth or fourteenth century.

¹ Bruce's Annals, II, 242.

² Revenue Diary, 142 of 1819, p. 2570.

³ New Account, 51, 61, 77.

Poyná'd, a village on the Alibág-Dharamtar road, lies ten and a half miles east of Alibág and about two and a half miles south-west of Dharamtar. It is a busy well-to-do village with a population of 781, of whom, according to the 1881 census, 710 were Hindus, 31 Beni-Isráels, 15 Musalmáns, and 25 Others. The houses are on the lower slopes of a rising ground above the level of the rice fields. In 1850 Poynád was a *mamlatdár's* station. A market is held every Monday to which people come from the country round, some with merchandise and grain, and others to make purchases. The average attendance is about 200 sellers and 1,500 buyers. Water is scarce and on market days the few wells about the village are thronged night and day.

Polá'dpur, a small town in the Mahád sub-division, with, in 1881, a population of 1612, of whom 1494 were Hindus and 118 Musalmáns, lies on the Dásgaon-Mahábaleshvar road about ten miles south of Mahád.¹ There is a good travellers' bungalow with a messman and a native rest-house. From Poládpur the great Ratnágiri road stretches south 160 miles to Vengurla. In May 1818 Poládpur was the scene of a fight between Lieutenant Crossby with seventy-five sepoy and 140 horse, and a body of Maráthás, Patháns and Arabs 470 strong. Lieutenant Crossby attacked and the enemy fled in about a quarter of an hour leaving about twenty killed and wounded and sixteen prisoners.² At Poládpur is the tomb of the Reverend Donald Mitchell, the first missionary of the Scottish Missionary Society in India.³

Rá'ygad⁴ or the Royal Fort, originally called **Ra'íri**, was known to the early Europeans as the Gibraltar of the East.⁵ It stands in north latitude 18° 14' and east longitude 73° 30', 2851 feet above the sea, sixteen miles north of Mahád, and about forty east of Janjira. Its sheer scarp'd sides and long top form a great wedge-shaped block, cut from the Sahyádris by a deep valley about a mile broad at the base and two miles across from crest to crest. As it is backed by the lofty line of the Sahyádris and surrounded by spurs and blocks of hills, Rá'ygad seldom forms a striking feature in the Kolába landscape. From the west, about six miles on each side of Mángaon, though the lower slopes are hid, the Takmak and Hirkani points are noticeable, forming an irregular horse-shoe. From the south, two long spurs, Kálkái from which Rá'ygad was shelled in 1818, and the prominent top of Guiri, mask its height and hide its scarps. And from Mahábaleshvar, so encircled is it by higher and bolder hills, that Rá'ygad is difficult to make out even when its position is known. According to Mr. Douglas, the finest view of Rá'ygad is from the peak of Torna, 1000 feet higher and about twenty miles to the east.⁶ Much the same view can be had from the cone-topped peak of Lingána on the western edge of the Sahyádris, about two miles east of Rá'ygad, and the Lingána view has the

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¹ For details see Dásgaon.

² Bombay Courier, 30th May 1818.

³ Oriental Christian Spectator, I. 68.

⁴ From materials contributed by Mr. H. Kennedy.

⁵ Grant Duff's Maráthás, 679.

⁶ Book of Bombay, 411.

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Approaches.

advantage of including a sight of the ruins which give a special interest to the top of Ráygad.¹

To those who live in the district the most beautiful approach to Ráygad is, among the finest hills in the district, from Nizámpur about twelve miles to the north-west, across the rugged spur that runs south-west from the Sahyádris to Dásgaon. This route is passable for footmen and horsemen only. Another rough foot track leads from Mángaon which is fifteen miles to the west. An easier approach is from the south-east, from Bírvádí, about six miles east of Mahád. From Bírvádí a country track, rough in places but practicable for carts, runs up the valley of the Kál, about sixteen miles, to Chhatri Nizámpur. About four miles north of Bírvádí, the road crosses the Kál, and keeps along its left bank, about twelve miles, to within a quarter of a mile of Chhatri Nizámpur, where it again crosses to the right bank. The track runs through rugged and lonely country, with the Sahyádris on the right and the Ráygad and Guiri ranges on the left. Between nine and ten miles north of Bírvádí, in a deep stony gorge below the village of Dápoli, is a pool about 100 yards long by thirty feet broad, known as the Wálan Kund, full of sacred fish, some of them of great size.² At Paneh, about three miles from this pool, a fine clump of trees by the roadside shelters an old temple called Panehkar. Four miles from Paneh is Chhatri Nizámpur, so called, according to a local story, because one of Shiváji's servants, carrying an umbrella over his master's head, was swept off the top of Ráygad by a gust of wind, and, clinging to his umbrella, alighted in safety in the small village of Nizámpur. From Chhatri Nizámpur the path, which is passable only for footmen, rises about a mile and a half to Vádi on the east slope of a spur at the west foot of Ráygad. It was at Vádi that on the 9th of May 1818, after a siege of fourteen days, terms of capitulation were arranged between Colonel Prother and the Peshwá's Arab commandant of Ráygad.³

The Way Up.

The best route for strangers is from Mahád in the south, along the left bank of the Gándhári river, about thirteen miles, by Nándgaon to Páchád, which is about a mile and a half west of Vádi on the other or western slope of the same spur. Carts can be brought with little difficulty about twelve miles to Konjan. From Konjan the path climbs a spur about a mile to Páchád, the old *peth* or store for the supplies of the fort, where is a ruined enclosure which was the palace of Jijibái, Shiváji's mother. From Páchád about a mile and a half east leads to Vádi, which is perhaps 600 feet above the sea. From Vádi to the top of Ráygad is a rise of about 2250 feet in a distance of about four miles. In the lower slopes the path is rough, and higher up, though there are traces of the old pavement, most of the steps are broken, only the highest tiers being nearly perfect. The path is easy for footmen and possible for a light palanquin or a chair.

¹ Gell in Chesson's Miscellany, I. 11.

² Details of this pond are given under Wálan Kund.

³ Pendhári and Marátha Wars, 288.

The real ascent begins about a quarter of a mile from Vádi, in the middle of a patch of forest said to have been Shiváji's garden. Close to the path, almost hid by brushwood, are some plinths or platforms protected by a wall about four feet high, said to be the sites of Marátha granaries. Above the pathway, on the right or west, at the extreme north-west corner of the spur that runs to Ráygad and separated from Ráygad by a deep gorge, is a bastion called Khublera, that is *khub lada* or the hard fight. A narrow difficult pathway runs to this bastion, by the Nána Darváza, along the north face of the spur about a quarter of a mile to the west. Above the granaries the path is rough, and rises about 600 feet in about a mile to the Nána Darváza, apparently the Little Gate to distinguish it from the Mota or Maha Darváza, the Great Gate, about 1000 feet higher.¹ The Nána Gate is flanked on the lower or outer side by a bastion twenty feet high. The gateway consists of two arches, twelve and fourteen feet high and of ten feet span, with a flight of seventeen stone steps which begin below the lower archway and lead through the gateway. Inside of the gate, cut in the stone walls, are two sentry-boxes each seven feet square, and, on the inner side of the gateway are two large square holes for fixing a bar across the gate. The gate has been removed.

Inside of the Nána Gate the path stretches about three-quarters of a mile to the left or east, almost on the level, passing an open space or point on which are the ruins of two buildings, one $39' \times 25\frac{1}{2}'$, said to have been a guard-room, the other $75' \times 20'$, said to have been a granary. At this point, which is about 300 feet above the Nána Gate, there seems to have been a battery, probably the Masjid battery mentioned in 1818 by Lieutenant Remon of the Engineers, and there is still the tomb of a Musalmán saint called Madan Sháh. About 400 yards further, still on the level, are three rock-cut caves which were used for storing grain. One is $20' \times 8'$, another $18' \times 8'$, and the third, which has two square stone pillars, is $33' \times 8'$. The height varies from eight to ten feet. Beyond the caves, or rock-cut granaries, the path takes a sudden and very steep turn to the right, and after a climb of about 300 feet in half a mile, the Great Gate comes in sight. It is about 400 feet higher, and half a mile distant, at the top of a very steep ascent, in a bend to the north-west of the end of Hirkani Point. The gateway is approached by a flight of thirty-two steps which take a slight turn to the right after passing the right bastion.² It is flanked by two massive well preserved bastions,

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¹ The local belief is that this gate took its name from Nána Fadnavis, who, according to Grant Duff (Maráthás 558), overhauled the fort in 1796. The mention of two gates by Oxenden in 1674 makes it probable that this gate was formerly called *Nahán*, the local form for *Lahán* or Little, and that the word has been changed to suit the belief that the gate was built by Nána Fadnavis.

² The following account of the ascent is by Lieutenant Remon, who commanded the Engineers in the siege of 1818: "The road from Vádi to the Lower Gate and to the Masjid or one-gun battery higher up, is bad, rocky, and uneven. At the Masjid battery the ground is level for a short distance, and afterwards the road runs with very little unevenness along the foot of the precipice to a cavern below the gateway, probably 350 or 400 yards from the Masjid. The precipice on the left makes it necessary to go along this part with caution, the space being in places not more than

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seventy-five and sixty-five feet high, which face the north-west. The distance between the bastions increases from eight and a half to sixteen and a half feet immediately in front of the gate, and again narrows to eight and a half feet. The Great Gate is about 400 feet below the crest of the west or Hirkani Point of the hill top, and 600 feet below the citadel or highest point of the hill. At the same level as the gate a high curtain wall, strengthened by a broad deep fosse, runs along the whole north-west side of the fort. About 200 feet higher, pieces of a second curtain wall protect the accessible parts of the hill, and 200 feet higher, 200 feet below the top of the citadel, is another broken line of fortifications. On the inside of the gateway is a sentry-box six feet square, cut in the rock, and on the right a ruined guard-room. The doors are modern, some twenty-five years old.

This approach from the west is the only path up the hill. The gateway on the south, which is known as the *Chor Darwāza* or Secret Gate, was probably placed there to guard against a surprise. The name suggests this and the suggestion is supported by the absence of any trace of a path.

The view inside of the Great Gate includes the Takmak and Hirkani Points with all the intervening part of the hill. The citadel or Bálákillā shows behind the Hirkani point and about 200 feet higher.

Hill Top.

The hill top stretches about a mile and a half from east to west by a mile from north to south. It forms an irregular wedgeshaped block tapering to the east, with three main points, Hirkani in the west, Takmak in the north, and the blunt point of Bhaváni in the east. There is a fourth smaller point Shrigonda at the south-east. The hill top is roughened by mounds and hollows and is bare of vegetation, except some trees on the east slope of the citadel Bálákillā. Much of it is covered with ruins and there are a number of cisterns and rock-cut reservoirs though few of them hold water after the end of December. On the west, south, and east the hill sides are so sheer that except the gateways in the west and south faces there are no artificial defences. As already noticed, the north-west face is protected by a main line of masonry and two upper walls or portions of wall where the natural scarp is imperfect.

Objects.

A steep climb of about three-quarters of a mile east from the Great Gate, leads to a point on the north-west crest of the hill top where is the tomb of the Musalmán saint Madár, with, in front of it, an upright iron bar called the *Malakhāmb* or Gymnast's Pillar. Near Madár Sháh's tomb is an irregular oval-shaped reservoir, about 100 feet by 75. About 100 yards further south is the Ganga Sá

five or six feet broad. Some part of it is much exposed, as the upper cliff is so steep that stones thrown over fall immediately on the road, as was the case not many years in rear of us when returning. Beyond the cave for twenty or thirty yards the level continues level. It then turns sharply to the right, and brings the Upper and other works in view at a height of about five or six hundred feet. It is carried circuitously up the ascent, and is said to be tolerably broad over rugged slopes. From the appearance of this part the ascent must unavoidably be rather steep. Pendhári and Marátha Wars, 288.

reservoir, about 120 yards by 100, rock-hewn on the south and east, and of dressed masonry on the west and north. The water is excellent and is said to conceal untold treasures. It formed the chief water-supply for the garrison, though Shiváji and his people used another reservoir near the citadel. About 100 yards south of the Ganga Ságar, facing north, are two ruined two-storied towers about forty feet high, which, when in repair, are said to have been five stories high. They are ornamented with carved masonry which stands out about two feet from the wall. They are twelve-sided and in each side have a pointed window in Musalmán style. The inside forms a room fourteen feet in diameter with a domed ceiling. West from the towers a flight of thirty-one steps, flanked by high walls of well preserved masonry, leads through the Pálki Darváza, a gate six feet wide, into the *Bála Killa* or citadel, which measures about 300 hundred yards east and west by 150 north and south. Along the west side of the citadel from the Pálki Gate, across to the Men Gate in the south wall, a distance of about 150 yards, a path leads between a double row of ruined buildings. Those on the right are the remains of seven large mansions which formed the women's quarters of Shiváji's palace, and those on the left are a row of rooms for the guards and servants. Through the Men Gate in the south wall of the citadel, a path leads to a point where the ladies of the palace used to take their evening walk. To the left, inside of the Pálki Gate, a path leads east to the back of the King's Court or *Kacheri*. There is no gate to the King's Court, but in the east or front wall a gap about thirty feet broad probably marks the place where the door formerly was. The walls are still standing and enclose a space about 120 feet by 50. The mound in the centre is the site of Shiváji's throne. The platform round the throne is still held in honour, Maráthás taking off their shoes and Mhárs not daring to tread on it. The buildings on each side of the throne were granaries, and the two walled-off rooms at the end of the court, about fifteen feet wide, were used as treasure-rooms. In front of the throne a passage five feet wide runs along the whole length of the building. In the front or east wall there are still twelve arched windows about $3\frac{1}{2} \times 1\frac{1}{2}$. In front of the court-house is an open space with the remains of a fountain, and in front of this space is the *Nagár Khána* or Drum Gate, the main entrance to the citadel. The large walled space on the south wall to the left of the Men Gate on a lower level than the rest of the citadel, is said to be the site of the *Rang Mahál* or Pleasure Palace. The ruins behind the court near the north wall, opposite the Pleasure Palace, are said to have been Shiváji's private quarters. The *Nagár Khána* or main entrance gate is in the east wall of the citadel opposite the King's Court. It is a solid square structure with a pointed archway about thirty feet high and with a span of eight feet. The whole building is about fifty feet high, thirty feet wide, and twenty feet deep. On the top, reached by a flight of twenty-nine steps, is the drum-room, and ten steps more lead to an upper parapet, the highest point on the hill, commanding a wide view.

Outside of the *Nagár Khána*, a little to the east, is a dry reservoir called *Kushávarta*. Close to the pond is the point of *Shrigonda*,

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where are several ruins said to be the sites of the Potnis' and other ministers' houses. To the east of the Shrigonda Point, on a low level, are the ruins of the powder magazines ninety feet long by twenty feet broad and with walls $3\frac{1}{2}$ feet thick. These were destroyed during the English siege by shells fired from the ridge Kálkai. Near the powder magazines are twelve rock-cut cisterns, some with water. About 200 paces to the north of the citadel are the ruins of the market place with the sites of two rows of twenty-two shops in each row separated by a space forty feet wide. Further to the north-west are the ruins of the elephant stables. Below the market place, on the east slopes of the upper hill top, are the remains of the tower and of the Bráhmaṇ quarter and Bráhmaṇ pond. About half a mile to the north-east of the citadel is a temple of Mahádev in a walled enclosure. Outside the west entrance is a well-carved image of Māruti about three feet high and one and a half feet broad. Round Mahádev's temple are the dancing girls' quarters, and below is the dancing girls' pond which still holds water. Below, and in front of the east entrance to the temple, is a large eight-sided stone plinth on which Shiváji's body is said to have been burnt. Half a mile further are some more ruins in a low line evidently quarters for the garrison. The distance of these ruins, one mile from the citadel, suggests that one of them was a house set apart for the English ambassadors who visited Ráygad in 1674. To the east of these ruins, on the extreme edge of the plateau, is the *Kála Kund* or black pool. The extreme eastern edge of the fortress, facing Lingána, is called Bhaváni Point. Passing to the north-west the most prominent point is Takmak, a sheer precipice down which prisoners are said to have been hurled. Hirkani, the extreme west point, which is some 200 feet below the citadel, is guarded by a walled bastion. They say that a Gavli woman named Hirkani went up from Vádi to sell milk. She was delayed on the top and evening fell and the gates were closed. She had to get home to feed an infant, so scrambled down the point. Next morning Shiváji sent for her and asked how she had left the fort. She told him, and a bastion was built and the point called after her name.

The best way to see the hill is to send a small tent to Páchád Chhatrí Nizámpur, dine there, and move to Vádi to sleep. Next morning an early start should be made as the ascent takes three hours if done leisurely. The citadel, the Hirkani Point, and the ruins near the points can be seen before breakfast, and the rest of the hill top in the afternoon. The descent to Vádi does not take more than an hour or an hour and a half, and either Páchád Chhatrí Nizámpur can be easily reached before dark. On the hill top a shelter can be found either in the lowest story of the tower or in the Nagár Khána, but both are uncomfortable. If it is intended to spend the night on the hill a small tent should be taken. Syed Muhammad son of Syed Shahab-ud-din, the *mujáwar* or mosque-keeper of Páchád, and Shridhar son of Bhaváṇshet, goldsmith of Vádi, are the two best guides to Ráygad. Both are old men, but Syed Muhammad can still (January 1883) climb the hill. Shridhar is full of vague legends of Shiváji and his forts.

Its size, its strength, and its easy communication with the Deccan and with the sea, must from early times have made Ráygad or Ráyri an important fortress. But its time of magnificence as the capital of a great sovereign lasted for only sixteen years, from 1664 to 1680, the last sixteen years of Shiváji's reign.¹

In the twelfth century Ráyri (Sk. Ráygiri or the royal hill) was the seat of a family of petty Marátha chiefs or *páligars*, who in the fourteenth century are said, though this is doubtful, to have acknowledged as their overlords the Anagundi or Vijaynagar princes (1350-1565).² About the middle of the fifteenth century (1436) Alá-ud-din Sháh Bahmani II. (1434-1457) made the Ráyri chief tributary.³ In 1479 Ráyri passed to the Nizámsháhi rulers of Ahmadnagar and was held by them till, in 1636, on the final conquest of Ahmadnagar, the Moghals made it over to the Ádiisháhi kings of Bijápur. Under Bijápur, with the name of Islámgad,⁴ it was entrusted to the Sidi of Janjira and garrisoned by a body of Maráthás.⁵ In the spread of Shiváji's power, in 1648, Ráyri, with Tala and Ghosála two other important Kolába fortresses, was given up to his partizans. In 1662, finding himself cramped on the craggy loft of Rájgad, which for fifteen years had been his home, Shiváji, after diligent search, chose for his capital the hill of Ráyri.⁶ The natural strength of the hill, in a most difficult country and almost surrounded by sheer walls of rock, and its position close to a highway of trade,⁷ with easy access to the Deccan, and with a safe retreat to the island forts of the Ratnágiri coast, influenced Shiváji in his choice of Ráyri.⁸ But perhaps the chief reason which made him prefer Ráyri to his thirty other hill forts, equally strong and nearly as well placed, was the size of its flat top, a mile by a mile and a half, not too large to guard against surprise, and with room for the suitable buildings and retinue of a king. In 1662 he changed the name of the hill from Ráyri to Ráygad, or the Royal Fort and ordered Abáji Sondev, the governor of Kalyán, to furnish the fort with a complete set of royal and public buildings. These, which are said to have numbered 300 stone houses, included palaces, mansions, offices, a mint, granaries, magazines, quarters for a garrison of 2000 men, a market nearly a mile in length, and a number of

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¹ From the Saracenic style of their architecture Mr. Kennedy thinks that the towers and the great *Nagar Khána* gateway are older than the time of Shiváji. It seems more probable that they were built by a Musalmán employed by Shiváji.

² Jervis' Konkan, 89, and Elphinstone's History of India, 756. Anagundi or Vijaynagar, one of the finest ruined cities in India, is about thirty-six miles north-west of Belári.

³ Briggs' Ferishta, II. 424, and Nairne's Konkan, 25. The Bahmani conquest of the Konkan was not completed till 1469, after about forty years of fighting. Elphinstone's History of India, 756.

⁴ Jervis' Konkan, 92.

⁵ Elliot and Dowson, VII. 287; Grant Duff's Maráthás, 63.

⁶ Kháfi Khán in Elliot and Dowson, VII. 288. According to one account Shiváji acted on his father's advice. Rájgad, his former capital, is a few miles from Torna hill about twenty miles east of Ráygad.

⁷ The road to Surat passed near the place. Kháfi Khán in Elliot and Dowson, VII. 288.

⁸ So thoroughly did Shiváji understand that at any time he might be overwhelmed by the Moghals, that he prepared a retreat in the island fort of Málvan in south Ratnágiri. Bombay Gazetteer, X. 350 and note 5.

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rock-cut and masonry cisterns. While the hill-top was being covered with these buildings, care was taken to complete its defences, to prepare an approach which should be easy for friends and impossible for foes, and to close every entrance except this one approach. According to Kháfi Khán (1680-1735), when Shiváji thought that all ways up the hill, except one, were closed, he called an assembly, and, placing a bag of gold and a gold bracelet worth £35 (100 *pagodás*) before the people, ordered proclamation to be made, that the bag of gold and the gold bracelet should be given to any one who, without ladder or rope, would climb, by any other than the regular road, and plant a flag on the top of the hill. A Mhár came forward, and, being allowed to try, climbed the hill, fixed the flag, and bowed before Shiváji. Shiváji ordered that the purse of money and the gold bracelet should be given him, and gave directions for closing the path up which the Mhár had climbed.¹

In 1664 Shiváji enriched Ráygad with the plunder of Surat, and made it the seat of his government.² In the same year, after the death of his father Sháháji, Shiváji came to Ráygad, assumed the title of rája, struck coins in his name, and spent some months arranging the affairs of his government.³

In 1665, awed by the skill of Aurangzeb's general Jaysing Rája of Jaypur, and apparently unwilling from political and religious motives to fight a Hindu, Shiváji sued for peace, and agreed to hold his territory as a feudatory of the Moghal empire. Under the Convention of Purandhar, Shiváji's territory included twelve forts of which Ráygad was the chief and the most central. In 1666, before paying his famous visit to Delhi, Shiváji called his leading officers to Ráygad, and invested Moro Trimal Pingle, Abáji Sondev, and Annáji Dattu with full authority during his absence. He left Ráygad in March

¹ Kháfi Khán's *Muntakhab-ul-Lubáb* in Elliot and Dowson, VII. 238. As Kháfi Khán visited Ráygad during Shiváji's life, or soon after his death, this story of the Mhár is probably true. The Mhár's path was, perhaps, that now blocked by the Chor Darváza or Secret Gate.

² According to Kháfi Khán (Elliot and Dowson, VII. 287), 'Shiváji took from Surat an immense booty in gold and silver, coined and uncoined, and in the stuffs of Káshmir, Ahmadabad, and other places. He made prisoners some thousand Hindu men and women of name and station, and Musalmáns of honourable position. Millions in money and in goods came into the hands of that evil infidel.' The sacking of Surat, Shiváji's treasure-house, was repeated seven years later. Details are given in the Surat Statistical Account, Bombay Gazetteer, II. 89. The store-houses of Ráygad were filled from the spoils of many other cities and countries. However different Shiváji's raids, they had one termination when he sat on Ráygad top and counted his gains. Mr. Douglas, *Book of Bombay*, 405.

³ Shiváji's military regulations were simple. His infantry which consisted chiefly of hill people called Mávlis, seldom accompanied him; they served as garrisons to his forts and guarded his conquests in the Deccan. His artillery was poor and it seems to have been seldom used except against the island of Janjira. His main support lay in his cavalry which was of two sorts; men who kept their own horses called Shiledárs, and others called Bárgirs who were mounted by Shiváji. He constantly kept 40,000 horses in his stables. Over every ten horses was a havildar who had the care of feeding them, a water-carrier, and a torch-bearer; each hundred horse had an officer, and every thousand horse an officer who commanded the other ten. A division of five or six thousand had a superior chieftain, and, on the most important expeditions, Shiváji commanded in person. The Bárgirs were armed and clothed at the state expense and were paid out of the plunder. Numerous spies watched their conduct and his troops were seldom caught in secreting plunder or contributions. Operations in the Deccan in Waring's *Maráthás*, 102. Details are given in Grant Duff, 100-103.

1666, and after nine months returned in December a fugitive and in disguise. On reaching Ráygad, with his beard shaved and in the dress of an ascetic, he fell at his mother's feet. She did not know him, but when he pulled off his turban she recognized her lost son and sank into his arms. Soon after, the Bráhmán, in whose charge he had left his son Sambhájí at Mathura, came with the boy disguised as a girl. Shivájí celebrated this escape with great rejoicing, distributed large sums in charity and presented the faithful Bráhmán with £40,000 (Rs. 4,00,000).¹ Shivájí passed the greater part of 1668 and 1669 at Ráygad, completing his wise arrangements for the foreign policy of the Maráthás and the internal management of his kingdom. In 1672 several of the prisoners of rank, who were captured in Chákan in Poona, were sent to Ráygad, where they were treated with distinction till their wounds were healed, and then allowed to leave, or to remain in Shivájí's service.

In June 1674 Shivájí was crowned with much splendour at Ráygad. For ten years Shivájí had struck coins and styled himself Rája or Mahárája, but he was anxious to declare his independence, to assume the state of a king, and to found an era. Bráhmans were consulted, and a learned priest from Benares, named Gágabhátt, fixed the sixth of June for the installation. Some account of the installation ceremony has been preserved by an English embassy from Bombay, who seem to have spent the three months of May, June, and July on the top of Ráygad. The embassy was sent by the great Gerald Aungier, the founder of the prosperity of Bombay. The English had lately suffered severely at the hands of Shivájí. In 1664 their courage had saved themselves and their neighbours during the sack of Surat. But their factory at Kárwár was plundered in 1665, and their factory at Rájápur in Ratnágiri in 1670. Maráthi exactions also threw grievous difficulties in the way of developing trade between Bombay and the Deccan. Shivájí, though in the course of his raids he might rob their factories, was not unfriendly to the English. The compliment of an embassy to be present at the coronation might bring him to grant compensation for their losses at Kárwár and Rájápur, and lead him to lower transit dues or otherwise help the trade between Bombay and the Deccan. The embassy consisted of Henry Oxenden, who was afterwards (1676) Deputy Governor of Bombay, and two factors.² They started from Bombay about the end of April in a small sailing boat, stayed the night in a Portuguese church outside the walls of Portuguese Cheul, and, in the afternoon, went on to Upper or Marátha Cheul. The day following they took boat to Esthemy, that is Roha Ashtami, where they stayed the night. Leaving Ashtami in palanquins at daybreak, they pitched their tent about sunset in a plain six miles short of Nizámpur. Here

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¹ Waring's Maráthás, 79-80.

² Henry Oxenden was the brother of Sir George and of Christopher Oxenden, among the ablest and most respected of the early servants of the Company, perhaps best known by their great tombs in the Surat graveyard. Henry Oxenden had been chief of Kárwár. He became Deputy Governor of Bombay in 1676 and a baronet in 1679. He was 56 years old when he climbed Ráygad. Mr. Douglas' Book of Bombay, 416.

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they stayed about an hour to refresh their bearers and then set forward, passing Nizámpur at nine, and next morning reaching Gongouli (Gangavli) 'a little village on a pleasant rivulet from which on a fair day can be seen the castle of Ráiri.' Next day they resumed their journey to Ráyri, and about nine in the evening came to Puncharra (Páchád) a town at the foot of the hill. Here they learned that Shiváji had left for Pratápgad to offer forty-two pounds of gold to the goddess Bhaváni. As the embassy could not go up the hill till Shiváji returned, they pitched their tent in the plain. They made their business known to their agent Náráyanji Pandit, and gave him their letters and the draft of their treaty. The ambassador asked Náráyanji what hopes there were of mediating a peace between Shiváji and the Sidi of Janjira, because their quarrels did much damage to trade. He also asked if there was any chance of making arrangements to help the inland trade with the Deccan. Náráyan advised him not to urge Shiváji to make peace with the Sidi. Shiváji was resolved to take Janjira at any cost; it was hopeless to move him. The improvement of the Deccan trade was more feasible. The Bijápur king would soon come to terms with Aurangzeb, and, after his coronation, Shiváji would act more like a prince; he would take care of his subjects and endeavour to advance commerce in his dominions. Náráyan seemed a man of prudence and power: it was well to win his goodwill, so, on his taking his leave, the ambassador presented him with a diamond for which he expressed a liking.

After some very hot and incommodious days (about May 1-5) in their tent, the embassy were pleased to hear that Shiváji had returned and that they might pass up the hill to Ráyri castle. They left Páchád about three in the afternoon, and about sunset, 'forsaking the humble clouds, after a difficult and hazardous passage,' reached the top of the hill. The mountain was fortified by nature more than by art, of very difficult access, with but one avenue guarded by two narrow gates,¹ strengthened by a massive wall exceedingly high and with bastions thereto. The rest of the mountain was a direct precipice, impregnable unless betrayed by treachery. The hill-top was in length about two miles and a half, without pleasant trees or any sort of grain, but with many strong buildings, the Rája's court and houses of ministers to the number of about 300. One of the 300 houses, about a mile from the Rája's palace, had been set apart for the embassy, and to this they retired with no little content. Four days after their arrival, by the help of their agent Náráyan, Shiváji, though busy with his coronation and marriage, gave them an audience. Shiváji was pleased with the proposals of the treaty; assured the ambassador that the English might trade freely through the whole of his country; referred him for details to his Peshwa Moro Pandit; and with his son Sambháji, withdrew to their private apartments to consult with Bráhmans and purify themselves, fast, and attend to no business till the installation was over. After a day or two the

¹ This makes it probable that the lower or Nána Gate is the small or *Nahán* gate, not Nána's Gate.

ambassador went to Náráyanji Pandit and asked him how he should deliver the presents he had brought. Náráyan advised him to take his present to Moro Pandit the Peshwa, and to send the rest by Náráyan Sinaji (probably the Shenvi). At the same time he advised that more officers should receive presents, for every officer expected something according to his degree and charge, and if he was disappointed would raise objections. The ambassador, anxious that the Honourable Company should not be at the expense of keeping him a whole monsoon on Ráygad, agreed to give Moro Pandit the Peshwa four cloths or *pamerins* instead of two; to give Petaji Pandit Vocanovice (that is the *Vakanavis* or public intelligencer) a diamond ring worth £12 10s. (Rs. 125); to give the Dehir or Persian escrivan four *pamerins* or cloths; to give Shámji Naneh the keeper of the seal four; and to give four more to Ábáji Pandit. About this time, according to Hindu custom, the Rája was weighed in gold and poised about 161,000 *pagods* or ten stone. All of this with £35,000 (100,000 *pagods*) more were distributed among Bráhmans who had flocked in numbers from all parts of Maháráshtra. The ambassador, anxious to press his errand, asked Náráyan how the treaty was getting on. He was told that Shiváji embraced the friendship of the English with satisfaction and looked for profit to himself and his people from English settlements and English trade. Two points he would not enter in the treaty, the currency of English coins in his realm and the surrender of English wrecks. No special mention need be made about the currency. If the Bombay coins were good, they would circulate of themselves and he would do nothing to prevent them. As to the wrecks he could do nothing. It was against the laws of the Konkan to restore ships or goods driven ashore by storm, and if he granted the privilege to the English he would have to grant it to the French and the Dutch.¹

One day, when the ambassadors had been nearly a month on Ráygad, Náráyan sent them word that about seven in the morning of the next day Shiváji intended to ascend the throne; that he would take it kindly if they came to congratulate him; and that they should bring some small present, as it was not the custom of the eastern parts to appear before a prince empty-handed. Accordingly the next morning (June 6th) the ambassador and his retinue went to court. They found the Rája seated on a magnificent throne and all his nobles waiting on him in rich attire. On an ascent under the throne were prince Sambháji, Moro Pandit the Peshwa, and a Bráhman of great eminence. At a distance were the officers of the army and others standing with great respect. On each side of the throne, after the fashion of the Moors, many emblems of dominion and government were hung on the heads of gilded lances. On the right were two great golden fish heads with very large teeth, and on the left were several horses' tails and a pair of

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¹ Fryer does not mention that part of the negotiation was asking payment for losses caused to the Rájápur factory. Grant Duff (Maráthás, 118) notices that Shiváji agreed to pay a compensation of Rs. 35,000. This sum was not to be paid in cash, Rs. 8700 of it were to be granted in remissions, and the rest taken in cloth. Grant Duff doubts whether this Rájápur compensation was ever recovered by the English.

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gold scales equally poised on a high lance's head, an emblem of justice. On entering the court, the English made their obeisance at a distance, and Náráyan held up the diamond ring that was to be presented to the Rája. Shiváji presently took notice of the ring and ordered the English to come nearer, even to the foot of the throne, where they were vested and desired to retire. Shiváji was forty-seven years of age, of a handsome and intelligent countenance, and for a Marátha fair in skin. His eye was keen, his nose long aquiline and somewhat drooping, his beard trim and peaked, and his mustache slight; his expression was rapid and resolute, hard and feline.¹ As the ambassadors returned, they saw at the palace gate two small elephants on each side, and two fair horses with gold trappings, bridles, and rich furniture, an admirable sight on the top of so hazardous a hill. Two days after the coronation, the Rája was married to a fourth wife without state. Every day he went on bestowing alms on Bráhmans. Some days later Náráyan Pandit sent word that the Rája had signed all the articles, except the article about money. Then the rest of the ministers signed the articles and the ambassador went to receive them from Náráyan Pandit, who delivered them with expressions of great kindness and offered on all occasions to be serviceable to the English. The ambassadors seem to have remained on the hill some time longer, as they did not reach Bombay till after cocoanut day, the full-moon of August.²

Meanwhile at Ráygad, on account of the death of his mother Jijibái, Shiváji had to be again crowned about the twentieth of June. The era dates from the first coronation, the 13th day of the moon's increase in *Jyeshtha* (June 6). His weighing himself against gold and his lavish gifts to Bráhmans raised Shiváji to a high rank among Rajputs, from whom the Bráhmans now proved

¹ Mr. Douglas from the Vignette in Orme's Historical Fragments. Waring (Maráthás, 87-88) gives the following details. Shiváji was short and dark with bright piercing eyes, an active body, and well governed temper. He was religious above his countrymen. He was a good son to a bad father. Though he possessed high talents as a soldier he was fonder of cunning than courage and of dissimulation than wisdom.

² The account of the embassy is from Fryer, who was then in Bombay. New Account, 77-81. There is almost no complaint of the heat of the Mahád valleys in May, and no grumbling over the discomforts of the journey back in the rains probably by way of Nágothna. But, according to Fryer, one thing on Ráygad the embassy could not stand; the diet of the people, their delightful food being only *cr+chery* (*kichadi*) pulse and rice mixed together and boiled in butter, with which they grew fat. This, he continues, was signified to the Rája, who ordered a butcher, who supplied the few Moors who were able to go to the charge of meat, to give them goat. The embassy consumed the meat at the rate of half a goat a day. So profitable was the demand that, though a very old man, the butcher climbed the hill to have a sight of his masters who had taken off his hands more flesh than he had sold for years (Ditto 81). Seeing that almost all Maráthás eat sheep and goats, it seems hard to believe that this is not one of 'the tales of good fellowship' which Fryer found the only means of passing time during the Bombay monsoon. It is curious that, in spite of Oxenden's detailed account of his journey to Ráygad, the position of the hill was for more than a hundred years doubted. Orme (1770) places it about fifty miles north-west of Poona, Major Rennell (1783, Memoir 180) places it in Bágán. Its true position was established by Colonel Close (1802) Waring's Maráthás, 199. According to Waring (Ditto) during the reign of Sambhájí (1680-1690) an English ambassador, one of the Council of Bombay, visited Ráygad and went by Nágothna. It seems probable that this is a confusion with Oxenden's embassy.

his descent.¹ Shiváji took the title of *Kshatriya kulántansa Shri Rája Shiva Chhatrapati*, that is 'The chief ornament of the Kshatriya race, his majesty the Rája Shiv, lord of the royal umbrella.' At the same time Shiváji added to the titles of some of the officers of state and changed other titles from Persian to Sanskrit. But except those of the eight ministers or *Ashta Pradháns*, none of the new names remained in use after Shiváji's death.²

The following details are from a Maráthi account of the crowning of Shiváji.³ When all difficulties had been overcome and Gágábhāt had declared Shiváji a Rajput and invested him with the sacred thread, three skilful astrologers were called to fix the day and the hour for the coronation. The three astrologers chose the thirteenth day of the bright half of the month of *Jyeshtha* of the *Anand* year.⁴ The coronation was to take place at Ráygad, as Ráygad fulfilled the conditions required of a royal seat in the sacred books. It was in the centre of several sacred places, an impregnable fortress in a rich well watered country. Invitations were sent to all chiefs and subjects and to every teacher and priest. Reception and dining-rooms were built and a coronation hall with room for thousands of seats. It was decorated with silks and brocade and was carpeted and lined with velvet. The ceiling was of rich satin with gold lace. The throne platform was covered with a rich cloth of gold, and a gilt post was fixed in each corner. The other halls were beautifully painted. Rich and tastefully decorated canopies were raised in the hall for tributary princes and chiefs. The best singers, musicians, and dancers were engaged. Officers were set apart to receive guests, to entertain princes, and to give out stores and provisions. Cooks and attendants were engaged. Dining sheds large enough to hold a thousand people were raised both inside and outside of the fort. Programmes were written out and every officer was carefully instructed in his duties. Deer-skins and tiger-skins were collected, and water was brought from the sea and from every sacred stream. The thread ceremony was begun on the 4th and finished on the

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¹ Grant Duff, 105, 118.

² The following were the names of the eight ministers, and their old and new titles:

NAMES.	ORIGINAL TITLE.	NEW TITLE.	OFFICE.
Moropant Pingle.	Peshwa.	Mukhya Pradhán.	Prime Minister.
Rámchandrapant Bávdékar.	Muzumdar.	Pant Amátya.	Finance Minister.
Annáji Dattu.	Surnis.	Pant Sachiv.	Recordkeeper-General.
Dattájipant.	Váknis.	Mantri.	Chamberlain.
Hambirráv Mohite.	Sarnobat.	Senápati.	Commander-in-Chief.
Janárdanpant Hanmante.	Dabir.	Sámant.	Foreign Minister.
Bálájipant.	Nyáyádish.	Nyáyádish.	Chief Justice.
Rághunáthpant.	Nyáyashástri.	Panditráv.	Law Adviser.

The duties of these ministers are explained in Grant Duff's *Maráthás* 105, and Waring's *Maráthás*, 101.

³ This account or *bakhar* was written in 1811. The details are interesting, but two points raise the suspicion that they are imaginary or copied from some state procession at Poona. 'A hundred lances of the city police' is an impossible contingent for Ráygad top, and the drive in the state carriage from the main gate of the palace to the palace courtyard seems unlikely. Oxenden would have noticed a carriage as more wonderful than an elephant, and the distance driven is only a few yards.

⁴ For a coronation, except *Kártik* and *Māgashirsh*, all the *dakshināyan* or southing half of the year, the extra month, *Chaitra* in the *uttarāyan* or northing half of the year, and the rainy months, are unlucky. The stars most favourable for a coronation are the polar star, the lunar mansion of Vishnu, and the *Yogkaran*.

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6th.¹ Each day 50,000 Bráhmans were fed and were each paid a rupee, while special presents were given to every teacher and priest. On the sixth day, after the worship of Ganpati and other preliminary ceremonies, the crowning or *patta bandha* ceremony was performed and the sacred fire kindled. From the kindling of the sacred fire to the day of the coronation, Shiváji and the officiating priests ate nothing but fruit and butter. During these seven days the movements of the sacred fire were carefully watched, and no movement of the flame foreshadowed evil. Thousands of Bráhmans were fed every day and the wants of all were satisfied. Music played night and morning, singers sang all day long, and dancing-girls danced the whole night.

On the coronation day, the eight chief officers bathed, and, wearing ornaments and pure white robes, kept themselves ready for the grand ceremony. Shiváji was bathed four times, first in muddy water, then in the five products of the cow, then in the sacred waters of holy streams, and lastly in honey, sugar, curds, butter, and milk. He wore ornaments and flowers, scented himself with the choicest perfumes, and clad himself in white. He was then seated on a low stool of *kshir* (*khair*) wood, nine inches square and nine inches high. The queen, dressed and adorned and wearing a crown or *patt*, sat on a similar stool by Shiváji's side, and Sambháji sat close by. To the east of Shiváji stood the chief Bráhman minister, Moro Pandit Pingle, holding a golden vessel filled with clarified butter; to the south stood the Rajput minister of war, Hansáji Hambirráv Mohite, with a silver vessel filled with milk; to the west stood the finance minister, Rámchandra Bávdekar son of Nilo Pandit, with a copper vessel filled with curds; and to the north stood the chief Law Adviser Raghunáth Pant with a golden vessel filled with honey in one hand, and an earthen vessel filled with Ganges water in the other. To the south-east stood Annáji Pandit, the Recordkeeper-General, carrying the state umbrella; to the south-west Janárdan Pant Hanmante, the Foreign Minister, with a fan; to the north-west Dattáji Pandit, the chamberlain, with a fly-whisk; and to the north-east, with another fly-whisk, Báláji Pandit, the Chief Justice. Facing Shiváji, with writing materials, stood Báláji Ávji, the chief writer, and, to his left, Chinnáji Ávji, the chief accountant. The heads of all other departments stood around forming the first row; the priests and *pandits* formed a second row; and all other noted guests formed a third row. Then, amid great rejoicing, music, and cries of "Victory to Shiváji," the vessels carried by the eight ministers, one after another, were pierced with a hundred holes and their contents allowed to fall on Shiváji's head. Bráhman ladies waved lights round Shiváji's head, and he looked at his face in a glass and in liquid butter. Every Bráhman priest was paid 4s. (Rs. 2). Then Shiváji changed his clothes and amid the cheers

¹ Considering how many Maráthás and Kumbis wear the sacred thread, it seems surprising that Shiváji should not have been invested with it as a boy. The statement in the text is supported by Waring (Maráthás, 83) who says, Shiváji was invested with the sacred thread as it is supposed to impart a virtue even to those who are not born to the distinction.

and praises of all ascended the throne. The throne exactly corresponded with the details given in the sacred books. The platform was of *khair* wood and the throne of *umbar* *Ficus glomerata*. It was covered with cloth of gold and was decorated with thirty-two rows of pictures of animals, eight rows on each side. The lowest row was of oxen, the second of cats, the third of hyenas, the fourth of lions, and the fifth of tigers. On the throne was laid a deer-skin, over it coins were heaped, over the coins a tiger-skin was spread, over the tiger-skin a velvet cushion, and over the cushion a very rich cloth of gold. There were also cushions for the back, the legs, and the hands. Over the throne was a golden arch set with precious stones. Over the arch was a gold canopy with hanging bunches of pearls; over the canopy was the state umbrella, and, above the umbrella, a great gold sheet. Holding on his right palm a golden image of Vishnu, Shiváji drew near the throne from the left, and prostrating himself before it, ascended it, as is laid down in the holy books, by resting on it his right knee and thigh without touching it with his feet. The moment Shiváji was seated, guns were fired, and, as arranged, every fort in his kingdom joined in the salute, passing it from one to the other. Fireworks blazed, music sounded, and all was joy. After ascending the throne Shiváji put on scarlet clothes and ornaments, and drew a cloth of gold over his shoulder. Gold and silver flowers were showered on him, and sixteen Bráhmaṇ ladies waved lights round his face and were presented with ornaments and robes. Then the priests blessed Shiváji. Gágábhāt with many other presents received £10,000 (Rs. 1,00,000), the family priest £2400 (Rs. 24,000), other officiating priests £500 (Rs. 5000) each, and all other priests from £100 to £1 (Rs. 1000 - Rs. 10) according to their merit. Both within and outside of the fort religious beggars were paid 4s. to 10s. (Rs. 2-Rs. 5). In the coronation hall, the chief minister and the commander-in-chief or *Senápati* were each given five gold cloths, a turban ornament, and other precious stones, a dagger, a shield and sword, banners, musical instruments, horses, and elephants, and fly-whisks with gold handles. The controller of finance *Amátya* was given a gold cloth, a dagger, a sword and shield, ornaments, a silver writing-box, a fly-whisk and fan, and a horse and elephant. The record-keeper and foreign minister and other officers were given cloth of gold, ornaments, daggers and swords, and horses and elephants. When all had made their obeisance, Shiváji started to pay his homage to the goddess of the fort. A handsome horse in rich trappings was brought to the throne, and Shiváji rode from the hall to the royal yard where an elephant was ready for his use. Shiváji sat in the elephant carriage, and the head of the army with a dagger and trident rode on the elephant's neck. On either side of Shiváji marched the most trusted of his Mávlis in their richest dress. The state officials followed, some on horseback and some on elephants, and, behind the officers, the state banner and the golden streamer were carried on elephants. Then followed the other ensigns and flags, the war elephants, the cavalry, horse-archers, stores arms ammunition and treasure under a strong guard. Next came the horse artillery and after the artillery the leading officers

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of the army. Then came infantry, swordsmen, spearsmen, archers and gunners followed by camels loaded with arrows and weapons. Behind the camels came musicians and drummers. After them came a hundred horses of the city police, then more musicians on horseback, then bards singing praises, then attendants and retainers, and last of all wrestlers and athletes. This procession moved slowly amid the cheers of the people. The houses through which they passed were freshly painted and whitewashed and at intervals were adorned with triumphal arches and festoons of flags. At the chief temple Shiváji worshipped, offering ornaments and clothes, and money and fruit. On his return at the main gate of the palace Shiváji alighted, and drove in the state carriage to the palace court-yard. He was then carried in a palanquin to the entrance of the council hall, where a water vessel and butter and a twig of the *nimb* tree were waved round his face and he entered the palace. In the palace he returned thanks to the family-god and distributed presents to the household priests. When this was over he went to the women's quarters to meet his mother and his wives. He paid his respects to his mother and received offerings of betelnut and leaves. The queens waved lights round his face and in return received clothes and ornaments. Then he again seated himself on the throne, and, after receiving presents from his subjects and officials, and after distributing betelnut and leaves, dismissed the assembly. Next day, the 14th of *Jyeshtha Shuddha*, Shiváji exchanged presents with the princes and chiefs, and paid the musicians, singers, and dancing-girls.

In 1680 Shiváji, who was then in his fifty-third year, made a rapid raid on Jaulna, about thirty-five miles east of Daulatabad. On his return to Ráygad he fell seriously ill. According to one account inflammation of the knee brought on fever; according to another, over-exertion burst a blood vessel in his lungs; and according to a third, the curses of Musalmán saints whom he pillaged at Jaulna paralyzed his strength. Whatever the cause, his last illness was short. It ended fatally after six days, on the 5th of April 1680.¹

At the time of his father's death Shiváji's eldest son was at Panhála, near Kolhápur. Taking advantage of his absence, Soyarábái, the mother of Shiváji's younger son Rájáram, hoping to secure the succession for her son, then a boy ten years old, kept Shiváji's death secret, and his funeral was performed privately by Sháhji Bhonsle a relation of the family. There is some doubt about Shiváji's tomb; but it is generally believed to be the small building close to the large temple of Mahádev.² Soyarábái, the mother of Rájáram, had address enough to persuade several of the principal ministers, especially Annáji Dattu the Pant Sachiv, and

¹ Grant Duff, 131, and Kháfí Khán in Elliot and Dowson, VII. 305. Kháfí Khán consoled himself for the lasting injury the 'hell-dog' Shiváji had done to the Musalmáns by finding the day of his death in the words '*Káfir ba-jahannam raft*, the infidel went to hell.' (Ditto). At the same time he was fair enough to admit, besides his genius for taking forts, that Shiváji abstained from disgraceful acts, and was careful to maintain the honour of the women and children of Muhammadans when they fell into his hands. Ditto, 305; Scott's *Ferishta*, I. 54; Waring's *Maráthas*, 205-206.

² Gell in Chesson's *Miscellany*, I. 11.

Moro Trimal the Peshwa, that Shiváji had intended Rájárám to be his successor. Though Annáji Dattu had always been his rival, Moro Trimal Peshwa was drawn into a plan of administering the government under a regency in the name of Rájárám, and the other ministers acquiesced in the arrangement.¹

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A force under Janárdanpant Sámant was directed to march to Panhála where Sambháji was confined, the garrison of Ráygad was strengthened, 10,000 horse were stationed at Páchád at the foot of Ráygad, and Hambirráv, the Senápati, was ordered with a large army to take a position at Karhád in Sátára. Sambháji meanwhile, getting scent of what was passing, gained a part of Janárdan's troops, made Janárdan prisoner, and confined him in Panhála. Rájárám was placed on the throne in May, and the ministers began to conduct affairs in his name. But the Peshwa and the Pant Sachiv soon grew jealous of each other, and, instead of exerting himself for the cabal, Moropant, who had set out from Ráygad on the news of Janárdanpant's disaster, offered his services to Sambháji. Hambirráv, also delighted by Sambháji's exploits so worthy of the son of Shiváji, advanced and paid his respects to him. On this Sambháji quitted Panhála and marched towards Ráygad. Before he reached Ráygad the garrison rose in his favour, and placed in confinement those who were opposed to his authority. The army at Páchád came over to him in a body, and Sambháji entered Ráygad in the end of June 1680. From his father's death till he entered Ráygad, Sambháji had shown unexpected vigour and method. When he entered Ráygad, he put Annáji Dattu the Pant Sachiv, in irons and confiscated his property. Rájárám was also confined, and Soyarábái the author of the plot was seized, and, when brought before Sambháji, was accused of poisoning Shiváji and was put to a cruel and lingering death.² The officers attached to her cause were beheaded, and one particularly obnoxious was thrown over the Ráygad cliff. This severity raised lasting hate in the minds of Soyarábái's relations. It was considered an unlucky beginning of Sambháji's reign, and when he was seated on the throne early in August many unfavourable auguries were reported.³

Shortly after, in consequence of the discovery of his share in a conspiracy in favour of Rájárám, Annáji Dattu the Pant Sachiv, was taken out of prison and trampled to death under the feet of an elephant, and from this time Sambháji fell under the influence of Kalusha, a Kanoja Bráhmaṇ, and led a life of pleasure and dissipation, to the neglect of state affairs. Shiváji's system of administration fell into decay, and his great treasures were quickly exhausted.⁴ By 1688

¹ The ground for setting up Rájárám is said to have been a deathbed remark of Shiváji's, that Sambháji was passionate and revengeful and Rájárám mild and placable. Marátha MS. in Waring's Maráthas, 110.

² One Marátha MS. expressly charges Soyarábái with poisoning Shiváji. Having failed in her object of setting her son on the throne she is said to have committed suicide. Waring's Maráthas, 110, 215.

³ Marátha MS. in Grant Duff's History, 136.

⁴ An inventory of Shiváji's treasure and store is given by Waring (1810) (Maráthas 215, 216). They included nine crores (£10,000,000) of silver rupees, 51,000 *tolás* or rupees' weight of gold, 200 *tolás* of rubies, 1000 *tolás* of pearls, and 500 *tolás* of

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Ráygad seems to have been abandoned by Sambháji. He had grown careless of business and spent his time between Panhála and Vishálgad, or at a favourite house and garden in Sangameshvar in Ratnágiri.¹ Here in 1689 he was surprised by a Moghal officer, and, on being brought before Aurangzeb, refusing to give up his religion and reviling the prophet Muhammad, his tongue was cut out and he was put to death. On the news of Sambháji's death the leading Marátha chiefs met at Ráygad, where since Shiváji's death Rájárám had been confined. In confining Rájárám to Ráygad, Sambháji seems to have treated him with no more severity than was required for his own security. Rájárám had the free use of the fort and lived on terms of friendship with Yesubái, the wife of Sambháji, who with her son Shiváji also lived in Ráygad. In consultation with Yesubái the ministers determined that Rájárám should be declared regent during the minority of Shiváji, who was then entering his sixth year. At this council the leading officers planned their measures with wisdom, unanimity, and firmness. It was agreed that Rájárám should move from place to place between Ráygad and Vishálgad in Kolhápúr having no fixed residence, and being ready if necessary to retire to Ginji on the Coromandel coast. Yesubái and her son remained in Ráygad and the family of Rájárám retired to Vishálgad. The Marátha chiefs were to act according to circumstances, but to keep most of their horse at no great distance from the person of Rájárám.

When the fair season set in, a Moghal force under Yiatikad Khán settled down before Ráygad. For several months, though helped by the Sidi, the siege made little progress, till a discontented Marátha named Suryáji Pisál joined Yiatikad Khán and engaged to bring to his help a body of choice Mávlis, provided the Khán aided in making him Deshmukh of Wái in Sátára. His proposals were accepted, and chiefly through his exertions the garrison soon after surrendered. The widow of Sambháji and her son Shiváji fell into the hands of Yiatikad Khán. They were conveyed to Aurangzeb's camp and were well treated. Aurangzeb's daughter befriended Yesubái, and Aurangzeb became partial to the boy, calling him Sháhu, a name which he ever after bore. Ráygad was given in charge of the Sidi with strict orders to defend it against any attempt of the Maráthás.

In 1735 on the death of Sidi Yácut Khán, a quarrel arose between his sons and the Maráthás under Bájiráv Peshwa. Fatesing Bhonsle and the Pratinidhi, with the aid of one Yákub Khán who possessed the confidence of the late Sidi and who corrupted the commander of the place, succeeded in recovering Ráygad. In the same year it was formally ceded by treaty and remained in the hands of the Maráthás, till its capture by the British in 1818.² About the year

diamonds. Of arms there were 40,000 dirks, 30,000 swords, 40,000 spears, 60,000 long dirks, 50,000 double-edged swords, 60,000 shields, 40,000 bows and 180,000 arrows. Of cloth, 4000 pieces of white cloth, 3000 coarse robes, 1000 Burhánpur cloths, 10,000 *patros*, 2000 fine white cloths, 4000 Paithan, Ahmadabad, and Jálna cloths, and 100,000 coarse cloths. There were also great quantities of grain and pulse, of tobacco, sugar, and spices, and of lead, brass, tin, iron, and copper.

¹ Grant Duff's Maráthás, 155.

² Maráthás MS. in Grant Duff's Marathás, 359.

1772, some months before Mádhavráv Peshwa's death, the commandant of Ráygad revolted and it was feared that he intended to give the fort to the Sidi. In 1773, the first object of Náráyanráv's administration was the reduction of Ráygad. When required to surrender, the commandant replied that he held the fort for the Rája of Sátára and would maintain it against the Peshwa until the Rája was released. But, on producing an order from Rám Rája and on paying the commandant £4000 (Rs. 40,000), Náráyanráv gained possession of Ráygad in March 1773. In 1796 Nána Fadnavis put the fort into efficient repair. In 1802, after Holkar had made himself master of Poona, Bájiráv fled from Sinhgad to Ráygad, where he released Mádhavráv Rástia, who had been confined there for about a year, and gave him a commission to raise men for his service.¹ In October of the same year Yashvantráv Holkar, pursuing the Peshwa with 5000 men, took the fort with little resistance. It was restored to the Peshwa in the following year. In 1817 the British demanded Ráygad, Sinhgad, and Purandhar, as a pledge that Bájiráv would carry out the provisions of the treaty of Poona. After much discussion Ráygad was handed over and was restored to the Peshwa in the month of August of the same year.

In November 1817, when Bájiráv determined to break with the English, he sent his wife Váránashibái with much property to Ráygad. As has been mentioned in the History Chapter, after the fall of Isápur and Lohgad near the top of the Bor pass, and of Koari fort near the top of the Sáva pass in Poona, Lieutenant-Colonel Prother, on the 17th March 1818, made arrangements for the capture of all places of strength in Kolába. Tale, Gosále, and Mángad fell almost without opposition, and on the 23rd of April the troops marched from Indápur to Mahád. Major Hall of His Majesty's 89th Regiment, with a detachment of two hundred Europeans and as many sepoys, was sent to the foot of Ráygad hill. At daybreak on the 24th he drove in the enemy's first post, and near the *petta*, apparently the village of Páchád, found a body of about 300 men drawn up to oppose him. These he charged and routed, with a loss to himself of three men wounded and to the enemy of twenty men killed. A party was placed in possession of Páchád, and the rest retired three miles from want of water. On the 25th the camp was established as near Ráygad as the ground admitted, and the force was split up and the whole foot of the hill invested. A small post on the ridge of the hill was driven in, and a battery for mortars constructed, though the ground was so narrow that the mortars had to be placed on the line of each other's fire. As the season was late and the smallness of the besieging force was likely to prolong operations, the Bombay Government sent a reinforcement of six companies of His Majesty's 67th Foot. These troops reached Ráygad on the 4th of May, and the strength of the force was soon further increased by the arrival from Málvan of a detachment of His Majesty's 89th Regiment. An additional mortar battery was established on the opposite side of the mountain. The mortars in the camp were with great exertion got into suitable positions, and the bombardment was

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¹ Grant Duff's Maráthás, 558.

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maintained with unremitting spirit, and, as the ruin of almost every building in the fort afterwards showed, with extreme accuracy.¹ During the siege a body of the enemy's troops from the forts of Kángori and Pratápgad gathered in the rear of the besieging force, but were attacked and dispersed by the detachment under Lieutenant Crossby, who was stationed in Mahád. A passport was offered to Váránashibái, Bájiráv's wife, but she refused to leave the fort. At four on the afternoon of the sixth, after eleven days' siege, a great fire, caused by an eight-inch shell from the right battery, broke out in the fort. At sunset the commandant, on the persuasion it was said of the Peshwa's wife, sent word that he wished to surrender. Negotiations were opened at eight o'clock next morning at Vádi near Páchád, and the garrison were allowed five hours to consider the terms. In the afternoon, as the terms were not accepted, the batteries re-opened and continued to play till ten o'clock on the eighth, when Shaikh Abud, the Arab commandant, himself came down to treat. 'Horrible evasions and misinterpretations on the part of the commandant' continued till three o'clock of the ninth. It was at last agreed that the garrison of one hundred Arabs and eight hundred Sindhians, Maráthás, Patháns, and Gosávis, should march down with their arms, families, and property; that the commandant with five of his followers might live in Poona; that no one of the garrison should accompany the wife of the Peshwa to Poona; and that the commandant should remain with the English as a hostage, that the garrison took away nothing but their own property. Next afternoon (10th May) Colonel Prother went up the hill. The garrison filed past him, and a hundred of the Company's troops took possession of the great gateway. Colonel Prother found the fort empty except the servants of the Peshwa's wife and of the commandant. In the fort only one house, a granary, was untouched. The garrison lived in huts. Shiváji's palace was entirely consumed. All was in ruins, long streets, beautiful and regular buildings, temples, and Shiváji's tomb could be traced, and only traced. This damage was not all caused by the siege as for fifty years the place had been allowed to fall into decay.

Colonel Prother went with some of his officers to pay his respects to the Peshwa's wife. She was a woman of interesting appearance, seated in her robes and state jewels, under a grass hut in the old palace, among burning beams, ashes, and all the horrors of a fire. She was allowed to proceed to Poona with her private property, and was escorted by elephants and camels and a force of a hundred men. On taking possession of the fort five lákhs of money in coin were discovered.²

¹ In his Brigade Orders, dated the 12th of May 1818, Colonel Prother acknowledged the professional ability, zeal, and gallantry displayed by Lieutenant Remon commanding the Engineers and by Ensigns Jopp and Dashwood of that corps. The admirable practice of the artillery under Major Bond was acknowledged, and approbation expressed of the zeal, ability, and good conduct of the artillery. The merit of the troops in the cheerful endurance of unusual labour in bringing the ordnance up a steep ascent, and placing them in the batteries was also commended. *Pendhári and Marátha Wars*, 290.

² *Pendhári and Marátha War Papers*, 287-292; *Blacker's Marátha War*, 310-313. Compare also *Hamilton's Gazetteer*, II. 483; *Grant Duff's Maráthás*, 679.

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RÁMDHARAN
CAVES.

Rámdharan hill in Alibág, on the north side of the Kárli pass, about five miles north-east of Alibág, has, near the top of its south face, a group of old rock-cut cisterns and cells. The easiest way of getting to the caves is to strike west from the western mouth of the Kárli pass, and to climb towards the north-east to near the village of Kárli. Near the hill top the track is steep and in the dry season the grass is slippery. The caves are perhaps about 800 feet above the sea. There are altogether twelve small openings, cisterns and cells in a line facing about south-east. Beginning from the west the first is a water-cave or cistern nine feet broad by nine long and seven high. It is plain and open above. The next (II), about two feet further, has a front doorway and measures $5' 5'' \times 7' \times 7'$ high. The third (III) is six yards further east, a broken opening $7' 6'' \times 4' 8'' \times 5'$ high. The fourth (IV) is a large water cave or cistern, $25' \times 12' \times 8'$, the roof supported by two roughly square pillars. The rock is bad laterite full of cracks and the front has fallen in. The cave is about half full of water which is famed for its excellence and is said to have saved the life of one of the Ángriás. About twenty paces further east are a pair of openings. The first (V) to the west has no door and is entered through a round hole in the east wall. It is $7' \times 4' 6'' \times 5' 6''$ high. The next (VI) into which the last opens has an unfinished doorway. It measures $8' 9'' \times 6' 10'' \times 8' 6''$ high. V and VI seem to be the beginnings of cells. About nine feet further, across a rock in which rough footholds have been cut, are four openings. The first (VII) measures $4' 10'' \times 5' \times 9' 6''$ high and seems to have been meant for a water cistern. The next (VIII), which is separated from the last by a wall of rock, is $9' 3'' \times 6' 7'' \times 8'$ high at the back and $3'$ at the front. The third (IX) is $8' \times 6' \times 6'$ high, and the last (X) is $6' 6'' \times 5' \times 6' 10''$ high. The whole are plain without ornament, inscription, or statue. The site of the caves is well chosen. It is on one of the passes through which in old times traffic must have set to and from the great seaport of Cheul. It also had the advantage of excellent water, and of, a third requisite for a settlement of monks, a beautiful view. In front, to the south-east, are the steep slopes of the Kárli pass covered with teak. Beyond the pass the broad broken tops of the Kárli hills, with thickly wooded hollows and open glades, rise to the flat thinly wooded plateau of Ságargad. To the north-east, beyond the Kárli pass, stretches low rice land brightened by the Nágothna creek, then the flat uplands of Pen, and in the distance the Sahyádrí hills. To the south, across the wooded valley of the Dhondáne or Alibág river, are the broken crest of Rasáni, and, in the distance, the level lines of the Roha and Janjira hills. To the west, beyond a long stretch of rice land broken by trees and ponds, are the broad winding mouth of the Alibág river, the deep green fringe of palms and casuarinas, the island rocks of Kolába fort, and a wide sea brightened by sails. What seems to have prevented the Rámdharan settlement from rising to importance is the badness of the rock, a brittle laterite crossed by seams of trap. The caves can be seen from the west entrance to the Kárli pass. They are in the black hollow, forty or fifty feet from the hill top, in front of which layers of boulders are laid like a rough staircase.

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RATANGAD.

Ratangad, or the **Jewel Fort**, six miles south-east of Pen, is built on the ridge of a hill 1800 feet high adjoining Mirádongar on the east side. Like Surgad, this fort probably occupied the whole ridge which is about a mile long and only about twenty feet broad, but, as the wall has disappeared, the exact dimensions cannot be ascertained. The hill is open only on the south, the north-east and west sides being covered with thick forest. The fort is approached by a footpath from the north. Within the fort are two rock-cut cisterns with good water, and a gun, said to belong to the fort, is shown in a neighbouring field. The fort is locally believed to have been built by one Báburáv Páshilkar.¹

REVAS.

Revas is a village, in the salt-rice lands in the north of the district, at the mouth of a creek of the same name, which joins the Ámba or Nágothna river about a mile from its entrance into the Bombay harbour. The small creek of Revas can be used only between half and full tide. In other respects it is easy of navigation. The creek provides a ready passage for boats into the open sea in front of Karanja, and it is only two hours' sail from there to the Apollo Bandar at Bombay. It is a very convenient spot for the export of grain. The Revas pier is on the Ámba creek, in the village of Dáve Ránjan Khár, about two miles south of the village of Revas. It was built between 1864 and 1869 from Income-Tax balances at a cost of £11,892 (Rs. 1,18,920). Its importance chiefly depends on the Shepherd steam ferry boats, which ply daily to Bombay touching at Revas on their way to and from Dharamtar. It is connected with Alibág by a good made road of about fourteen miles. Its importance has of late declined from the opening of the direct route through the Kárli pass between Dharamtar and Alibág, and from the daily steam communication between Alibág and Bombay during the fair months. The pier is now (1883) much out of repair and is likely to be abandoned. The sea-trade returns, for the three years ending 1881-82, show average exports worth £5297 and imports worth £3177. Exports varied from £412 in 1881-82 to £10,028 in 1879-80, and imports from £1104 in 1878-79 to £4366 in 1880-81.

The population of Revas amounted in 1881 to 919 against 664 in 1850. It consists chiefly of fishermen who live in low dirty huts. The cultivators' houses are better built, cleaner, and better placed. In 1881 there were 149 houses against 147 in 1850. As in other salt-rice lands there is a great scarcity of fresh water, a want which is much felt by travellers.

ROHA.

Roha, the chief town of the Roha sub-division, with, in 1881, a population of 4894 and a municipal revenue of £152 (Rs. 1520), lies on the left bank of the Kundalika or Roha river twenty-four miles from its mouth. It has a stone wharf or causeway, which at spring-tides can be used by boats of fifteen tons (60 *khandis*), and at ordinary high-tides by boats of five tons (20 *khandis*). Except in the rains, the creek at the causeway is dry for about twelve hours in the day, and

¹ Mr. E. H. Moscardi, C.S.

vessels can reach the pier only for about an hour and a half at each tide. About a mile below Roha the creek is crossed by several ridges of rock, through one of which there is only one narrow channel at which the Revdanda ferry boat, if kept back by light or head winds, has often to stop and set its passengers on shore. For five miles more the water is shallow with numerous sandbanks. The lowest serious shoal is at a bend in the river called *gophan* or the sling. For the remaining fourteen miles to Revdanda navigation is easy with water enough at all tides for vessels of fifty tons (200 *khandis*). Roha is a great rice market, large supplies being collected from the neighbouring country and sent in boats to Bombay. A small quantity also goes to the ports of the Ratnagiri coast.

Besides the sub-divisional offices, there is a sea-customs office, a vernacular school, a post office, and a reading-room. The municipality, which was started in 1865, had, in 1880-81 an income of £152 (Rs. 1520) and an expenditure of £129 (Rs. 1290).

Sa'gargad, or the **Sea Fort**¹, in Alibág, nineteen miles south of Bombay, six east of Alibág, and six west of the Dharanitar landing-place, is a fortified hill and health resort 1357 feet above the sea.

The spur on which Ságargad fort is built holds a somewhat central position in the range of hills that forms the backbone of the Alibág sub-division. On the east, south, and north it rises steeply from the forests and rice lands below. To the north-west and west, beyond a narrow neck, it stretches a bare waving hill top about two miles long and half a mile to a mile broad. Its height and its nearness to the sea make it pleasantly cool during the latter part of the hot weather. There are two main roads to Ságargad fort, from the east and from the west, and two hill-tracts, one from the south-west up the Andarjod ravine to the narrow neck that joins the fort spur to the rest of the range, and the other from the village of Vadavli in the south-east to a Sallyport in the eastern wall of the fort. From the east the road from Dharanitar and Poynád passes through the villages of Ambepur and Vágholi, across the slopes of outlying spurs, up the steep, wild, and woody Cangir ravine, joining the Alibág or west approach, on the crest of the narrow neck that joins the fort spur with the western parts of the Ságargad range. From Alibág the way to the Ságargad hills lies north-east along the Dharanitar high road about two and a half miles to Khandála village. From Khandála a fair cart or pony-cart tract runs south-east up the valley of the Dhondáne or Alibág river. About two miles from Khandála the valley passes within forest limits, the whole breadth between the hills being covered by a sprinkling of young trees chiefly teak. The hills on both sides are well wooded. To the south the Nigdi slopes are thick with teak, and, on the north, the southern face of the Poil hills is also well clothed with timber. The valley ends eastward in a horse-shoe curve. At the head of the valley, to the right of the spur up which the Ságargad path climbs, is a sheer cliff, several hundred

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ROHA.

SÁGARGAD.

Description.

¹ Partly from an account by Mr. F. B. O'Shea, Superintendent of Post Offices, Konkan Division, in the *Bombay Gazette* of 5th January 1882.

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SÁGARGAD.

Description.

feet high, over which in the rainy season the Dhondane dashes in a lofty but slender fall of more than 300 feet. The path winds up a fairly easy ascent, about 900 feet in half a mile, to the brow of the spur a few hundred yards to the north of a temple of Mahádev. From the temple the path continues, with a considerable upward slope, through mango groves and rich teak coppice for about another half mile. The hill top then grows bare, except a few scattered trees and patches of brushwood, the slope being still on the whole upward. After about another half mile, the path dips into a dell with a spring and the remains of an old mango grove. When the path crests the east slope of this dell, Ságargad fort lies opposite, on its nearly isolated spur about 1200 feet high and about 900 yards long by 100 to 300 yards broad. Between lies the deep richly wooded ravine of Andarjod. Across the ravine from the topmost fringe of trees, rise the sheer cliffs which form the west and south faces of Ságargad fort. Towards the north-west the cliffs change to steep earthen slopes which are protected by a double line of battlemented walls. Within the inner walls rises the rounded hill top, with some trees in the north, a house in the centre, the old citadel further to the south, and at the end of the spur a bluff cliff, and, in front, separated by a narrow chasm, a high isolated rock ending in the sharp-cut pinnacle known as the Monkey's Seat or *Vána Tok*.

About fifty yards to the left of the point in the road which commands this view of Ságargad fort, is the Sati's plot or *mái*, where, scattered over the hillside, are nine square or round topped pillar-shaped tombs, some of them in the centre of rough masonry plinths. Some are ornamented with a pair of feet, or have a niche in the east face with two small rude figures, the *sati* and her lord in heaven. Beyond the Sati tombs, the path sweeps to the north, round the head of the Andarjod ravine, with a wide view to the south, over beautiful woods, across a rich rice plain to the bare Cheul range, the windings of Roha creek, and the level lines of the Roha and Janjira hills.

On the left of the very narrow neck that joins the fort spur to the main Ságargad range, is the richly wooded Gángir ravine, and, beyond it, the Dharantar rice fields and salt swamps, the Nágothna creek, Karanja island, the long level backs of Mátherán and Prabal to the north-east, and the distant Sahyádrí hills. From the crest of this narrow pass, the path winds east and then south-east up a steep ascent to the main gate. The gateway faces the north and is protected by two strong side towers, and a line of embattled loopholed walls which stretch east along the north crest of the scarp. The last part of the approach is up a steepish incline, the few yards in front of the gateway being paved. The masonry of the gate is of blocks of partly dressed stone, from 2½ to 4½ feet long and broad, some of them of rough red aenite, others of smooth black trap, laid together without mortar. Inside the gate the paved path turns south-east about twenty yards and then south up a paved slope of twenty yards more. On the right is a modern platform for tents. Behind the tent

platform, the line of the outer wall runs south, some 200 or 300 yards, to the north end of the western cliff. It then passes north-east, and, strengthened by two towers, runs north along the upper brow of the hill, till it meets the wall that crowns the scarp to the east of the entrance gate. The distance along the path, from the outer to the inner wall, is about two hundred and thirty yards. Except the ascent to the inner gateway, this is across a flat grass plot where elephants and horses used to be kept. Inside of the inner gate, leaving the bungalow on the top of the hill to the left, the path passes about 230 yards to the south-east, to the gate of the citadel or commandant's quarters. Except on the west, where the wall has been removed, the citadel is surrounded by a slight rough masonry wall about twelve feet high strengthened by five towers. It encloses a space about 240 feet from north to south and 120 from east to west. In the west of the enclosure is a one-storied house with some garden plants and casuarina trees. Beyond the citadel the south point of the hill stretches with a downward slope. On the left is a small round pond, and, in front, near the point, are a little shrine with a lamp-pillar, and a small building said to be an old powder magazine.

From the south tower of the citadel the chief view is the sea to the north-west, west, and south-west. To the south is a rice plain, and, beyond the plain, rise the bare Cheul hills, crowned with Dattatraya's shrine. To the right are the palm groves of Revdanda, and the great square tower of St. Barbara's, the fortified church of the Franciscans. To the left the broad Roha river winds far inland, and behind the river rise the level lines of the Roha and Janjira hills. Further to the east, close at hand, wild woody slopes and spurs stretch to the great Belosi and Mahán forests. To the east lie the Nágothna creek, the long even back of Mirádongar near Pen, and the distant line of the Sahyádris. To the north-east, across the broad mouth of the Nágothna river, are the sharp peaks of Karanja, the salt swamps of north Pen, and, in the distance, the long level tops of Matherán and Prabal. To the north stretches the Bombay harbour, the Prongs light-house and Colába as far as and including the Colába church. The rest of Bombay island is hid by the wooded crest of Kankeshvar.

The chief buildings on the hill are two European bungalows, one on the centre of the hill-top, the other further south in the old citadel. Near the north end of the hill are the sites of two other buildings, one known as General Fuller's bungalow, the other once owned by Mr. Lestock Reid of the Bombay Civil Service. To the east is a small ruined chamber, thirty-six feet long by eighteen broad, believed to have been used as a prison, and, near the chamber, a watch tower. There are also four Hindu shrines and one Musalmán tomb. Of the four Hindu shrines, two of Ganpati and Munjába are on the west, and two of Kherjábái and Vetál or Yetál are on the south-west.

Ganpati's shrine is fifteen feet by twelve, and has a stone image of Ganpati two feet high, an image of Shiv, and a broken Nandi. Munjába's shrine is fourteen feet by twelve. The object of worship is a large round stone with a fissure in the middle. The Musalmán

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SAGARGAD.
Description.

View.

Buildings.

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SÁGARGAD.

Remains.

tomb, to the north of the upper bungalow, is seventeen feet long by fifteen broad. It contains three small whitewashed graves said to belong to a man, his wife, and their son. There are other tombstones outside.

About twenty yards to the south of the hill-top bungalow under a large *nándruk* tree, is a modern rudely-carved image of Mahishásur or the Buffalo-slayer (2' 6" × 1' 4") with one head and four hands. The upper right hand holds a dagger and the lower right hand a *trishul* or trident; the upper left hand holds a cup and the lower left holds, by the tongue, a rudely cut pig-like buffalo. Her right foot rests on the buffalo's back. Inside of the inner gateway, on a small mound to the east of the road, is an upright block of laterite which seems to have been set there as the head stone of a grave. About two feet from the top the face of the stone has been hollowed out to a depth of about four inches. The surface is rough and decayed, and there seem to be traces of carved figures. Except during the latter part of May and of October, when it is generally visited by some of the district officers, a servant in charge of the houses is usually the only inmate of the fort. The water supply is from three cisterns, two rock-cut and one built. The two rock-cut cisterns are below the east sallyport, the lower double-mouthed and holding water said to be good though it is seldom drunk, the upper smaller and filled with earth and stones. The residents' drinking and bathing water is taken from a built masonry cistern, measuring six feet by seven, on the west side of the fort within the walls and about 150 feet below the hill-top bungalow. Cattle are watered at a pond which collects the rain water from the southern slopes of the citadel. The only big game generally found on the Ságargad slopes are panthers, wild pig, and hog-deer or *bhekri*. A tiger occasionally comes from the Mahán forests.

Water Supply.

History.

Ságargad was perhaps never a place of consequence except under the Ángriás. It is mentioned in 1713 as one of sixteen fortified posts that were given to Kánhoji Ángria by Peshwa Báláji Vishvanáth, and, in 1740, Sambháji Ángria is said to have taken Ságargad from his half-brother Manáji.² Prisoners, sentenced to death, are said to have been hurled down the precipice from Monkey Point.

Walls.

From the fort there are pleasant walks towards the south-west and towards the north-west. But the only walk of special interest is to go down, by the Alibág road, to within a few hundred yards of the foot of the west spur of the hill, and then to turn to the left along a scrambling path to the hollow behind the waterfall. Here with the brow of the great cliff stretching several hundred feet in front, the back wall of rock is in places cut into the beginnings of caves. Nearly at the middle of the horse-shoe curve a great natural cavern runs into the hill. At the mouth, where it is about fifty-six feet broad, the sides are roughly hewn into the form of pillars, and the roof in places has been smoothed by the chisel. The cavern is of very irregular shape, with long hollows running into the sides of the hill. The floor is rough with rocks and great

¹ Grant Duff, 193.

² Grant Duff, 247.

water-worn boulders, which, and the arched water-worn roof, look as if the cavern had been formed before the river had worn away the lower slopes of the hill. The length of the cavern is roughly about 110 feet, the breadth near the back about thirty-six feet, and the height from twelve to fifteen feet. It is said to be a haunt of wild beasts and many bones are strewn about. The mouth of the cave has a beautiful view to the north-west, from under the great overhanging cliff, out over the rocky thickly wooded hill sides, across the rice fields and palm groves to Underi and Khánderi islands and the broad sea. The cave is the shrine of a much-dreaded spirit known as Saptásri Devi. Her home is in some stones marked with red near the back of the cave. She has a fair on the full-moon of *Chaitra* (April-May), when people, chiefly from the neighbouring villages, bring her cocoanuts. Those who have no children, or whose children are sick, vow, if the goddess answers their prayers, to give her a goat, a cock, or a coconut, and a necklace and bracelets. The worship of this Devi in this great natural cavern suggests, what the worship of Ekvira at Kārli, of a local goddess in a niche at Bedsa, and the mention of local deities in Buddhist books support, that the Buddhists took advantage of old local spirit worship to make their religion popular. Such is the history of the site of many a Christian church in Europe and in Thána, and so, in turn, many Musalmán saints are popular, chiefly because their tombs stand on the sites of old Buddhist mounds and places of worship.¹ Beyond the great cavern are several beginnings of cuttings and many chisel marks. About 300 yards to the west, across a stream bed, at a sharp turn in the rock, is an overhanging cliff, apparently a rock slip, which has dropped as clean as if it had been hewn. The overhanging rock is not unlike a lintel and has given to the place the name of *Devicha Darráza* or the Goddess' Gate. Long ago, they say, this door used to stand open, and inside were some of the Pándavs' tools and cooking vessels. But a thief stole some of the tools and the door closed on what was left. Returning a few yards, a steep but not a difficult climb leads up the boulders of the stream bed to the crest of the hill a few hundred yards to the south-west of Mahádev's temple at the top of the regular path.

Sa'nkshi Fort,² also known as **Badr-ud-din**, or **Dargha'cha Killa** from a tomb or *dargha* of the saint Badr-ud-din at its foot, lies within the limits of Nidivli village about five miles north-east of Pen.³

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SÁKARGAD.

Walks.

SÁNKSHI FORT.

¹ Ekvira, or the One Heroine, the Kārli goddess, is held in very great sanctity all over the Konkan. The name is explained to mean the mother of the one hero, that is, of Parshurám. It seems more probable that the word is a corruption of the Dravidian *Akka Auveyar* or venerable mother. The worship of Ekvira is still mixed with the Buddhism of the great cave, the ceremony of walking round the goddess being performed by walking round the *Daghoba* instead of round her temple. There is also in the Bedsa Vihár cave a goddess carved in the wall, which seems of the same age as the cave, and is still worshipped as the deity of the place.

² The name Sánkshi is said to have been derived from a chief named Sánk who is traditionally believed to have been the lord of the fort. See below p. 384, 385.

³ The description is by Mr. H. Kennedy, and the archaeological notes by Mr. W. F. Sinclair, C.S.

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SANKSHI FORT.

Description.

From the tomb or *dargha* the way to the fort runs for about 300 yards along the eastern face of the hill. It then turns sharp to the right or south when the ascent begins through what must be the site of an old town. From here to the bottom of the scarp is a steady climb of about a quarter of a mile over loose stones and boulders. At the foot of the scarp, a little to the left of the pathway, about 240 feet above the tomb, comes the first of eight cisterns. It is an irregularly shaped excavation under the overhanging scarp about 25' long by 10' broad at the mouth and widening inwards. Facing this cistern is the tomb of a Musalmán saint named Gájisháh. Forty feet above the first cistern and to the right of the way up, which here becomes very steep and difficult, is another cistern called *datri* (12' x 5' and 6' deep). On the same level, and further to the right or north of the second cistern, is a third cistern called *páiri*, very difficult of access. It is about 40' square, full of water, and with two pillars supporting the roof. Higher up, about twenty feet above these cisterns, is, to the right, a fourth large irregular cistern dry and about twelve feet deep. Above this cistern is a niche cut in the wall with an image locally worshipped as Vajrái or Jagmáta; believed to be the daughter of Rája Sánk, the founder of the fort, who is said to have killed herself on this spot when her father was engaged in a battle with the chief of Karnála fort, eight miles to the north. From this point the top of the fort, which is about a hundred feet higher, is reached by steep rough steps or niches cut in the rock. Above, twenty feet higher than the Jagmáta cistern, and on the right side going up, is a fifth cistern called after Gájisháh. On the same level and a little further to the north, are two more large cisterns opening into one another. Like the Gájisháh cistern their roof is supported on square pillars. The most northerly of these two is the most important cistern in the fort. It is called Govani because of a partition wall that divides the cistern into two parts and shows a little above the water. It has a doorway about 2' 6" square, with on each jamb a rampant chimæra or *grasāa*. The chimæras have been deliberately smashed. Above the door is the lintel with a scroll of foliage. Mr. Sinclair believes that this excavation was nothing more than a water cistern. Had it had any religious character there would probably have been the figure of a god on the lintel. Besides, the whole form of the cave is suited for holding water and for no other use.¹ To the east of these cisterns is an eighth excavation, very difficult to get at.

Passing round to the north face of the fort, about eighty feet below its crest, after leaving the Govani cistern, is a rock-cut granary (about 10' x 5' x 5' deep). Further on, going round the north and north-west front of the fort, is another small granary, and, a few paces beyond the second granary, on the south-west face of the fort, is a large cistern (about 45' x 35' x 3' deep), with two square

¹ The triple niche in the rock over the fourth cistern looks much like a miniature group of religious caves, and seems to be intended for use as a shrine. A similar, but less complicated and more accessible, niche close by is so used at present. Mr. W. F. Sinclair, C.S.

pillars in front and two pilasters behind. In front of the cistern is a cutting or sluice.

Returning and climbing to the top of the fort by a rugged, almost inaccessible, pathway, the first objects of interest are two more granaries, one in the north-west the other in the west face of the fort. In the south side of the fort are two more granaries which were evidently roofed in. About fifty feet below this point is an underground passage which is visible only on working round to the narrow ridge to the south-east of the fort which connects the fort with the rest of the range of hills. This hidden passage is called the Secret Granary or *Chor Tāk*. It is said to be very large and it can be reached only from below.¹

On the narrow ridge to the south-east of the fort are four rock-cut granaries about five feet deep, with small drains all round to let the water off. On the extreme summit of the fort is a level space about 100' x 50', with, at its north-west point, the remains of a building said to have been used by Rāja Sānk, the chief of the fort. It is more probable that the building was a temple or guard-room.² From what remains the building appears to have been about 25' 6" x 23' and to have had at its south-east end a veranda about 14' broad. This building has a fine view. To the north-east Mānikgad fort stands out across the valley, about four miles in a direct line. To the north, over Āpte, about eight miles off and across a range of hills, appears Karnāla fort, and, a little beyond to the right, over the right shoulder of Mānikgad fort is the peak of Tāvli with a distant view of the Navra-Navri or Wedding Party hill. Further to the right, to the north-east, is a good view of the tops of Mātherān and Prabāl with the saddle-back in the foreground. The slow-flowing Bagsai river, winding through the valley at the foot of the hill, and a glimpse of the sea in the distant west and north-west complete the view.

Badr-ud-din's tomb is in no way remarkable except that it is built on the plinth of an old Hemādpanti temple. There are a number of stones bearing mouldings of Hindu design, and some of the mouldings are of the rare and archaic bead and reel pattern. The men in charge of the tomb say that some of the stones were brought from the Jāma mosque some way beyond the tomb, which would seem to show that the Jāma mosque itself was partly built out of an old Hindu temple.³ Badr-ud-din is said to have come from Mecca with some followers about 750 years ago, and to have fought a battle with Rāja Sānk, the chief of this fort. Sānk was beaten in the battle and the fort fell into the hands of the saint. A little to the east of Badr-ud-din's tomb are a few Musalmān houses. The tomb enjoys a grant of about forty acres of arable

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¹ A local story states that this cave was occupied by a thief and his family and contained all his hoarded treasure. One day, as the thief was throwing some water out of a golden basin from the mouth of the cave, the sun flashed upon the golden vessel, and the flash was seen at Sāgargad, about twenty miles to the south-west. The Sāgargad chief sent men after the thief who was arrested and taken to Sāgargad.

² Mr. Sinclair thinks that this is the foundation of a small Hemādpanti building. There are many Hemādpanti stones on the way up and about the village.

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land near the tomb itself, yielding a yearly income of about £3 10s. (Rs. 35). This grant is said to have been made by one of the Angriás. A second grant to the tomb is of the village of Rodi, or as it is sometimes called Tora, about three miles south-west of Fen and about eight miles south-west of the tomb. The village has 250 acres of rice land and 300 acres of forest and upland. The grant is said to have been made by a Musalmán chief and is enjoyed by the *mujávar* or beadle of the tomb, the present *mujávar* being Mohidin Ali son of Isab Ali. The *mujávar* lives at the village and his duty is to feed all Musalmán and Hindu ascetics who come to him for alms, especially at the time of the fair or *uras* in memory of the saint which is held at the tomb on the full-moon of *Paush* (December-January) and lasts for eight days. He has to distribute goats, fowls, or grain, or to give an equivalent in money. It is estimated that the fair is attended by 5000 to 10,000 pilgrims, and that the *mujávar* has to spend about £70 (Rs. 700) in entertaining them. The Habshi of Janjira sends a deputation every year and presents a few rupees and a curtain to be put over the saint's tomb. The British Government give £4 2s. (Rs. 41) for maintenance, and a curtain costing 12s. (Rs. 6). This curtain is hung canopy-like over the tomb and at the end of the year becomes the property of the *mujávar*. He is not allowed to sell the curtains, and either keeps them or gives them to Musalmán beggars.

About 150 yards east of Badr-ud-din's tomb and beyond the Musalmán houses is a domed tomb, built by a merchant from the Janjira territory. It is about 24' square, of dressed stone, and has some fine tracery and carving round the doors. There is a small Musalmán inscription over the southern doorway. It is octagonal inside, with sides of about 5' 6" and a total measurement of about 13' 6" each way. In front of the tomb, to the north-east, is an old pond nearly dry. About twenty paces east of the tomb are the faint traces of a Jáma mosque. About 300 yards further east of the tomb is another old pond, and still further east a third old pond. About 300 yards from the ponds there are two springs of water.

The ruins strewn about seem to show that there was a town of some size at the foot of the hill. The town appears to have stretched for about a quarter of a mile from the end of the fort along the east face of the range of hills, and ending in the fort. The ruins are overgrown with brushwood and dense forest trees, chiefly mangoes, some of which are very fine.

About half a mile to the west of the fort is a Káthkari hamlet on the Pradhán Mahál, which is a plateau where the battle between Sánk and the chief of Karnála is said to have been fought. About 1000 graves are dotted about between the hamlet and the front of the fort, and beyond a distance of about four miles from the fort, and to the north and north-east of the village of Hamrápur are about 1000 or 1500 more graves. Whether these are the graves of men who fell in battle, or whether they are merely village burial grounds cannot be known. They are locally believed to be the graves of Musalmáns and Hindus who fell in battle; but Mr. Sinclair inclines to believe they are village cemeteries.

From the position of Sánkshi and the remains below and in the fort, Mr. Sinclair thinks that the hill of Sánkshi was occupied as a fortress by the Hindus before the Musalmán invasion and that there was, below it, a stone temple of considerable size and beauty. The fort seems to have afterwards been taken by the Musalmáns, the sculpture of the cistern door to have been defaced, the temple pulled down, and a mosque and tomb built with its stone. The fort seems to have been occupied in some force by the Musalmáns. The small tomb of an unknown Musalmán, which is the most noticeable Musalmán building now standing, appears to belong to the local Ahmadnagar style. The position of Sánkshi must always have made it a useful little post, but as it is very small and could be commanded at short range, it could never have stood a serious siege by a force with artillery.¹

In 1540 Sánkshi fort was taken from a Gujarát garrison by a body of Ahmadnagar troops. The Gujarát commanders came to Bassein and asked the Portuguese to help them in gaining it back. The Portuguese sent 300 Europeans and a party of native troops, and on their approach the Ahmadnagar garrison abandoned the place. The fort was restored to Gujarát and a Portuguese garrison was left in it. Shortly after, hearing of the advance of an Ahmadnagar force of about 5000 men, the Gujarát commander retired to Bassein and made over the fort to the Portuguese. De Menezes, the Captain of Bassein, sent some additional troops for its defence. But the Ahmadnagar force was strengthened by 6000 men, including 1000 musketeers and 800 well equipped horse. This great force made two assaults on Sánkshi. Menezes came to relieve the fort with 160 Europeans and about 2000 native troops. After a sharp encounter, in which the Portuguese were nearly defeated, the Ahmadnagar troops, according to Portuguese historians, fled leaving the ground strewn with arms and ammunition. The Portuguese lost twenty men and the Ahmadnagar troops 500. During the action a Portuguese soldier of huge strength, named Trancoso, caught a Musalmán, and, wrapping him in a large veil, carried him on his left arm as though he had been a buckler, and continued to use this strange shield to the end of the battle.² Afterwards the Portuguese Viceroy, to gain the friendship of the Ahmadnagar king Burhán Nizám Shah, handed him the fort with Karnála in Thána for £1750 (5000 gold *pardãos*).³ About 1800, according to Maráthi records, the Sánkshi (Sangavi) sub-division yielded a revenue of £2683. (Rs. 26,830).⁴ In December 1827 Sánkshi was the scene of an action between a detachment of the 4th Rifles and a band of Rámoshi dacoits, in which three men of the Fourth were killed.⁵ Sánkshi continued to give its name to a sub-division of 198 villages till in 1866 the head-quarters were moved to Pen.⁶

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History.

¹ Sánkshi, like Tale fort in Mángaon and Gaurkamat fort in Karjat in Thána, appears to have sufficed for all the needs of local chieftains in the pre-Musalmán period when no projectiles better than bows and arrows were in the hands of besieging armies. Mr. W. F. Sinclair, C.S.

² Faria y Souza in Kerr's Voyages, VI. 367-368.

³ Da Cunha's Chaul, 42.

⁴ Waring's Maráthás, 239.

⁵ Historical Records of 4th Rifles, 64.

⁶ See above p. 160.

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Sov.

Sov village, two miles west of Mahād and $2\frac{1}{2}$ east of Dāsgaon, with, in 1881, 112 houses and 532 people, has three hot-water springs near to each other and to the Sāvitrī river. The springs are about fifteen feet above sea level, and have three cisterns of cut-stone, two for upper-class Hindus and Musalmāns, and one for Mhārs and other low classes. One of the Sov cisterns was described in 1837, as about nine feet long, seven broad, and two deep, floored with strong planks bored to let the water pass and with sides of red stone. The temperature of the water was 109° both at the surface and in the holes in the floor. The stream that runs from the well is used in growing rice. The water is insipid and sulphureous to the taste, though on analysis no trace of iron, sulphur, alkali, or iodine was found. The cisterns were formerly much visited by persons suffering from skin disease, dyspepsia, and rheumatism.¹ People of all castes still bathe in the springs, but none stay for any time.

SONGIRI FORT

Songiri Fort, about eight miles south-east of Pen, stands on a spur about 1000 feet high jutting out to the south from the great hill of Mirādongar. The top of the spur forms a ridge about half a mile long, but only eighty feet in average breadth. To the south and west of the fort the hill is very steep; the only approach is on the more accessible east by a footpath from the hamlet of Kondvi. Within the fort, which is very ruined, are a few rock-cut cisterns mostly filled with earth. A gun, which is said to have belonged to the fort, is shown in the neighbouring hamlet of Divānmāl. Tradition ascribes the building of the fort to Bāburāv Pāshilkar, and the name to the goddess Sonābāi in whose honour the fort is said to have been built.²

SURGAD FORT.

Surgad³, or God's Fort, in the north-east of the Roha sub-division and eight miles east of Roha town, consists of a long and exceedingly narrow spur running south from the range of hills which separates Roha from Alibāg and Nāgothna. On either side stretch flat rice lands from which the hill is separated by a thick belt of forest. Towards the top the hill becomes a mass of compact dark basalt, almost bare of vegetation. Between it and the main range of hills on the north runs a ravine or chasm about 150 feet deep, and to the south the spur stretches into a low range of woody hills, which, after about two and a half miles, fall into the plain near the village of Poi.

From the north, east, or west, the hill is singularly bold and rugged, sheer walls of rock without a trace of masonry. Surgad can be climbed either from the north or from the south. From the south the path leads up the western face of the spur, over rocks and brushwood, to a nearly level grassy ledge, on which stands a modern temple of Ansāi Bhavāni. Leaving the shrine on the left the path leads to the southern end of the fort, along the face of the rocky escarpment, which is the chief and

¹ Trans. Bom. Med. and Pay. Soc. (1838) 1, 258. Forber (1771) who went to see the Sov hot springs notices that they were much resorted to by ladies and gentlemen from Bombay. Oriental Memoirs, I. 192.

² Mr. E. H. Moscardi, C.S.

³ Mr. E. H. Moscardi, C.S.

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in most places the only defence of the hill. Probably the path was once provided with a flight of stone steps. A few remain at the bottom of the escarpment, but most are gone and all the footing that remains on the rock are a few made holes. The hill-top is singular, a nearly level ridge about three-quarters of a mile long and nowhere more than 150 yards broad. By this path the entrance to the fort is about 800 yards from the south end of the ridge. This part of the fort contains very little of interest. It is almost separate, a natural bastion with a small rectangular reservoir, which is said never to hold water after the end of March. There is also a ruined temple of Māruti, of which the plinth and a large image of the god are all that is left. This point commands an excellent view to the south and east. To the south a long wooded spur runs from Surgad close to the central range of hills, which divide Roha into two nearly equal parts. From the narrow space between them, the Kundalika or Roha river can be traced east to near the point where it issues from the Pant Sachiv's territory. Close behind this point, two hills, of no great height but of somewhat striking appearance, mark the village of Jámgaon in the extreme east of Roha. North of these are two other little detached hills, close to the village of Kudli. Behind them, a series of parallel spurs stretch, from the line of the Sahyādris, north, till they are hid by the range of the hills to which Surgad belongs. Near where they disappear is the fortified peak of Kurdu or Vishrángad on the borders of the Pant Sachiv's territory.

Passing north along the ridge of the hill the first building is a small ruined shrine of Mahādev with a rude bas-relief of Pārvati and Shiv, and a *nandi* or bull about forty yards to the south. Just beyond this is the only fairly preserved building in the fort. It is roofless, but its walls which are about two feet thick and substantially built are almost entire. It consists of one large inner room with doors on the east and west, leading into verandas, which run north and south along the building. The length of the building from north to south is about forty-five feet, the breadth of the inner room east to west is about thirteen feet, and each of the verandas is about six feet wide from east to west. The whole width of the building is about thirty feet. The shape of the walls shows that it had a pointed roof whose ridge ran north and south. This building bears the name of the *Andar Kothri* or Inner Room, and seems to have been used as a treasury or store-house.

To the north of this treasury, close to the west edge of the hill, is a rock-cut cistern divided into two compartments by a wall of solid rock. To the east of this cistern, on the eastern edge of the hill, is a Musalmán *dargha* or shrine said to be dedicated to Pār Pir. At the south-east corner of the shrine enclosure is the tomb of the saint built of large oblong blocks of stone. In the centre is a little model of the dome of a mosque about eighteen inches high cut out of a single stone. About fifty yards to the north of the tomb are a group of five rock-cut cisterns each about twelve feet deep. Two of them are dry and partly filled with rubbish. A little to the north of the cisterns are the remains of the commandant's house or *sadar*. The plinth forms a square of about sixty feet, and is

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Places of Interest.

SURGAD FORT.

approached on the east by a broad flight of stone steps. The house had no central open court, but was entirely roofed and had windows in the outside walls. About thirty yards to the north of this building is a slight hollow or chasm in the ridge, about seventy yards broad, across which is thrown a platform or causeway. By the side of this causeway, near the edge of the hill, is another rock-cut cistern with three dividing walls. This causeway commands a wide view to the west, between two ranges of hills, along the valley of the Kundalika to within about six miles of the sea. In the southern range the position of Recha is shown by the whitewashed wall of the *māmlatdār's* office, and, among the peaks of the northern range may be noticed Medhe fort. Close at hand, the lower slopes of the hill are adorned by picturesque wooded hillocks.

From south to north the ridge of the hill has a slight but steady upward slope. To the north, immediately beyond the platform or causeway near the *sadar*, is the highest part of the hill which forms the citadel or *buruj*. It is triangular in shape, each side about 150 yards long, the base or southern side being towards the east of the fort, and the two other sides being bounded by the slopes of the eastern and western escarpments. Near the south side is a small rock-cut cistern. On the south and east sides a massive wall of masonry, about twelve feet thick, bulges at the north and south-east corners, into two large circular bastions, strengthened outside by strong masonry buttresses. There are no embrasures for cannon. Near the south-east bastion, a block of stone lying on the ground within the fort has an inscription in Arabic and Devnāgarī. It seems to have fallen from a niche in the wall. The inscription records that the fort was built in the beginning of the second year of the command of Sidi Saheb, the architect being named Nuryāji, and the governor of the fort Tukoji Haibat. Between the two bastions there is a niche in the wall in the form of a pointed arch. The third or east side of the citadel is not protected by any wall, the rocky escarpment, which is here nearly perpendicular and of enormous depth, being a complete defence. From the northern end of the citadel a rocky path, no better than a cattle-track, leads to the valley below. In fact the fort is nearly inaccessible on all sides. It seems to have been built at a time when siege artillery was unknown, for it would be easily commanded from the height on the north by any assailant possessing ordnance of any size. In February 1818 Surgad was taken, along with Architgad by Colonel Prother's force.¹ Besides the building described above, there are several other small ruined houses. Local tradition ascribes the building of the fort to Shivāji.

TALE.

Tale, eleven miles north-west of Māngaon, is a market town with, in 1881, 283 people. It can be reached by the Janjira creek, which runs to Mālati, about three miles north of Tale, or, by land, by a rough road from Recha, which is about twelve miles to the north. Probably the best inland road is from Indāpur, a village on the main Nāgothna-Mahād road six miles east of Tale.² Tale

¹ Nairne's Konkan, 114; Pendhāri and Marātha Wars, 208.

² Mr. H. Kennedy.

appears to have been a place of importance before the time of the Musalmáns as there are remains of an early Hindu or Hemádpanti temple, some of the stones of which have been built into a Musalmán shrine and others into a mosque near a pond in the Pusáti quarter of the town. A few Hemádpanti stones in the fort seem to show that the fort also contained a small building in that style. There are five ponds in Tale of which the Pusáti pond in the Pusáti quarter of the town seems to be old. Another pond, which was built in 1834 under the orders of the Collector of Thána, is still known as *Járij Jivan Sahab's* or Mr. George Giberne's pond. In the middle of the village, set in a rock, is an inscribed slab, 5' 6" high by 1' 6" broad. It is known as *Dhajáche dagad* or the banner-stone, and a buffalo is here offered to Devi every year in *Chaitra* (April-May). The inscription is so worn as to be almost if not quite illegible.¹

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TALE.

Talagad², or Tale Fort, is a fortified hill about 400 feet over Tale town and about 1000 above the sea. It is the extreme eastern summit of the Devácha Dongar or Bhura hills, which run east and west along the southern bank of the Málati creek. From the rest of these hills it is nearly separated by a deep gorge on the west. Near its base the ascent on all sides is easy, but after the first 100 or 200 feet the slope on the east, south, and north sides is steep and difficult. At the top of this steeper slope is a high wall or long narrow ridge of rock, the eastern half of which is about 150 feet high and about 500 yards long. The western half is of about the same length, but is not nearly so high. Only the eastern half of this rocky ridge and the part of the hill immediately below its eastern end are fortified. The hill sides are treeless and bare, but, along the north, east and south, close to the bottom, is a richly wooded belt within which stands the little town of Tale. From Ghosála on the north-west Tale fort is very conspicuous. From the east, whence only one end of the hill is visible, its size and height are less striking. The fortifications include two parapet walls, which run along the northern and southern sides of the top of the eastern or highest half of the rocky ridge that forms the upper course of the mountain. There is also a third parapet wall of similar construction which starts from the gate of the fortress near the north-east corner of the upper course of the mountain, and passes obliquely up its eastern and southern faces, until it reaches the inner gate, in the southern of the two walls at the top of the ridge. A fourth parapet wall forms about three sides of a square, starting from the base of the upper course near the north-east and enclosing the part of the eastern slope of the hill immediately under the third parapet. Finally, there is a small ruined redoubt commanding the ascent of the hill, built about half-way up at the north-east corner. The way up the hill starts from the east side, and, after climbing the gently sloping and well-wooded ground within which Tale town is built, reaches the police station and the Rájpuri mahálkar's or subhedár's office. Neither of these buildings has any points of special interest.

TALAGAD.

¹ Mr. W. F. Sinclair, C.S.

² Mr. E. H. Moscardi, C.S.

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TALAGAD.

Outside the office to the south-east are sixteen old cannon which are said to have belonged to the fort. One or two are of primitive workmanship, and hardly any of them is fit for use. Above the office is a small mosque of some age but of no architectural interest. To this point there is a made path, but above it there is only a narrow beaten track climbing a steep bare slope.

The first object of interest in the ascent is the outwork or redoubt mentioned above. It is of very rude construction and seems to have been only a temporary work of defence. Behind it is a platform for a gun. From this point a flight of steps, very much out of repair, leads to the outer line of fortifications which encloses the eastern end of the fort. These steps run up the northern slope obliquely to the eastward, and outside of them there are two or three rudely constructed platforms for guns.

This flight of steps reaches the outside fortification at its north-easterly corner. It is rude but pretty solid, being formed of large unhewn stones piled irregularly one above the other their crevices filled with mortar and small stones. It is provided with platforms for cannon. The entrance is guarded by two small ruined bastions. This wall formerly had a parapet about eight feet high, but nearly all of it has fallen. The twenty-five remaining feet show that it was provided with loopholes for musketry, and with larger openings close to the ground, through which small cannon like those near the mahalkari's office might be fired. From this point the ascent is by steps cut in the northern face of the rocky ridge on which the main fort is built. These steps start from the north-east corner and first run to the west. Near the bottom of these steps, and, about twelve or fifteen feet above them, is a small cistern cut in the rock, and, beyond the cistern, on the outer or right side of the steps, is a solidly built semi-elliptical parapet or watch tower. Its parapet wall is about three feet thick, and it is provided with loopholes which command a view of the country beneath. On a stone, lying on the ground near this, is a somewhat damaged rudely-cut figure of a tiger, like those at the gate of Ghosāla, but smaller. A few yards beyond this the steps turn sharp round, and begin to climb the northern slope in an easterly direction. From this point the outer or left side of the steps is defended by a parapet wall with small solidly built towers arranged at intervals. At the top of these steps is the gate of the fort, known as the Hanumān Gate from an image of the Monkey God engraved on the rock outside. The gateway, which seems to have been a small narrow arch, has fallen. A square hole is shown, deeply cut into the rock through which ran the bolt that fastened the gate. On the inside, within the gate, is a fine rock-cut cistern entered by a low doorway. This cistern is divided into three compartments and yields an abundant supply of good water.

From a point near the gate starts the second line of fortifications. It is very solidly built of rough-hewn stones made to fit one another. It consists of a wall about $8\frac{1}{2}$ feet thick, with a parapet about $1\frac{1}{2}$ feet thick, pierced with loopholes for musketry. The greater part of this wall and its parapet is entire. At the north-east and south-east corner of the hill are semicircular bastions each

about eighteen feet across. The bastion at the north-east corner has a large round stone in the middle with a round hole pierced in it. It seems that this stone was the base of a wooden pillar that supported a thatched roof covering the bastion. From the south-east bastion this wall runs up the southern face of the hill obliquely west, meeting the southern wall of the defences at the top of the fort near the inner gateway. Between the south-east bastion and the inner gateway is a platform for artillery, and another semi-circular bastion. A flight of steps, running just within this wall, leads the visitor to the entrance of the line of fortifications that encloses the top of the fort proper. The top of this ridge is from 300 to 400 yards long, never more than about thirty yards broad, and at the western end much narrower. Its defences consist of two walls along its northern and southern edges, similar in make and size to the north-east parapet wall, and having a tower or bastion at the eastern and western ends where they meet in a point. There is also a semicircular bastion in the southern wall.

Beginning with the eastern tower, which is at the end nearest the inner gate, under its parapet, is a room which was probably used as a guard-room. The holes remain in which the beams that supported its flat roof were fastened. There are arched alcoves, deeply cut in its wall, with small loopholes at the further or outer end, commanding a view of the surrounding country. Immediately to the west of this tower is a small mosque built of stone and mortar. It contains no feature of interest. In a line, about thirty paces west of the mosque, are three rock-cut cisterns for rain-water each about fifteen feet square; the water is deep but unfit for drinking. In the north wall is the entrance to a secret staircase that used to run inside the wall to the foot of the escarpment; all but the first four or five feet of this staircase is choked with rubbish.

About sixty yards further are the remains of the commandant's office or *kachari*, a well-built oblong structure. It seems to have been open in the east side where a broad flight of steps stretches in front of it from end to end. From the north end of the office, far to the west, are a number of rock-cut chambers, open at the top, said to have been used for storing grain. The rock all round is pierced with small circular holes said to have been the sockets of the pillars which upheld the roof of the granaries. Beyond these are six other rock-cut cisterns, most of them without water and two almost filled with rubbish. There is a small temple nearly entire, but apparently not much frequented, as some of the villagers say that it belongs to Ratnagar Mahadev and others that it belongs to Bhavani. On the ground outside the temple is a fragment of a lamp-pillar or *dipmāl*. To the west a roofless building, otherwise nearly entire, is known as *Lakshmi Kothi* the treasury or armoury. In appearance it closely resembles the treasure-house or store-house on Surgad. Here, as before remarked, the fort narrows to ten or twelve yards and presently ends in the western tower. The tower commands an interesting view. To the west are the hills of the Devacha range, with the Malati creek running along their northern bases. About seven miles beyond the creek is the fortress of

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Places of Interest.

TALAGAD.

Ghosála with the Roha hills in the background. South of the Devácha Dongar a land of low hills stretches to the Janjira frontier, a break in the hills opening a glimpse of Janjira harbour. Eastwards the view has no special interest. The low tame hills of Mángaon look almost level, but, in the distance, about twenty miles off, are the magnificent peaks and precipices of the Sahyádris, with the clearly marked forts of Vishrángad or Kurdu and Mángad.

In 1648 Talagad was taken by Shiváji from Bijápur.¹ In 1659 the Sidi laid siege to it; but, immediately after, on hearing of the murder of Afzul Khán and the destruction of the Bijápur army, he hastily retired.² In 1735 Talagad was reduced by Bajiráv Peshwa, and in the treaty made with the Sidi in the same year, the fort was ceded to the Maráthás.³ In 1818 it was taken by Lieutenant-Colonel Prother. While encamped at Indápur (17th April 1818), six miles east of Tale, Lieutenant-Colonel Prother heard that, to defend the approaches to Tale, three stockades had been built about a mile and a half west of Indápur. Colonel Prother immediately detached the light company of the 18th Regiment, the flank companies of the 1st Battalion of the 5th Regiment under Captain Rose, and the whole of the Auxiliary Horse under Brigade-Major Moore. The three stockades were on a range of hills, in shape somewhat like a half-crescent, the right and left stockades being at the two flanks and the main stockade in the centre. Captain Rose divided his detachment into three parts, one under Captain Hutchinson and Lieutenant Crossby; another under Lieutenant Bellasis and Lieutenant Dowdall; the third under Captain Rose's personal command with Lieutenant Phelan. The detachment of Poona Auxiliary Horse supported the infantry. The enemy, numbering about 500, under the command of the Subhedár of Tale, were armed with rocket batteries and two small guns. The attack on the flank stockades began nearly at the same time, under a heavy fire of rockets and musketry, and both were carried by Captain Hutchinson and Lieutenant Bellasis, the enemy immediately abandoning the post. Seeing the enemy retire, Captain Rose, who had maintained the centre to support the parties, pushed on and carried the main stockade, capturing two guns. The Poona Auxiliary Horse, when they saw the enemy in retreat, struggled up the hill, and, finding a road, overtook a party of the fugitives, killed many of them, and took several prisoners, including the Subhedár.⁴ From the way in which the approaches had been defended, an obstinate resistance was expected at Tale fort. But on the evening of the 17th a village came into the British camp and reported that the fort was abandoned. Early on the following morning, Colonel Prother taking with him the party that had carried the stockades, advanced on Tale, and found that the villager's report was true. A small party of about forty rank and file with twenty Auxiliary Horse were then detached under the command of Lieutenants Bellasis

¹ Grant Duff's Maráthás, 63. The fort was then in charge of the Sidi.

² Grant Duff's Maráthás, 79.

³ Grant Duff's Maráthás, 232.

⁴ Bombay Courier, 25th April 1818; Peshvári and Maráthá Wars, 264.

and Decluzeau to gain possession of the neighbouring fort of Ghosále which also, the villager had said, was evacuated. On the small British party approaching the fort, the enemy opened on them a well directed fire which was kept up until the party was close under the walls. Soon after this the garrison abandoned the fort and the detachment took possession of it.¹

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Thal, among palm groves, on the sea shore, three miles north of Alibág, is a straggling village stretching three miles from north to south. From 2813 people and 591 houses in 1850 the village has increased to 3575 people and 653 houses in 1881. There are more Koli fishermen and a smaller number of Bráhmans than in most Alibág coast villages. During the fair weather a passage boat plies irregularly between Thal and Bombay, and it is also a great fishing station. The Thal landing-place, like the landing-place at Alibág, is very difficult of approach. The creek dries at low tide and is not passable to vessels of more than six tons (25 *khandis*). The sea trade returns for the eight years ending 1881-82 show average exports worth £6734 and imports worth £4831. Exports varied from £3769 in 1877-78 to £10,281 in 1878-79, and imports from £3958 in 1875-76 to £5978 in 1879-80. On the shore to the north-west of Thal, about a mile east of the island of Underi, is the small ruined fort of Khubladha or the Great Fight. Khubladha fort consists of a square wall about twelve feet broad with corner towers. The enclosed space (100' x 94') is about three feet below the level of the present walls, and six feet below the level of the towers. The space inside is kept smooth and is divided into squares for drying fish. Most of the outer part of the enclosure is covered with stakes, connected by rice-straw ropes, on which fish and nets are hung. The walls are of massive undressed stones laid with considerable skill without mortar. About a mile to the west lies the low fortified island of Underi, and, about a mile and a quarter further, the higher better wooded island of Khánderi with its southern point crowned by a light-house. From the shore, except in a few places, the Underi fortifications stand out against the sea and sky.

THAL.

Khubladha
Fort.

In 1740 Thal, along with Alibág and Ságargad, was taken by Sambhájí from his half-brother Mánáji Ángria, and it was probably from Khubladha fort that Daulatkhan fired on Underi in the war with Sidi Kásim in 1680.²

Underi,³ commonly known as **Henery**, in north latitude 18° 42' 32" and east longitude 72° 53', is a small island near the entrance of Bombay harbour, due south of the Prongs lighthouse, 1200 yards from the mainland and opposite the village of Thal. This and the island of Khánderi or Kenery, which is distant about a mile and a quarter to the south-west, forms one of the land-marks for vessels entering Bombay harbour. Underi is smaller and lower than

UNDERI.

¹ Bombay Courier, 2nd May 1818. See above Ghosálgad Fort, pp. 312-316.

² Grant Duff's Maráthás, 247. See below, Underi.

³ Underi is sometimes written Hundry, Ondra, Hunarey and Henery, as Khánderi is written Kundra, Cundry, Canarey, and Kenery or Kenary.

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Places of Interest.

UNDERI.

Khánderi and is nearly circular. Except a small cove in the north-east side where boats lie, it is surrounded by rocks.

The earliest known mention of Underi is by Fryer in 1674, who calls it Hunarey and misplaces it putting it to the west of Cunare. The island was fortified by Sidi Kásim in 1680, and remained in his hands till the close of the seventeenth century. After working with the English for some time in blockading Khánderi where Daulatkhan Shiváji's admiral had lately established himself, Sidi Kásim suddenly took possession of Underi in January 1680, and began to fortify it.² Two engagements followed between the Sidi and the Maráthás. In the second fight Daulatkhan brought guns to a rising ground on the mainland opposite Underi, probably Khubladha, against which they fired, and were answered by the Sidi ships as well as by the guns on the island. This cannonade lasted for several days. After about a fortnight, Daulatkhan again came out with his whole fleet and engaged the Sidi for four hours, until he had lost four grabs and four smaller vessels with 500 men killed and wounded, besides prisoners. The Sidi lost no vessels and had only ten men killed. The Marátha vessels were so damaged that they had to be taken to Rájápurí in Ratnágiri to refit.³ Meantime the Sidi had made Underi the base of his operations, and was ravaging the coast, seizing Marátha merchantmen. On the 1st of August 1680 Sambháji, who had succeeded Shiváji (April 1680), taking advantage of a dark night, landed 200 men on Underi. They got within the works before they were discovered; but the Sidi's men attacked them and either took or killed the greater number. The Sidi brought eighty heads to Mazagon, and was preparing to fix them along the shore on poles, when he was stopped by the Council.⁴

For nearly three quarters of a century, a period during which the sister fort Khánderi changed hands more than once, almost nothing is recorded of Underi. The only mention is, that after the death of Mánáji Ángria in 1759, the Sidi invaded Kolába, and that Rágho Ángria, with the help of the Peshwa, attacked Underi, took it after a severe struggle, and presented it to the Peshwa in return for the help his troops had given.⁵ In 1761, Raghunáthráv Peshwa granted Underi to the English; but the transfer never took place. In 1791, Underi is described as surrounded by a bad wall, and irregularly divided by palm-thatched towers, without embrasures or well-mounted guns. The island was covered with houses. It belonged to the Peshwa, but was held by Rághoji Ángria. There were frequent disputes between the commandants of the island of Underi and Khánderi concerning the plunder taken by their boats. Rághoji, an arrant pirate, made free with any vessel he could man-

¹ New Account, 61.

² Low's Indian Navy, I. 68.

³ See above pp. 154-155.

⁴ Aitchison's Treaties, V. 21. The text of the article regarding Underi in the treaty runs: 'The restoration of Underi fort, and the country appertaining thereto, is submitted to Mádhavráo Peshwa's generosity, in full expectation that he will deliver them likewise, or assign over in lieu thereof, such lands belonging to him which will prove an equivalent thereto.'

⁵ Orme's Historical Fragments, 87.

⁶ Low's Indian Navy, I. 69.

except the English whom he feared and to whom he behaved civilly. At that time he had one ship, one snow, three ketches, and a number of armed gallivats. The topsail vessels mounted from ten to fourteen carriage guns and the gallivats carried from eighty to a hundred men, armed with lances, bows, and arrows, whose business was boarding.¹ Underi fort was used by the Angriás as a state prison. A hidden flight of steps led underground to a strong door, which gave entrance to a room seven feet high and twelve feet wide, a loathsome dungeon swarming with vermin. About 1836, on suspicion of being concerned in a gang robbery, fifteen persons were confined in this hole. In four months, from want of light, air, and water thirteen of the fifteen died raving mad.² In 1840 Underi lapsed to the British Government, and, till 1858, when the survey settlement was introduced, it continued the head of a sub-division of 130 villages.³

Vishrámgad,⁴ or the **Fort of Ease**, at the head of the Dev pass, also called **Kurdu** from a neighbouring temple of the goddess Kurdáya, stands on a detached spur of the Sahyádris, about 2600 feet above the sea and thirteen miles north-east of Mángaon, near where Poona, Kolába, and the Pant Sachiv's territory meet. The best way to the fort is by a cart track from Jite village eight miles north-east of Nizámpur. The area of the fort is very small, not more than seventy feet long by thirty-eight broad. The works are ruined. On the east is a rectangular parapet wall twenty-four feet high. The other three sides are better defended by nature, and their walls are about ten feet high. Like most Kolába forts it has but one gate; this is on the south-west and is five feet wide. There are four bastions each about 14' 6" high. Over the eastern bastion, which has walls ten feet thick, prisoners are said to have been thrown. Inside the fort are three rock-cut cisterns with pure and unfailing water. Other large hollows cut in the rock are believed to have been used as granaries. There is a four-cornered room on the southern corner of the fort, now inaccessible. It is about 100 feet higher than the rest of the fort, and was used in recent times by a Hindu ascetic. The fort is said to have been built by Shiváji. It appears to have been occupied by troops during the time of the Marátha supremacy to the end of the Peshwa's rule and perhaps some years later. During the Marátha war of 1818, Vishrámgad fort, then garrisoned by a commandant and forty men, was taken by surprise by a detachment of the 9th Regiment under Captain Sopitt, on their return from Poona by the Dev pass. Large quantities of grain were found in the fort.⁵

Wálan Kund, famous for its sacred fish, is a pool in the Kál river, in a gorge below the village of Dápoli, about twelve miles

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UNDERI.

VISHRÁMGAD
OR KURDU.

WÁLAN KUND.

¹ Lieutenant McLuer's Description of the Coast of India in Moore's Operations, 8, 9. The gallivat was a row boat; the ketch a square rigged vessel with a large and a small mast; and the snow was much like a brig except that in the snow the boom mainsail was hooped to a trysail mast close to the main mast. Details are given in Bombay Gazetteer, XIII. 343 note 3.

² Further details are given above, pp. 159-160.

³ See above p. 159. Bom. Gov. Sel. XCVI. (New Series), 177.

⁴ Mr. E. H. Moscardi, C.S., Mr. H. Kennedy, and local information.

⁵ Bombay Courier, 6th June 1818.

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WÁLAN KUND.

north-east of Mahád. The pool, which is about 100 yards long by thirty feet broad, is believed to be unfathomable. According to the local story the tape that formed the bottom of seven cots, that is a length of about 1000 feet, has failed to reach the bottom. The pool is sacred to the god Wardhani, who is held in special veneration by a group of seven villages, Paneh, Dápoli, Pandheri, Wálan-kund, Mángaon, Devgad, and Vágholi. The pool is full of fish, chiefly *kadas*, *kolas*, and *shindas*. Some of the *shindas* are of great size, five or six feet long, but they seldom show themselves. The other fish are tame and are regularly fed. A handful of rice brings them to the surface in thousands, some of them as much as four or five pounds in weight. The people believe that the fish cannot be destroyed. They tell a story that sixty or seventy years ago a European gentleman tried to hook, shoot, or net the fish. He stayed for two or three days but caught nothing and then went to Tale fort where he was overtaken with sickness and died. It is worthy of note that there are no Mhárs in the seven villages who worship this fish-god. The story is that all the Mhárs were driven away because one of them stole a brass pot belonging to the god.¹

¹ Mr. H. Kennedy.

J A N J I R A .

MANDLA BORLAI

NANDGAON

MURUD

JANJIRA

PANCHETAN BORLAI

MHASLA

KHAMGAON

SHRIVARDHAN

Harechur

Kotmandli

SAVITRI RIVER

RATNAGIRI

JANJIRA

REFERENCES

- Revenue and Police Station
- △ Collector's Bungalow
- ⌘ Travellers' Do.
- ✈ Railway Station
- Made Road
- ⚓ Hill Fort

- 1 Population above 10,000
- 2 — " — between 10,000 & 7,500
- 3 — " — between 7,500 & 5,000
- 4 — " — between 5,000 & 2,500

Scale, 6 Miles = 1 Inch

JANJIRA.

CHAPTER I.

DESCRIPTION, PRODUCTS, AND POPULATION.

Janjira,¹ that is the island, also called **Habsa'n**, that is the Habshi's or African's land, lies between 17° 59' and 18° 32' north latitude, and 72° 57' and 73° 21' east longitude. It has an area of about 325 square miles, a population according to the 1881 census of 76,300, or 234 to the square mile, and, for the five years ending 1880, an average realizable revenue of about £55,000 (Rs. 3,50,000).²

Janjira is bounded on the north by the Kundalika or Roha creek; on the east by Roha, Mángaon and Mahád in Kolába; on the south by the Bánkot creek; and on the west by the sea. It includes the forty miles of coast from the Roha river on the north to the Sávitri on the south, and, except in the south where it runs east for about seventeen miles, varies from four to ten miles in breadth. About the middle of the coast line, the great Rájpurí gulf, which for about fourteen miles runs south-east from the island of Janjira, divides Janjira into two main portions, northern and southern.

For administrative purposes the 325 miles of territory are distributed among eight sub-divisions called *tappás* or *maháls*, with an average area of about forty miles, twenty-nine villages, and about 9500 inhabitants. The following statement gives the details :

Janjira Sub-Divisions.

NAME.	Villages.	People.	NAME.	Villages.	People.
Janjira Fort ...	...	1784	Shrivardhan ...	47	13,235
Murud ...	28	10,890	Mhesla ...	46	13,139
Nándgaon ...	19	5513	Govále ...	28	7320
Mándla ...	28	6260	Panchaitan ...	38	13,220
			Total ...	234	76,361

The country is very picturesque, a network of confused fairly-wooded hills from 100 to 1300 feet high. Among the hills, creeks and backwaters, especially the great Rájpurí creek, wind inland, and in the distance, over the eastern hills, looms the long level of the Sahyádris. The coast is generally green with ranges of wooded

¹ Janjira is the Maráthi corruption of the Arabic *Jaziráh* an island. The whole country is generally known by the name of Janjira, though the name properly refers to the island fortress.

² Materials for the account of Janjira have been supplied by the late Mr. G. Larcom and by Major W. A. Salmon, Assistant Political Agents.

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Aspect.

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Description.
 Aspect.

hills, and near the mouths of creeks, the shore is fringed by belts of palm-groves from one to two miles broad. Inland, behind strips of salt swamp and mangrove bushes, lie the rice lands, sometimes a mile or two broad and then rising to the lower slopes of the main ranges, in other places broken by cross ridges that end at the water-side in tree-crested scarps.

The richest and largest villages, of skilful gardeners and well-to-do fishers and palm-tappers, are hid among the palm gardens on the coast; inland, the creek banks and rising knolls are studded with hamlets of husbandmen who have won from the salt swamp large areas of rice ground; and all over the hill sides, in glens or on terraces, hid in thick forest, are the huts and scanty clearings of Káthkaris and other hillmen. To the north of the Rájpurí creek the broad range of hills which forms the boundary between Janjira and Kolába, runs north and south and throws out spurs which gradually fall westward to the sea. South of the Rájpurí creek along its western shore a second range stretches south-west, till, on reaching the Sávitri, it is met at right angles by another chain of high hills. The range that runs south of the Rájpurí creek contains one or two of the highest points in Habsán, among them Madgad (1300), whose slightly convex and well-wooded summit is surrounded by ruined walls. The rest of the Janjira hills are offshoots from those three main ranges.

The lower hill slopes are generally rounded and passable to a good pony. Except in the rains, when they yield crops of hill grains, they are somewhat withered and bare. But, especially along the coast, the higher hills are richly wooded, and, though their slopes are generally gentle and their outlines level, are, in places, rugged and picturesque. Among the wooded hills and winding creeks are scenes of great beauty. Especially at high tide, when its muddy banks are hidden, the Rájpurí creek, throughout its whole length, is a succession of delightful views. There is nothing grand or striking, but the lines of the hills are soft and pleasing, and the hill sides are clothed with trees and brushwood, and in places are richly wooded. Some ravines, too remote to have suffered from fire and the axe, have streams that flow throughout the year and an undergrowth of ferns and bushes freshened by the distant shade of tree tops that rise eighty to a hundred feet without a branch. Near Kunjri on the Sávitri, is a ravine, which for picturesqueness, variety, and beauty of foliage, is one of the most charming spots in the Konkan. During the rainy season (June-October) travelling is almost impossible. On the coast the sand-bars at the mouth of every inlet, except the Rájpurí creek, are impassable. Further inland the main streams are flooded too deep to be forded, the low rice-lands are thick in mud, and so overgrown are the forest tracks that it is most difficult to pass from one hill range to another.

Rivers.

There are no streams of any size, probably none with a course over five or six miles. The larger watercourses rise on the crests of the central hills, flow west, and fall into one of the creeks that creep two or three miles inland. During the rainy months they are torrents, but soon dwindle to the faintest threads fed from moisture stored by the forests on the crests and slopes of the hills.

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Creeks.

The winding creeks cut off the hill drainage before it has time to form streams of any size. The chief creeks or backwaters are, beginning from the north, Mándla-Borlai, Nándgaon Murud, Rájpurí, Panchaitan or Dive-Borlai, and Shrivardhan. These vary in length from half a mile to fourteen miles, and, except the Rájpurí creek, have much sameness of character.¹ They run nearly at right angles to the coast line, with sandy and gravelly beds, between low muddy mangrove-covered banks. Most of the entrances are rocky and dangerous, and, even during the fair season (September-June) and at high tide, they are not navigable for boats of more than 1½ tons (5 *khandis*). Once the bar is crossed there is little difficulty in passing to the end of almost all the creeks.

The entrance to the Rájpurí creek is a deep gulf about twenty-five miles south of Bombay. From this gulf the creek winds inland with a breadth of one to three miles. About six miles south-east of Janjira island, it divides in two, the main creek continuing to the south-east and an arm running to the north-east. The north-east arm, which varies from a quarter to a mile in breadth, runs inland about six miles to Mándád. The main creek stretches south-east for about eight miles, and ends at the old town of Mhasla about fourteen miles south-east of Janjira. The creek is subject to the tide which rises twelve feet at high springs. There is no bar and the bottom is muddy. The shoalest water at low tide is 3½ and 3¾ fathoms in its entrance and 4½ fathoms inside in mid-channel. It offers excellent shelter to a vessel in distress. Ordinary spring tides rise eleven feet and neaps six or seven feet. Off Rájpurí the tidal influence is strongly felt and increases in strength farther north.² Steamers can enter, even during the rains, and lie in still water to the south of Janjira island. Five or six miles inside of the island, craft of not more than four feet draught can sail at all times. Further inland it is navigable at high tide only. In 1538 Dom João de Castro described the Danda river as the largest inlet in this part of the coast, with, at low tide, four fathoms of water at its entrance. Inside were two islands, one close to the land, the other fortified and sheltered from the sea by a long tongue of land, in the form of an elephant's trunk. It was a pleasing woody bay in which the whole Portuguese navy could take shelter.³

Though most of it is bad, there is no scarcity of drinking water. All the larger villages have built wells, and outlying forest villages get their water from the beds of streams. There are about 1000 wells with a depth of water varying from six to sixteen feet. Some of the wells are brackish. There are some fifty ponds, very few of them lined with masonry, and most of them dry from February to June.

The rock is almost all trap with, on the higher hill slopes, laterite or iron stone, cropping out of the ground in large boulders. In the

Water.

Geology.

¹ The lengths of these creeks are, Mándla-Borlai half a mile, Nándgaon 1½ miles, Murud 2½ miles, Rájpurí 14 miles, Panchaitan-Borlai 1½ miles, and Shrivardhan 2½ miles.

² Taylor's Sailing Directory, 386.

³ Primeiro Roteiro da Costa da Índia, 160-167.

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larger valleys the rock is found in tabular masses a few feet below the surface and sometimes standing out several feet. In the hills the rock is in irregular tabular masses and shapeless boulders. No outcrops of basalt have been recorded.

Climate.

The climate is moist and relaxing, but the sea breeze cooling the coast and the hill-tops. Along the coast fever and dysentery prevail from October to January, especially in the larger lowlying towns which are surrounded by garden lands. Along the coast the thermometer ranges from 76° in the cold weather and during July and August when the rains are at their height, to about 90° in the hot weather and at the end of the rains. In the inland parts, which are partially cut off from the sea breeze, the thermometer rises 7° or 8° higher. The average yearly rainfall for the five years ending 1881 was about 100 inches.¹

Products.

Minerals.

There are some half a dozen quarries of trap and laterite, but none of them are regularly worked and none of the stone is exported. About fifty years ago some beds of laterite at Shigre, two miles north-east of Murud, were worked for their iron. But, owing to the cheapness of the imported metal, the local iron-smelting has ceased. Good building lime is made from limestone nodules, of the average size of a man's hand, which are found at low tide in the beds of some of the creeks. It is chiefly used locally, but small quantities are exported. Lime fit for eating with betel-leaves and for whitewashing is made on the coast by burning shells.

Forests.

The Habsán hills are generally fairly covered with wood, chiefly copse. In Nándgaon and Mándla in the northern forest division the forest is everywhere thick and teak is plentiful. In the southern forest division, which includes all Habsán south of the Rájpurí creek, in Panchaitan, and in the valleys running from the Sávitri, there are heavy forests generally frequented by panthers and tigers. Near Mhasla and Shrivardhan the hills were some years ago nearly stripped of timber, but, since cutting and burning have been stopped, a fresh growth has begun to spring up. Here and there in Mhasla and Govále are patches of fine forest, where a tiger or a panther is occasionally killed.

Until 1862 the Janjira chiefs took much care of their forests, forbidding export and severely punishing timber thefts and injury to forests.² In 1862 the late Nawáb, His Highness Sidi Ibráhim Khán (1848-1879), gave contracts for cutting and removing to Bombay a large quantity of firewood. Under those contracts a man offered a certain sum for the right to cut wood in a certain forest for a certain time. If his offer was taken he worked the forest cutting to within two feet of the ground, all building timber except teak *ság* *Tectona grandis*, blackwood *sísvi* *Dalbergia sissoo*, mango *ámbe* *Mangifera indica*, jack *phanas* *Artocarpus integrifolia*, catechu *khair* *Acacia catechu*, *jámbul* *Eugenia jambolana*, *bhendi* *Thespesia populnea*, *ábnus* *Diospyros melanoxylon*, bamboo *váns* *Bambusa vulgaris*, and

¹ The details are, 1876, 66·86; 1877, 73·78; 1878, 164·22; 1879, 97·70; 1880, 85·28; and 1881, 83·74.

² Sir Richard Temple's Minute, 17th August 1878.

kārvi *Strobilanthus grahamianus*.¹ A large timber traffic sprang up. In 1877, 8400 tons (21,000 *khandis*) of logs and 250,000 *gohālas* or bundles of split firewood were shipped to Bombay. By 1877 the want of any system or check in these cuttings, and the practice of clearing the hill sides for wood-ash tillage, had nearly destroyed the Janjira forests. In 1878 forest preservation on the British system was begun, and several of the existing contracts were cancelled. In 1880 the forests of the Murud division were demarcated, and are now (1881) strictly protected. In other parts of the state arrangements have been introduced to limit wood-ash tillage, and not to allow timber to be cut except on permission from the Assistant Political Agent. The forest servants are now paid in cash instead of in grain, and an establishment has been formed of two rangers, two clerks, six foresters, and thirty guards. Kunbis, Káthkaris, Mhárs, Ágris, Mális, and Musalmáns work in the forests for wages a man receiving from 3*d.* to 6*d.* (2 *as.* - 4 *as.*) and a woman from 2½*d.* to 4½*d.* (1½ *as.* - 3 *as.*) a day. In 1881-82 the total forest receipts amounted to £1560 (Rs. 15,600), and the forest charges to £894 (Rs. 8940).

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Products.

Forests.

The breeds, habits, and uses of the Domestic Animals of the Habsán do not differ from those of the neighbouring Kolába district. Both buffaloes and bullocks are employed for all field purposes as well as for drawing carts. Bullocks, buffaloes, and cows are taken out in droves and grazed in the lands and forests set apart for grazing. They do not ordinarily get grain or condiments. The chief cattle breeders are the Mális, well-to-do landholders, and *khots*, but there is no systematic breeding. The average yearly cost of the keep of a bullock or milch-cow is estimated at about £1 4*s.* (Rs. 12). A good bullock is worth £2 (Rs. 20) and a milch-cow £1 10*s.* (Rs. 15). No sheep are bred. Fowls are reared chiefly by Muhammadans, Beni-Isráels and Káthkaris. A full-grown hen fetches 3*d.* (2 *annas*), and sixteen chickens can be bought for 2*s.* (Re. 1). Eggs sell for ¼*d.* (2 *ps.*) each or eight dozen for the rupee. Ducks, turkeys, pea-fowls, and guinea-fowls are not reared.

Domestic Animals.

Of Wild Animals there are of Felidæ, the Tiger, the Panther, and the Wild Cat. Tigers and panthers are found in all parts of Janjira, especially in the south across the Rájpuri creek and near Mhasla. Of late years the extensive forest felling has greatly reduced their number. The Tiger, *vágh*, *Felis tigris* is believed to be of two varieties, one larger² lighter-coloured and fiercer³, the other smaller darker and milder. Several full-grown tigers have been shot, much smaller than the ordinary tiger, and almost dark-brown where the ordinary tiger is yellow. The Panther, *bibla*, *Felis pardus* is of two kinds, one called *bibla vágh*, the other, a smaller, thinner, and much longer-necked animal called *karda*. The rings of black hair on the yellow skin are almost the same, but the rings on the small variety are always much closer together and seldom so perfect.

Wild Animals.

¹ Of these blackwood and *ábnus* are very rare.

² Of the tigers shot by the late Mr. Larcom, one measured immediately after death, was ten feet ten inches long.

³ In the hot season of 1882 three or four persons were mauled by tigers or panthers and one woman was eaten.

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Wild Animals.

Tigers and large panthers kill many cattle; the smaller panther feeds chiefly on dogs and goats. The people rarely attempt to shoot a tiger or take any notice of his killing their cattle. It is better, they say, that tigers should eat cattle than that they should eat men. Panthers and tigers are occasionally shot with a spring-gun or by a solitary watcher over the body of an animal that has been killed. The Wild Cat, *rán mánjar*, *Felis chaus* of Habsán is of two kinds the Common Wild Cat of which two varieties are recorded, the ordinary striped cat and another with no marks on a light yellow skin, and the Civet Cat, *kasturi* or *jovádi mánjar*, *Viverra malaccensis* very handsome with a dark brown fur spotted with white. The people speak of a third wild cat called *kál mánjar* or the black cat, which comes into a village at night, ransacks hen-lofts, and is also fond of molasses and sugarcane.

The *Sámbar* *Rusa aristotelis* is found only on the tops of the highest hills in the thickest woods, and there in very small numbers and extremely shy. They eat grass and the young shoots and leaves of trees. The Spotted Deer, *chital*, *Axis maculatus* is found on nearly every wooded hill and generally in herds. They eat grass and have a special liking for young *karvand* leaves. The people beat the woods for spotted deer, posting men with guns at the passes they are likely to make for. Locally the name *bhekar* is used both for the Barking Deer *Cervulus aureus*, and the Four-horned Deer *Tetracerus quadricornis*. The barking deer, a larger animal found in more open ground, is light red in colour and has two small horns. The smaller four-horned deer is found in the ravines and water-courses of the larger hills, and is of a much darker red. Of its four horns two of two times each are perfectly developed. The other pair nearer the nose are rudimentary, rarely more than two inches long. They are very wary and are seldom shot. The Hog Deer or Mouse Deer, *pisári*, *Memina indica* is sometimes found in beating thick hill-top forests. It is light grey, with yellow rings and black spots on the back, and only from seven to eight inches high. The male has a bony knob on its brow but no horns.

The Wild Pig, *rán dukar*, *Sus indicus* is of all wild animals most hated when alive and when dead most prized as food. They do immense damage to the crops. A herd of pig will ruin a rice field in a single night, trampling to destruction what they do not eat. There are many Porcupines, *sáil*, *Hystrix lencura* in the hills, but as they feed by night and lie in holes during the day, they are seldom seen. The Maráthás are fond of the flesh of the porcupine, and place it next in excellence to wild pig. Porcupines live on roots which their powerful forepaws enable them to unearth. The Otter, *uJ*, *Lutra nair* is common both in the sea and in creeks. They are almost always found in parties of three and four. They fish in gangs. The people say they always bring what they catch to the creek side and divide it equally on a smooth stone. They live in holes, just above high-water mark. Their fur is of a beautiful deep brown. Wolves, *lándga*, *Canis pallipes* sometimes come from the Sahyádris and hunt the Janjira hills. The Hyæna, *taras*, *Hyæna striata* is common. They are large powerful animals generally of a dark

brownish-yellow with black stripes. The marking of the body is sometimes curiously like that of a tiger, but the head and gait are unmistakable. The Jackal, *kolha*, *Canis aureus* abounds all over Habsán. The Wild Dog, *kolsunda*, *Cuon rutilans* is larger than the Indian fox and has a bushy tail. It hunts in packs, and smells so powerfully that no animals will remain in the same forest. Wild dogs hunt together with such skill, that they are said to be able to kill tigers and other large game. Deaths from wild animals are rare. Owing to the practise of Bhandáris, Maráthás, and Káthkaris scouring the forests day and night with their guns and dogs, the larger game, the *chital*, *bhekar*, and the *sámbar* are disappearing from the Habsán forests. To prevent this wholesale destruction shooting has of late been allowed only under a permit.

Deaths from snake-bite seem not to be frequent. This is not due to any scarcity of poisonous snakes. The Cobra, *Naja tripudians*, *Phursa Echis carinata*, *Ghonas Daboia elegans*, and many other poisonous varieties abound. From time to time deaths are reported from scorpion-sting. Some of these deaths may be due to snake-bites, but there is a black scorpion, four to six inches long, whose sting might prove fatal to children or to weakly adults.

Of Game Birds, the Pea-fowl, *mor*, *Pavo cristatus* is common in the hills. It is always found at no great distance from tilled land, to which it goes in the early morning and in the evening about sunset. Its grass and twig nest is generally built on stony ground. The hen lays in July, and, in October, the young birds are strong on the wing. Pea-fowls are grain eaters; but they also feed on insects and caterpillars. The wandering Pháse Párdhis snare them and take them for sale to Bombay. The Jungle Fowl, *rán kombda*, *Gallus sonnerati* is very handsome. The cock has a magnificent deep orange and white hackle; the hen is smaller and of a sober brown. They live on the thickly wooded hill-tops near water. Their usual food is insects and seeds, but, in November, after the crop has been reaped, they sometimes feed in the early morning in rice fields. The nest is built on the ground of roughly ordered twigs and grass. The hen lays in May and June. Like pea-fowl, jungle-fowl are snared and taken for sale to Bombay. The Spur Fowl, *sakutra*, *Galloperdix spadiceus* is of a red brown not unlike a partridge. The cock has a crest of black feathers and a regular fan tail. They take their name from the spurs with which the legs, both of cocks and hens, are armed. Spur fowls, though common on the lower hill slopes, are never found more than two or three together. They live on grain and small insects. They breed in May and June in a rough nest on the ground under a bush. Of Quails *lávda* there are the Grey Quail *Coturnix communis*, the Rain Quail *Coturnix coromandelica*, the Bustard Quail *Turnix taigoor*, and the Button Quail *Turnix dussumieri*. The Grey and Rain Quails are birds of passage, coming about the end of November and leaving generally in February. The Bustard Quail is common all over the lower hill slopes in flocks of eight to ten. They feed on grass seeds, and about August build their nests in tufts of grass. The Button Quail is always in pairs or alone; its food and nest are the same as those of the bustard quail. Quails are noosed and snared and sent to Bombay

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Snakes.

Birds.

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Birds.

in large numbers. Snipe *timbul* are of three kinds, the Common Gallinago gallinaria, the Painted Rynchæa bengalensis, and the Jack Gallinago gallinula. All are migratory coming in November and leaving in February, but both the painted and the common snipe are said occasionally to breed in Janjira. Of Wild Duck, *dril*, there are the Mallard *Anas boschas*, the Common Teal *Querquedula crecca*, the Whistling Teal *Dendrocygna javanica*, and the Widgeon *Mareca penelope*. These are all migratory, coming in November and leaving in February. Of Curlews, *kural*, two kinds, the Large Curlew *Numenius lineatus* and the Small Curlew *Numenius phæopus*, are found in the creeks all the year round, but chiefly in the cold weather. They breed in the creeks. Of Plovers *titohis* there are three kinds, the Stone Plover *Œdinenus scolopax*, the Grey Plover *Squatarola helvetica*, and the Golden Plover *Charadrius fulvus*. The stone plover is a resident breeding in the district, young ones being found in September. Golden and grey plovers are sometimes seen in the rains and occasionally breed in August and September, but almost all are migratory, coming in large flocks in December and January, and living sometimes near the sea-shore, but generally in patches of dry ground in and near creeks. Partridges are scarce in Janjira, though they are found in large numbers to the north of the Revdanda creek.

Fish.

A detailed account of the Konkan fisheries, written by Mr. W. F. Sinclair, First Assistant Collector of Kolāba, is printed as an Appendix. The Janjira fisheries are almost entirely salt-water fisheries. Lines of stakes, chiefly palm-tree trunks, are, at the close of the stormy season (October), sunk in the banks that lie off the shore at a depth of from eighteen to thirty feet. The tops of the stakes stand five or six feet out of the water at high-tide. The stakes are driven into the ground by fastening fishing boats to their tops at high-tide, the weight, as the tide ebbs, forcing the points into the bottom. They are drawn out and towed ashore in May when the south-west swell sets in. Between each pair of stakes, which are generally from twenty to thirty feet apart, a large bag-net called *dhul* is hung. The lower half of the mouth of the net is drawn down by stones, about ten feet below the surface of the water; the upper half is kept open by floats fastened to strings. One of these bag-nets costs from £12 to £15 (Rs. 120-Rs. 150), and a pair of posts, if of teak, cost from £5 to £6 (Rs. 50-Rs. 60). The nets are generally owned by several fishermen in shares, and the boat is often the property of a separate person. The sale proceeds of the fish are generally divided into four parts, one for the boat-owner and three for the net-owning crew. Instead of fastening them to stakes, the bag-nets or *dhols* are sometimes moored to buoys or barrels, known as *burkia dhols*. The value of a set of barrel and bag-nets is about £11 (Rs. 110). Creeks are fished by oblong drag-nets laced at each side to a pole and worked against the stream by a couple of fishermen. The meshes of these nets vary in size from a fourth of an inch to an inch. The nets used are bag-nets fastened to stakes and stretched across the creeks, or they are hand-nets either round or fastened to a couple of poles. In using the net fastened to two poles, two men stand close to the shore, each holding a pole, while two or three

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 Fish.

men run from different sides beating the water with short hand sticks and drive the fish to the net, which is quickly raised and the fish are taken out. Fish are generally caught in this way during flood-tide. The circular hand-net is used by one man, either from the shore or from a canoe. There is no state restriction on fishing, but the fishing grounds of the different coast villages have been fixed by the people and are jealously guarded. The chief fishing villages are Chorde, Saláon, and Borlai in Mándla; Nándgaon and Májgaon in Nándgaon; Murud and Rájpurí in Murud; the Janjira fortress; Khirsai, Agarváda, and Khárgaon Budruk, in Mhasla; Mendri, Purbádi, Kudgaon, and Digi in Panchaitan; and Shekádi, Válvat, Shrivardhan, Kálinje, and Devgad or Hareshvar in Shrivardhan.

The chief large sea fish are *pomplet*, *tauri*, *rávas*, *pákhat*, *rushi*, *kupa*, *karli*, *ghol*, *halva*, *bing*, *saklo*, and *dángol*. Besides these, there are *jhingás* of two kinds, cray fish and shrimps, shrimps being caught in large quantities during the rains. The small fish which breed in the creeks are *bombil*, *bhingi*, *shingáli*, *támchurn*, *boi*, *chimburi*, *pole*, *hekáru*, *sálsint*, *kálav*, *harvala*, and *skánt*. Fish roes are sent to Bombay. Fish-curing goes on in all coast villages. The larger fish are split open, cleaned, soaked in strong brine, and sunned.¹ The *bombil* does not want cleaning or salting; it is cut in strips, and is dried in the sun on strings stretched between poles from ten to twelve feet high. Smaller fish are dried by spreading them in the sun on a rock or on the sand. Cured and dried fish are chiefly sent inland through Mahád. Except Bráhmans and Gujarát and Márwár Vánis, all classes eat fish. It is bartered for grain, four pounds of grain buying from four to eight pounds of fish. Most large villages have a separate market-place where the Koli women sit and sell fish.

Fishermen are of three classes, Kolis and Khárvís who are Hindus, and Dáldís who are Musalmáns. They together number about 7000 or nine per cent of the population. The Kolis in most of the villages on the creeks grow hemp, and use the fibre in making their nets. Fishermen who fish in creeks and bays pay a yearly cess of 10s. (Rs. 5) on every *khut* or pair of fishing stakes, and 6s. (Rs. 3) on each net buoyed on barrels. Those who fish at the mouths of creeks pay higher rates, and those who do not own permanent stakes pay a house-tax. In 1880 these cesses yielded a total yearly revenue of £331 (Rs. 3310). The fishing trade is much larger and brisker than it used to be.

According to the 1872 census the population of the state, including 871 persons on board vessels, was 71,996 or about 218 to the square mile. Of the whole number 57,675 or 80·11 per cent were Hindus, 13,714 or 19·17 per cent Musalmáns, 29 or ·003 per cent Christians, and 573 or 0·8 per cent Beni-Isráels and Others. The proportion of Musalmáns to Hindus varied from one and a half per cent in Janjira to seven and a half in Mándla, and averaged about four per cent. Of the whole population 43·2 per cent were males and 51·8 per cent females.

Population.

¹ Salt is a monopoly of the Nawáb's, who sells it to fishermen at half the market price.

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Population.

The 1881 census showed an increase from 71,996 to 76,361 or 6·06 per cent. Of the total number 61,810 or 80·94 per cent were Hindus, 13,912 or 18·21 per cent Musalmáns, 590 or 0·7 per cent Beni-Isráels, 47 Christians, and two Pársis. Of 61,810 Hindus, 972 were early tribes. The percentage of males on the whole population was 49·47 and of females 50·52. Hindu males numbered 30,959 or 50·08 per cent and Hindu females 30,851 or 49·91 per cent of the Hindu population; Musalmán males numbered 6501 or 46·69 per cent and Musalmán females 7411 or 53·22 per cent of the Musalmán population; Beni-Isráel males numbered 280 or 47·46 per cent and Beni-Isráel females 310 or 52·5 per cent of the Beni-Isráel population; of the forty-seven Christians forty were males and seven females.

Houses.

In 1872 there were 13,769 houses or 5·16 persons to each house. Of the whole number 689 were of a superior and 13,080 of an inferior class, the proportion of inferior to superior being as ninety-four to six. According to the 1881 census there were 15,926 houses, including huts. Many Musalmáns, Bhandáris, and some Prabhus own good houses. Except the row of small dwellings and shops that form the market place, each house, especially along the coast, stands in a separate garden. Owing to the dampness of the climate the houses are all built on plinths from two to three feet high. The plinths are of stone rubble and mortar faced with dressed trap or laterite. The walls are a framework of wood filled with baked or sun-dried bricks, with a coating of mud or whitewash. These better-class houses are oblong, and have tiled roofs. They are two storeys high, and have two rooms and a central hall on each floor, with necessary and bathing rooms attached. Their value varies from £200 to £300 (Rs. 2000-Rs. 3000). The middle class house has walls of wattle and daub and a roof thatched with rice straw. They are square and have two rooms, and part of the veranda is enclosed with a daub and wattle wall and used as a cook-room. A house of this kind costs to build from £6 to £7 10s. (Rs. 60-Rs. 75). The huts of the poorer classes cost from 6s. to 10s. (Rs. 3-Rs. 5).

Every good house has a store of copper pots and earthen jars for eating, drinking, cooking, and storing grain; two or three brass-bound boxes for valuables; cots and bedding according to the size of the family; two or three brass stands for lamp wicks; and a stone for grinding condiments and curry spices. For husking rice there is a mortar, the hollowed stump of a tree into which the rice is put and husked by women who pound it with the iron-tipped point of a wooden pestle about five feet long and four inches across. Besides tools for the different callings middle class houses have some earthen pots, a copper water vessel, and one or two other metal pots.

Dress.

Most Hindu men wear only a loincloth during the day and a blanket at night. A middle-class man wears a loincloth, a silver chain round his waist, a turban, and a red-bordered calico shoulder-cloth. A few Bráhmans and Prabhus, who are state servants, wear a waistcloth, a silver waistbelt *kargota*, a white cotton coat, and a red cartwheel-shaped turban.

Ornaments.

Of ornaments, high class women wear the nose-ring, gold earrings, gold and silver necklaces, bracelets, anklets, toe-rings, and finger-

rings. Women also wear the gold head ornaments known by the names of *nág* and *ketak*, *phul*, and *mud*. Children wear wrist ornaments, *kadi* and *tode* generally silver, earrings, anklets, waistbands and necklaces *kanthis*.

The higher classes eat rice, pulse, butter, spices, vegetables, milk, curds, and oil; and the lower classes boiled coarse rice, *nágli* or *harik* bread, *udid*, spices, and dried fish. Rice is eaten either boiled until it is soft, or ground into flour and baked into bread or parched. Rice flour is sometimes mixed with unfermented cocoanut juice and then slightly baked. This is called *sánjan*. From rice flour and toddy, round sweetmeats are made. A man in middling circumstances has his own grain and clarified butter, and he gets betel-leaves and vegetables from his garden. A man tolerably off has a servant to look after his cattle, who is paid sixty pounds ($1\frac{1}{2}$ *mans*) of rice and from 2s. to 4s. (Re. 1 - Rs. 2) a month. In middle class families the women do the house work.

Though the bulk of the people of Janjira are poor, almost all have plenty to eat and a good supply of unfermented palm-juice to drink. As landholders pay in kind in instalments spread over eight months, and, as seed advances or *takávi* are made when wanted, they have seldom to go to a moneylender to raise the money required for paying the rent. Day-workers are paid in grain, a good meal of rice and spices and dried fish, and after meals a draught of *mádi* or unfermented palm-juice. Their few wants are supplied and they appear happy. The husbandmen are quiet, well-behaved, and cheerful, a little independent in bearing but by no means rude. The shopkeepers and traders are quiet and civil.

The following are the chief details of the Janjira castes:

Bráhmans, numbering 1162 in 1881, are found in greatest numbers in Murud and Shrivardhan, and in smallest numbers in Mándla and Govále. They belong to five main divisions, Deshasths, Chitpávans or Konkanasths, Karhádas, Devrukhás, and Gujarát Bráhmans. Except Gujarát Bráhmans who are traders and moneylenders, their occupation is state service, priesthood, begging, and in a few cases husbandry. As a class Bráhmans are well-to-do.

Káyasth Prabhus, numbering 1492, are found all over the state. In token of their Rajput descent Prabhus do not eat fowls. According to a local story, the reason is that the fowl's beak is like a pen, and the Prabhus, being writers, object to kill an animal who like themselves lives by the pen.¹ Except a few who are small traders, their occupation is state service and husbandry. Most of them are well-to-do.

Of Traders and Shopkeepers there are 546, chiefly Gujarát and Márwár Vánis. They are found all over the state. The Gujarát Vánis are said to have come from Gujarát in the beginning of the

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Food.

BRÁHMANS.

WRITERS.

TRADERS.

¹ The Rajputs explain their dislike to hens on the ground that they are foul feeders. But the feeling is widespread, and is found among wild tribes who are not careful to eat only clean feeders. The feeling seems connected with the religious respect for the cock. Perhaps it has its origin in the feeling that the spirits of the dead, wandering near their old home, may have found a resting place in the domestic fowls.

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present century, and the Márwár Vánis from Márwár within the last twenty years. The Gujarát Vánis are permanent residents; the Márwár Vánis stay only for a time. They are moneylenders and shopkeepers, dealing in cloth and miscellaneous articles. Their condition and prospects are good.

HUSBANDMEN.

Of **Husbandmen** there are seven classes with a strength of 34,822 or 56.33 per cent of the Hindu population. Of the whole number 15,403 were Kunbis, 7772 Ágrís, 5175 Bhandáris, 3549 Maráthás, 2698 Mális, 134 Jangams, and 91 Guravs. **KUNBIS** are found everywhere and are permanent residents. Besides tilling, they work as day-labourers and personal servants. As a class they are poor. **ÁGRIS** are found all over the state except in Shrivardhan and Govále. They are said to have come from Cheul and Roha in Kolába about 200 years ago. Besides growing rice, they make salt, and some cut pots and toys in stone; others hold lands as state servants. As a class they are poor. **BHANDÁRIS** are found all over the state, except in Govále and Mándla. They are said to have come from the south more than 200 years ago. They are sturdy and fair-skinned making their living as palm-juice drawers, distillers, and liquor-sellers. Others are husbandmen, moneylenders, gardeners, and stone pot and toy makers. They are well-to-do. The **MARÁTHÁS**, who are found all over the state, are husbandmen and state servants. Their condition is middling. **MÁLIS**, of the two sub-divisions Chavkalshis and Páchkalshis, are found in Murud, Nándgaon, Shrivardhan, and Panchaitan. They are said to have come from Cheul and Revdanda in Kolába more than 300 years ago. Besides gardening and tilling they work as carpenters, bricklayers, and labourers. As a rule they are well off. **JANGAMS**, who act as priests to some Kunbis and Guravs, are found in Mhasla, Shrivardhan, Panchaitan, and Govále. They are permanent residents and are said to have come into the state about twenty years ago from the south. They perform funeral ceremonies for some Kunbis and Guravs and work as husbandmen. Their condition is fair. **GURAVS**, also known as Shivsvánis, are found in Hareshvar and Mhasla. They have no tradition of having been formerly settled in another part of the country. Some are husbandmen, but most act as ministrants in Mahádev's temples and as musicians at marriages. They are a well-to-do perhaps a rising class.

MANUFACTURERS.

Of **Manufacturers** there are two classes, weavers or Sális numbering 314, and oil-pressers or Telis numbering ninety-nine. Except in Mándla and Govále, Sális are found all over the state. They are said to have come partly from the south and partly from Mángaon in Kolába some 150 years ago. They weave waistcloths, women's robes, sashes, and turbans. Some of them are also husbandmen. When in work, a man, his wife, and two children earn from 6d. to 9d. (4 as. - 6 as.) a day; but work is unsteady. As a class they are poor. Although most oil-pressers and oil sellers are Beni-Isráels, Marátha Telis are found in Nándgaon and Mándla. They are said to have come in the beginning of the present century from the Deccan, and are now permanent residents. They press oil out of *tíl* seed and from *karanj* and *undi* berries. Their mill

is worked by one bullock. Some are husbandmen and labourers. They keep Monday as a close holiday, shutting their shops. Their state and prospects are poor.

Of **Craftsmen** there are eight classes with a strength of 3107. Of these 860 were gold and silver smiths, **Sonárs**; 953 carpenters, **Sutárs**; 595 potters, **Kumbhárs**; 372 tailors, **Shimpis**; 161 copper-smiths, **Kásárs**; 104 ironsmiths, **Lohárs**; forty wandering ironsmiths, **Ghisádis**; and twenty-two saddlers, **Jingars**. **SONÁRS** of the **Daivajnya** and **Aksáli** subdivisions are found all over the state and are permanent residents. The **Daivajnya Sonárs**, who claim to be **Bráhmans**, are said to have come from the south about 300 years ago, and the **Aksáli Sonárs** from the **Deccan** about a hundred years ago. Except a few who are husbandmen, and the **Aksális** of **Shrivardhan** who make small brass cooking-pots, goldsmiths of both divisions work chiefly in silver and gold. The men earn 9d. to 1s. (6-8 as.) a day, and as a rule are fairly off. The women add nothing to the family earnings. **CARPENTERS** or **SUTÁRS**, who are found all over the state, are said to have come from the south some 300 years ago. They work in wood, making boxes and stools, and in **Govále** make iron pots for cooking and other purposes. They are a steady well-to-do class, a good carpenter earning a daily wage of 9d. to 1s. 9d. (6-14 as.). **POTTERS** or **KUMBHÁRS** are found all over the state except in **Govále**. They are said to have come about a century ago from **Mángaon** in **Kolába** and from **Dápoli** in **Ratnágiri**. Besides making earthen pots, buckets, tiles, bricks, stone pots, and dolls, they act as husbandmen. As a class they are poor, a man's daily earnings varying from 3d. to 6d. (2-4 as.). **TAILORS** or **SHIMPIS** are found all over the state. They are said to have come about 200 years ago, some from the **Deccan** and some from the south. Besides tailoring, some till and some keep shops, particularly cloth and grain shops. A **Shimpi's** daily earnings vary from 6d. to 1s. (4-8 as.), and the class is, on the whole, fairly off. **COPPERSMITHS**, **KÁSÁRS** and **TÁMBATS**, are found all over the state, and are said to have come from the south some 200 years ago. Most of them work in copper brass and tin, making and tinning pots, and some of them tilling. A coppersmith earns 6d. to 9d. (4-6 as.) a day and is fairly off. **IRONSMITHS** or **LOHÁRS** are found all over the state. They make field tools. **GHISÁDIS**, wandering ironsmiths or tinkers, come every year from the **Deccan** to **Panchaitan**, **Mhasia**, and **Mándla**. They make and mend field and other iron tools and are poor and wild. **JINGARS**, originally saddlers, are found in **Shrivardhan** and **Panchaitan**; they are said to have come from the **Deccan** about a hundred years ago. They are clever workmen turning their hands to many minor crafts, making dolls, toys, inkstands, keys, boxes, musical instruments, table-drawers, painted and carved wood-work, and cutting the paper *tiaras* or *básings* which are worn by the bride and bridegroom at Hindu weddings. As a class they are fairly off.

Of **Personal Servants** there are 731, of whom 293 are barbers or **Nhávis** and 438 washermen or **Parits**. Both classes are found all over the state. The barbers are said to have come from the south

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CRAFTSMEN.

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about 125 years ago; and of the washermen some are old settlers and others immigrants from the south. Besides following their own callings, some of both classes act as husbandmen. Neither class is well-to-do.

HERDSMEN.

Of **Herdsmen** and **Shepherds** there are 3572 Gavlis and 108 Dhangars. **GAVLIS**, who are found all over the state, are said to be old settlers. In appearance and dress they are like Kunbis, and they make their living by husbandry and cattle-rearing, and by selling milk, curds, and butter. They are fairly off. **DHANGARS**, who are said to have come from the Deccan and from the Karnátak, are found mostly in Mhasla. Some of the Dhangars tend cattle, some cultivate, and some prepare country blankets from Janjira or Bombay wool. Those who have settled as husbandmen are generally well-to-do and own cattle.

FISHERMEN.

Of **Fishermen** there are 5943 Kolis and Khárvis. They are found all over the state except in Govále. Among the **KOLIS** there are two divisions, Cheulkars or Son Kolis and Ráhtádkars. The Son Kolis are said to have come from Cheul in Kolába some 200 years ago; the Ráhtádkars are old settlers from Ráhtád in Mángaon. Ráhtádkars eat food cooked by Cheulkars, but Cheulkars do not eat food cooked by Ráhtádkars. The **KHÁRVIS** are said to have come from Chiplun in Ratnágiri about a hundred years ago. The men of both classes wear a skullcap and a loincloth. All are fishers and seamen, hardworking, fairly off, and with good prospects. Some make string and rope, and a few grow hemp for making nets.

**LEATHER
WORKERS.**

Of **Leather Workers** there are 1900 Chámbhárs and twenty-one butchers or Khátiks. **CHÁMBHÁRS**, who are found all over the state, are said to be old residents, except a few known as Dábhólis who came from Dábhól in Ratnágiri about a hundred years ago. They are shoemakers, tanners and husbandmen. They are badly off and show few signs of improving. **KHÁTIKS** are found in Murud and Shrivardhan. They are said to have come from the Deccan in the beginning of the present century. They sell goat's flesh and send hides to Bombay.

**DEPRESSED
CLASSES.**

Of **Depressed Classes** there were 6485 Mhárs, 34 Mángs, and 228 Buruds. **MHÁRS**, who are employed as village servants and messengers, receive grain allowances from the villagers, and in some cases till land. They carry away and eat dead cattle and bring firewood and grass from the forests for sale. **MÁNGS** make palm-leaf brooms and rope slings or *shikás* for hanging jars and other articles. **BURUDS** are found all over the state except in Govále. They are said to have come from the south about 200 years ago. They plait reed baskets and some of them are husbandmen.

**WANDERING
TRIBES**

Of **Wandering Tribes** eighty-one Vadars, four Vanjáris, and sixteen Beldárs were returned from Mhasla, Govále, and Mándla. **VADARS** come every year during the fair season from the Deccan in search of earthwork. The only peculiarity in their dress is that the men wear short trousers. They dig earth and make rice field dams, being paid by the piece. **VANJÁRIS**, who are found in Nándgaon and Shrivardhan, come from the Deccan and earn their

living by carrying grain and fuel on pack-bullocks. BELDARS or wandering quarrymen and stone dressers come from the Deccan during the fair season in search of work and return to their homes during the rains.

Of **Religious Beggars** there were sixty-seven Kánpáté Náth Gosávis, forty-three Gondhalis, thirty-one Sarodis or Dákujis, twenty Bairágis, and twelve Gopáls. KÁNPÁTÉ NÁTH GOSÁVIS, according to their own story, are descendants of the disciples of one Goraknáth, whose shrine is at Pátas Shirála in Kolhápur. Of these Gosávis some are wanderers and some residents, living as husbandmen in Mhasla and Govále. They are said to have been settled in the state for about 150 years. Wandering Gosávis rarely stay at one place for more than three or four days. They encamp outside of a village, sometimes in the open and sometimes under a tree. They either stretch a blanket across three sticks as a tent, or make a hut of a few mats, sticks, and branches. Their stock of chattels includes a grindstone, some earthen cooking-pots, some wooden plates, one or two copper, and one brass pot, and cots. The man wears a pale yellow turban, a small waistcloth, a jacket and a blanket, and the woman a robe, a petticoat, and a bodice. The women's ornaments are lead and zinc bracelets and anklets, and occasionally a gold nose-ring worth about 2s. (Re. 1). They speak a mixture of Gujaráti and Hindi, though most of them know Maráthi and a little Urdu. They wander through Sátára, Poona, Alibág, Janjira, and Ratnágiri, travelling in bands of ten or fifteen. They carry fowls with them and some cows and buffaloes, generally from ten to twenty, but sometimes as many as a hundred. They offer the cattle for sale and beg, attracting notice by playing on a one-stringed fiddle. They never work but are well behaved. The women cook and beg, and, when the band is on the move, carry the bulk of the goods. They reverence the ordinary Hindu gods, employ a Bráhman at marriages, and have a peculiar dread of evil spirits. Their marriage ceremonies do not differ from those of other low class Hindus. They give a feast and call in a Bráhman priest from the nearest village. A son's marriage costs £5 to £6 (Rs. 50-Rs. 60), half of which is paid to the bride's father, and half spent in food, clothes, and ornaments. A man spends nothing on his daughter's marriage. They are said to have no burial rites, but keep a death-day at the end of a year. They have no headman. GONDHALIS, who are found all over the state, are said to have come about 200 years ago from Kolhápur and Tuljápur in the Deccan. They are now settled in the state and live by begging and singing songs in Hindu households on marriage and other occasions. SARODIS or DÁKUJIS, found in Murud, Govále, and Mhasla, have come from the south and are not permanent settlers. The men wear trousers and a long coat, and live by begging with the help of a smattering of astrology. BAIRÁGIS are found all over the state. They move about begging. GOPÁLS come to Govále every year from the Deccan on begging tours. The men wear conical hats trimmed with peacock's feathers, and a large tunic.

The only Early Tribe is the KÁTHEKARIS. They number 972 and

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BEGGARS.

Early Tribes.

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Early Tribes.

are found all over the state. They are said to have come from the Mával or western Deccan. Some of them live in the hills and some on the borders of forests near villages. They belong to five clans: Nikáms, Vághmors, Moknes, Kális, and Sánvates. They speak corrupt Maráthi, and live in square wattle huts, whose only furniture is a few earthen pots, one or two copper vessels, and a sickle. The men wear a loincloth and sometimes a shouldercloth, and the women a scanty robe that does not fall below the knee and no bodice. Their only ornaments are heavy necklaces of glass beads, brass earrings, and glass bangles. Some of them grow *náchni* and *harik* on the hill sides, others work as labourers and rear goats; but the bulk of them, both men and women, live by selling firewood and forest produce and by tapping forest palms. They are fond of hunting and shooting, and are much given to pilfering and petty thieving. Except at drunken brawls, which sometimes end fatally, they are seldom guilty of crime. They worship the ordinary Hindu gods, but never employ Bráhmaṇ or other priests. They are fond of moving from one place to another within a radius of eight or ten miles. They never go further and have no knowledge of other districts. They are averse from manual labour but have recently been induced to work at road-making. When they choose to work they are the best and hardest workers in the state. On the fifth day after the birth of a child, six betelnuts are laid before *Satvái Devi*, the mother is made to bow to the goddess, and a party of friends are entertained with country liquor. Marriages are settled by presents, but the leave of their hereditary leader or *náik* must be gained. For granting the marriage license the leader is paid 2s. (Re. 1) and is given a potful of country liquor. No marriage can be celebrated unless he is present.

MUSALMÁNS.

According to the 1881 census Musalmáns numbered 13,912 or 18·2 per cent of the population. They are chiefly found in Janjira, Mhasla, Murud, and Shrivardhan. They belong to four classes, Konkánis numbering 12,429, Habshis or Sidis numbering 258, Dáldis numbering 1225, and a few families of Dakhnis. Like the Konkánis of Thána, Kolába, and Raṭnágiri, the Janjira Konkánis are partly descended from Persian and Arab immigrants between the seventh and the fourteenth centuries. The Sidis or Abyssinians are known to have been settled during the sixteenth century under the Bijápur kings, and are said to have originally come during the rule of the Bahmani dynasty. The Dáldis or fishers claim the same origin as the Konkánis. The few Dakhnis, most of whom are butchers, have settled in Janjira during the present century.

Speech.

The home speech of the Konkánis and Dáldis is a mixture of Maráthi and Hindustáni known as Konkani; that of the Sidis and the Dakhnis is a corrupt Hindustáni. Almost all can speak Hindustáni.

Appearance.

The foreign element in the Sidis seems to have been Abyssinian not negro. At least the present Sidis show no signs of negro blood, being wheat-coloured with high straight noses and thin lips. The beard is scanty. They are generally larger boned and more robust than the Konkani Musalmáns. The Konkánis and Dáldis are generally small and delicate, light coloured or swarthy, with

good features and scanty beards. The Dakhnis are generally dark, strongly made, and full bearded.

Rich Sidi gentry, Syed landlords, and Konkani timber and other merchants own good one or two storied houses of brick or stone, with strong timber and tiled roofs. The houses of middle class and poor Musalmáns, except in some of the larger towns where they have tiled roofs, are built of bamboos and rafters, thatched with rice straw or grass. Their houses are oblong and are peculiar in having the front door at one end. The better class of house costs to build from £20 to £30 (Rs. 200-Rs. 300), and the poorer house from £3 to £5 (Rs. 30-Rs. 50). The articles generally found in a house are a few Indian carpets and quilts, some cots, and copper, brass, and earthen vessels. The Sidis deck their walls with swords, shields, lances, muskets, guns, knives, and daggers. Most well-to-do families have male and female servants, and a stock of cows, buffaloes, goats, and bullocks. Rich families have four to eight bondsmen and bondswomen, generally the children of poor Hindus who have been bought and made Musalmáns. These bondsmen and bondswomen are not hereditary and they can at their pleasure leave their master who feeds them and clothes them. They marry only among themselves. A Musalmán's wardrobe generally includes, besides some common suits for every day use, a large flat-rimmed Bráhmaṇ-like turban or head scarf, a cap, a coat, a shirt, a jacket, and a pair of trousers. The rich man's wardrobe varies in value from £10 to £20 (Rs. 100-Rs. 200), a middle class man's from £3 to £5 (Rs. 30-Rs. 50), and a poor man's from £1 to £1 10s. (Rs. 10 - Rs. 15). The woman's ordinary dress is a bodice, a robe, and a petticoat, over which, when she goes out, she draws a sheet. The women of rich and well-to-do families have several costly silk dresses ornamented with gold and silver embroidery. Middle class and poor women have one silk dress which lasts ten to fifteen years, and three or four common suits costing 3s. to 5s. (Rs. 1½ - Rs. 2½) each. The value of a rich woman's wardrobe may be estimated at £10 to £20 (Rs. 100-Rs. 200), a middle class woman's at £3 to £5 (Rs. 30-Rs. 50), and a poor woman's at £1 10s. to £2 (Rs. 15-Rs. 20). Except that Daldis sometimes wear a large gold ring in the right ear, the only ornaments worn by men are gold and silver finger rings. The women have generally a good store of ornaments. A married woman is never without a special necklace called *tachha* of glass and gold beads, the wedding gift which is always worn so long as the husband lives. A woman who marries a second time is not so particular about her necklace, but if she is young she generally persuades her husband to give her a new one. Besides this necklace all women have a good store of gold noserings, necklaces, earrings, bracelets either gold or silver, silver anklets, silver chains, silver finger rings, and other ornaments. These ornaments are partly presented by parents and partly by the husband as a marriage portion which is generally worth £12 14s. (Rs. 127). They are the sole property of the woman. Even in poor families these ornaments are carefully kept, but they have sometimes to be sold to meet marriage and other special charges. Roughly a rich woman's ornaments vary in value from £50 to £100 (Rs. 500-

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MUSALMÁNS. *Houses.*

Dress.

Ornaments.

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Rs. 1000), a middle class woman's from £10 to £20 (Rs. 100-Rs. 200), and a poor woman's from £5 to £8 (Rs. 50-Rs. 80).

The Musalmán's ordinary food is rice and *náchni* bread eaten with fish curry. They take two meals, one in the morning the other in the evening. Those of them who are husbandmen take a third meal, an early breakst, at sunrise.

The daily cost of food to a rich Musalmán family of four or five persons varies from 1s. 6d. to 2s. (12 *as.*-Re. 1), to a middle class family from 9d. to 1s. (6-8 *as.*), and to a poor family from 6d. to 9d. (4-6 *as.*). Public dinners are given in honour of births, marriages, and deaths. These dinners consist of *puláv* and *dálcha* made of boiled rice with clarified butter, and eaten with mutton-curry cooked with pulse or vegetables. To give a hundred guests a dinner of this kind costs from £1 10s. to £2 (Rs. 15-Rs. 20). Except a few rich Sidis and Konkanis who occasionally drink tea and coffee, Musalmáns use no beverage but water. Of stimulants *mahuda* liquor is drunk by some Dáldis, opium is eaten by a few Sidis and Syeds, and almost all eat betel-leaf and betelnuts. The hereditary calling of the Sidis is state service. Some of them have good houses and estates yielding yearly incomes of £50 to £100 (Rs. 500 - Rs. 1000). The Konkanis, who are landholders, farmers, and traders, earn from £30 to £100 (Rs. 300 - Rs. 1000), and the Dáldis, whose hereditary calling is fishing, are either servants, fishers, or sailors. They are good sailors, ready to leave their homes in search of work in Bombay and returning with their earnings after a year or two. Except on Ramzán, Bakar Id, the last two days of the Muharram, and after a death no traders or artisans take holidays. On those occasions, besides resting themselves, they give a holiday to their servants. Though hot-tempered, crafty, and luxurious, the Sidis as a class are sober and thrifty. The Konkanis are famous for their vigour and shrewdness, and the Dáldis, though hardworking and thrifty, are excessively fond of liquor. Some Sidi and Konkani landlords and traders are well-to-do and able to meet their marriage and other special charges, but a weakness for good living and show, leads many to debt and some to want.

*Calling.**Holidays.**Character.**Condition.**Community.*

As a rule none of the four classes of Musalmáns intermarry. Of late some Sidi gentry have taken wives from the Konkanis; but the Konkanis never give daughters either to Dáldis or Dakhnis. They have no special class organization and no class rules, the Kázi being chosen arbitrator in family disputes. All join in their prayers, and on occasions have no objection to eat with each other.

*Religion.**Customs.*

All of the Janjira Musalmáns are Sunnis, the Sidis belonging to the Hanafi and the Konkanis and Dáldis to the Shafai schools. Almost all are fairly religious, and a few of the devout go to the mosque for the five daily prayers. Some of their social observances are more or less Hindu in spirit, but the Janjira Musalmáns seldom worship or pay vows to Hindu gods. Dáldi women go out in the same dress they wear in-doors. Konkani women, when they go out, cover the body from head to foot with a large white sheet. All Musalmáns obey the Kázi and get him to register their marriages. The ordinary fee for registering a

marriage is 5s. (Rs. 2½), but in addition some of the rich make the Kázi the present of a turban or of a piece of new cotton cloth. Boys are generally married between fifteen and twenty, and girls between ten and sixteen. Betrothal takes place six months or a year before marriage, and costs from £ to £3 (Rs. 10-Rs. 30). A son's marriage costs a rich man £30 to £60 (Rs. 300-Rs. 600), and a daughter's marriage £20 to £40 (Rs. 200-Rs. 400). A middle class man spends £15 to £20 (Rs. 150-Rs. 300) on a son's wedding, and £10 to £15 (Rs. 100-Rs. 150) on a daughter's wedding. A poor man spends £10 to £15 (Rs. 100-Rs. 150) on a son's wedding, and about £3 (Rs. 30) on a daughter's. Few, except the rich, keep the sacrifice or *akika* ceremony, most keep the initiation or *bismilla* at a cost of 6s. to £1 (Rs. 3-Rs. 10), and a few celebrate the seventh month of a woman's pregnancy. Funeral ceremonies are performed by the Mullás and Kázis. As soon as life is gone the Mulla is called and makes ready the shroud, bathes the body, and lays it on the bier shrouded and scented with camphor and aloes. The bier is carried to the grave on the shoulders of four men who repeat the creed as they walk, and are now and then relieved by the other bearers. Before reaching the grave, either in the mosque or in the graveyard, the bier is set on the ground, a prayer is repeated, and the body is laid in the grave. When the grave is filled and the people have gone to their homes, friends and relations give a dinner to the mourning family who till then neither eat nor drink. If the family has many friends and relations they continue to supply the mourners with food for three days when the third day ceremony or *ziarat* is performed. On the third night male friends and relations are asked to come to a *maulud* or reading of sermons and hymns to the praise of God and the Prophet which lasts till midnight. In the morning friends meet at the house of mourning or in the mosque, where the Korán is read and flowers and scents are distributed and taken to the grave. Some well-to-do families, besides keeping the tenth twentieth thirtieth and fortieth days after death, have a ceremony after six months and another at the end of the year. A rich man's funeral costs £10 to £20 (Rs. 100-Rs. 200), a middle class man's £3 to £5 (Rs. 30-Rs. 50), and a poor man's £1 10s. to £2 (Rs. 15-Rs. 20). Except the poor Konkans and Dáldis, about one-third of the Musalmáns have been taught Urdu and Maráthi; and some of the rich have begun to teach their boys English. Except in the state service no Janjira Musalmán has risen to a high position.

The Konkans who are the largest community of Janjira Musalmáns are commonly known as Janjirkars. They are chiefly Shaikhs, though there are some Syed families from Madina and Hydramaut who seem to have settled about four hundred years ago. Some families call themselves Khán, who are probably not of Afghan descent, but are the representatives of successful soldiers who won the title of Khán. As a rule Konkans do not add Shaikh to their names. They use a surname taken either from their calling as Khot or Kázi, or from their dwelling place as Janjirkar and Murudkar. Their women add Bibi to their names. A special class called Chorváds, from *chhokara* a boy, are the illegitimate issue of rich

Chapter I. Population. MUSALMÁNS.

Ceremony.

Konkans.

Chapter I.
Population.
MUSALMÁNS.
Konkanis.

Konkanis and Sidi Sardárs. They call themselves Konkanis, but the other Konkanis look down on them, and, though some take wives from among them, no Konkani will give his daughter to a Chorvát. The home speech of the Konkanis is the mixture of Maráthi and Urdu which is known as Konkani. They are generally thin, tall, regular featured, and brown. As a rule the men shave the head and have thin beards. Like the men the women are tall and delicate, fair, and with good features. They do not appear in public during the day. When they visit friends or attend parties they go out at night covered from head to foot with a large white sheet. They engage in no work except house work. Indoors men wear a waistcloth or *lungi*, a jacket or *bandi*, and a skullcap; and out of doors trousers, a jacket, a large white coat, and a turban. The women wear the Hindu robe worn like a petticoat and a bodice. Their ornaments are gold noserings, necklaces, and earrings, silver bracelets, anklets, and finger rings. Both men and women are neat and clean in their habits. The men are hospitable, hardworking, thrifty, and sober, but proud and hot-tempered. Some are well-to-do owning land and trading in timber. Others of the middle class are state servants and husbandmen. The poor live almost from hand to mouth and are always in debt. Except that of late some Konkani families have intermarried with the Sidi they marry with no one but their own class. In religion they are Sunnis of the Shafai school, but few are strict in saying the five daily prayers. They obey the Kázi and appoint him and other respectable members of the community arbitrators in family disputes. They teach their children the Korán and to read Urdu and Maráthi. Few learn English and none have risen to high official posts.

Sidis.

Sidis, the representatives of Habshi or Abyssinian slaves and soldiers of fortune, are found only in Janjira island. Their number 258 and rank next in importance to Konkanis. Most of them are relations of the Nawáb or head of the state, and have inherited state land grants or allowances. They speak Hindustáni and Konkani both at home and abroad. They are tall, strong and well made, with good features and brown or wheaten skins. The men shave the head and wear the beard though their faces have generally little hair. The women, who are like the men in appearance, never appear in public and add nothing to the family income. Indoors the men wear a waistcloth or *lungi*, a jacket, and a skullcap, and out of doors a turban, head scarf, a long coat, and loose trousers. The women wear the Hindu robe over a petticoat, which is also used as a night dress, and a bodice. When they go out in the evening to pay visits they shroud themselves in a large white sheet which hides the whole face except the eyes. They are fond of ornaments and have a good store of earrings and noserings, bracelets, anklets, and necklaces. As among Konkani women, the glass and gold bead necklace is put on the first day after marriage and is worn constantly and kept with care. Both men and women are neat and clean in their habits. Rich Sidis generally deck their houses with sword shields, lances, muskets, knives, and daggers hung on the walls.

from wooden pegs. As a class they are luxurious hot-tempered and dishonest, but sober and thrifty. They are either landholders or state servants, and, except a few who are poor, are generally well-to-do and able to meet special charges. They are Sunnis of the Hanafi school, and, except a few of the younger men, are religious and careful to say the daily prayers. They obey the Kázi and employ him to arbitrate in family and other disputes. They have no special class organization and no special religious head. They teach their boys some Urdu and Maráthi and to read the Korán. A few learn English. On the whole they are well-to-do.

Dáldis, from *dálud* fishing, are said to have been known in Arabia as *sarshesi* or coast people. They number about 1230. Like the Konkanis they are said to have fled from Arabia on account of the tyranny of Hajjáj bin Yusuf (A.D. 700), but their forefathers probably settled at different times between the eighth and the thirteenth centuries. Besides in Janjira they are found on the Ratnágiri coast. The men are tall or middle sized, well made and strong, of a dark or olive colour, and with thin beards like the Konkanis. They shave the head and wear the beard. Their indoor dress is either a waistcloth or a loincloth and a skullcap, and, on going out, a head scarf or turban, a jacket, and a waistcloth or a pair of tight trousers. The women are tall or of middle height, delicate, well featured, and fair. They wear the Hindu robe, and a petticoat and bodice like the Konkanis. They appear in public, but few of them do any work beyond looking after the house. Both men and women are dirty and untidy. They speak a corrupt Konkani using many peculiar words and phrases.¹ They are hardworking and thrifty but excessively fond of drink; most of them are in debt. They are either husbandmen or seamen. Many of the sailors find employment in Bombay, most of them as seamen either on European or on native vessels but a few of the more intelligent as engineers of steam launches and other small craft. They marry only among themselves, but have no special class organization. In religion, like the Konkanis, they are Sunnis of the Shafai school, but few of them are religious or careful to say their prayers. They take no interest in educating their children and show no signs of bettering their condition.

Beni-Isra'els are returned as numbering 590. They are said to have been much more numerous during the eighteenth century when the Sidi was powerful, and Danda Rájpuri was a place of trade. In Panchaitan or Diva-Borlai alone there are said to have formerly been one hundred and twenty families. During the wars with the Maráthás, in the latter part of the seventeenth century, many families are said to have gone to Kolába and Bombay. They are divided into White Beni-Isra'els and Black Beni-Isra'els. The White Beni-Isra'els are probably the descendants of the original immigrants and the Black Beni-Isra'els of converts. The two classes neither

Chapter I. Population.

MUSALMÁNS
Sidis.

Dáldis.

BENI-ISRA'ELS.

¹ Among the peculiar words are: *encha* for Maráthi *ycne*, coming; *jáucha*, for *jane* going; *je* for *ji*, yes; *págla* for *págnekaritán* fishing; *hárla* or *dna* for bring; and *gota* for *bhat sijela*, boiled rice.

Chapter I.
Population.
BENI-ISRAËLS.

eat together nor intermarry. The men have distinctive features the nose being decidedly aquiline. The face has something of the Afghan type, but the body is of inferior strength and size. Except two tufts, one over each ear, the men shave the head; they wear the mustache and a short beard. The women are generally good-looking. Like Hindu women they wear the hair tied behind the head in a knot. Most of the Beni-Israëls are oil-pressers, but many are husbandmen and craftsmen, chiefly carpenters. Their home tongue is Maráthi, and their houses are like those of middle-class Hindus. The only special article is a box fixed to the upper part of the right door post. This contains a piece of parchment with a verse from the Old Testament, so placed that, from the outside, the word Almighty can be read through a hole. They have two meals a day, the men and women eating separately. Their dress is partly Musalmán partly Hindu. They worship One God and have no images in their houses. On the eighth day after the birth of a boy, he is circumcised by their priest or *kázi*, to whom a present is made according to the means of the parents, and a feast is given to relations and friends. A day before the marriage, the boy is rubbed with turmeric brought by the girl's relatives from her house. On the marriage day the girl is seated on a chair or on a raised seat, and the boy is made to stand near her. A cup containing *sherbát* into which a silver ring is dropped is brought, blessed by the priest, and handed to the girl, who drinks some of it and hands the cup to the boy who empties it. The silver ring is placed on the girl's right forefinger, and the marriage bond is read and signed. On the third day the boy walks with his wife to his own house. When a Beni-Israël dies the priest repeats verses, and the corpse is carried to the burial-ground and buried with the head to the east. Verses are repeated and the mourner returns. Three death-feasts take place, eight days, six months, and one year after the death. In each village social disputes are settled by a headman at a meeting of the men of the caste. Though fond of liquor and extravagant on ceremonial occasions, the Beni-Israëls are a steady, hardworking, and successful people. They send their boys to school, and they have no professional beggars.

Villages.

According to the 1872 census there were 245 towns and villages, of which fourteen were uninhabited and twenty-eight were hamlets. In 1881 the number of towns and villages was returned at 238. Among towns the largest are Shrivardhan with 7424 people, Muru with 5353, Mhasla with 1830, and Janjira with 1874. As a rule the larger villages are along the coast or on one of the creeks. In these coast and creek villages all signs of houses are hidden by belts of cocoa and betel palms, which fringe the sea from a quarter to a mile broad and sometimes from a mile and a half to two miles long. Except the row of small dwellings and shops that form the market place, each house stands in a separate fenced garden. A main road from end to end of the village, with side lanes, runs through the palm groves, the trees meeting above and casting an unbroken shade. Owing to the dampness of the climate the houses are built on plinths from two to three feet high. The richer rice land villages are usually built on the skirts of one of the hill ranges.

which fringe the rice lands. They are fairly shaded with large mango and *pipal* trees, and here and there an isolated clump of bamboos. The houses are much like the coast houses, except that they are grouped together not separate, and that the plinths are lower and less regular. The hill hamlets are clusters of low huts in spaces in the forests cleared of brushwood; some have plinths and some have no plinths. All are built of rough poles cut from the forests, with no attempt at dressing and with walls of mud and stone or of wattle and daub.

Though there are no regular village communities the large villages have a headman *pátíl*, an accountant *kulkarni*, a priest *upádhyā*, and a servant or *mhádr*. Small villages have a *kárñhári*, or *pátíl's* assistant and a *mhádr*. The headmen are Bráhmans, Prabhus, Maráthás, and in a few cases Musalmáns. In Musalmán villages there is a *mulla*, who is in charge of the mosque and a *bángi* or crier. The *mulla* has a grain allowance from the state, and the *bángi* receives a turban and 2s. 6d. (Rs. 1½) for attending marriages and funerals. The Nawáb, as head of the state, is also religious head or *kázi*. He deposes his powers to certain persons called *náibs*. Hindu religious officers have fees but no state allowances, though like Musalmán priests they are free from the house-cess. In marriages the bridegroom has to apply to the Nawáb and pay him a fee of 2s. (Re 1). An order is granted on the *mahál*, where it is registered and sent to the *náib* in the case of a Musalmán or to the *upádhyā* in the case of a Hindu. If no objection is raised, the marriage is celebrated and the religious officer takes his fees.

Between 1863 when forests began to be cut and 1878 when they began to be preserved, wood-cutting brought from the Deccan, for the eight fine months (November-June), about 5000 men and women of the Beldár, Mhádr, and Kunbi castes. The demand for this labour has ceased, and the only incomers, except beggars and other wanderers, are Ágris whom the area of waste rice lands draws from the neighbouring British villages. From Janjira, Mhárs, Kunbis, and Dáldi Musalmáns go for work to Bombay in the beginning of the fair season and come back before the rains. The Kunbis and Mhárs work as carriers and labourers and the Dáldis as boatmen in Bombay harbour. The crews of the Bombay *Dubásh* or ship-chandlers' boats, of Peninsular and Oriental steamships, and of most of the smaller coasting steamers are largely recruited from Habsán. On their return the Kunbis and Mhárs work in the fields during the rains; the Dáldis, who sometimes bring back as much as £10 (Rs. 100), generally rest till the fair weather comes round.

Chapter I. Population.

Villages.

Communities.

Movements.

CHAPTER II.

AGRICULTURE, CAPITAL, AND TRADE.

Chapter II.
Agriculture.

AGRICULTURE supports 25,060 people or nearly one-third of the population. Except towards the west where it is sandy the soil is red and stony. Janjira has never been surveyed. According to a rough estimate, of the whole area from 22,000 to 24,000 acres about thirty per cent are arable, and of the arable area about 20,000 acres or 83·3 per cent are under tillage.

Irrigation.

A large area of land is watered from wells worked by the common Persian wheel. The water is distributed by small conduits and in a few places, is carried by ducts across streams, the water being led to the fields by small canals above the level of the streams. This is chiefly during and for a short time after the south-west monsoon. In stream-bank villages garden crops are grown with water brought by the *ukti* or bucket and lever lift. The area which can be watered from river embankments is small. Sugarcane is grown in a few places, and is generally sold raw in the neighbouring villages. Of late years a considerable area has been won by embankments from the salt marsh along the borders of the creeks. Among these are two specially large works on either side of the Rájpurí creek, one at Chinchgad, the other to the south of Dig.

Crops.

Of 20,000 acres of tilled land, 11,600 were under rice *bhát* *Oryza sativa*, 2800 under *náchni* or *nágli* *Eleusine coracana*, 2200 under *vari* *Panicum miliare*, 1600 under *harik* *Paspalum scrobiculatum*, 200 under *til* *Sesamum indicum*, and 900 under hemp *Crotalaria juncea*. Such other crops as *sáru* *Panicum miliaceum*, *káng* *Panicum italicum*, *udid* *Phaseolus mungo*, *mug* *Phaseolus radiatus*, *tur* *Cajanus indicus*, *chauli* *Dolichos catjang*, *phul* *Dolichos lablab*, and *vál* *Dolichos spicatus*, occupied about 120 acres. The area under garden crops was about 1280 acres.

Rice, the staple crop, is grown in the moist alluvial valleys. About February the husbandman begins to make ready his field by burning wood and grass whose ashes serve as manure. After the first fall of rain (June 5-13) ploughing begins. The people generally club together and bring five or six ploughs to one field and so make it ready for sowing. Except in salt land, rice seedlings are always planted out. The planting goes on during July and August and the crop is generally ready for cutting some time in October. In November, after the rice has been housed, the soil is ploughed and a crop of pulse is raised. About thirty different varieties of long stemmed rice are grown in marshy lands.¹ The estimated average yield in an acre of well watered sweet rice land is 3000 pounds; an acre of soil of the middle sort from 2000 to 2500 pounds; and an acre of soil of the poorer sort from 600 to 1000 pounds. The

¹ The names of the varieties of rice are, *panvel*, *patan*, *mudga*, *hárkel*, *bhadsál*, *tar*, *ghosálvel*, *ámámohar*, *khair*, *borka*, *támbedál*, *gotvel*, *dhabulipatan*, *nirpunj*, *shir*, *vargal*, *dhokki*, *máti*, *jiresál*, *chimansál*, *dhok*, *guriávargal*, *támbedu halva*, *modhulha*, *málpatan*, *diválva*, *bárgal*, *chokhi*, *bál putan* and *ráybáy*.

price of husked rice varies from £2 16s. to £3 (Rs. 28 - Rs. 30) and of cleaned rice from £3 12s. to £4 (Rs. 36 - Rs. 40) the *khundi* of 800 pounds.

Most uplands and the lower slopes of the smaller hills are given to *náchni*, *vari*, and *harik*. The brushwood is cut and burnt and the ground ploughed and made ready for sowing in the rains. On a piece of cleared land the succession of crops is *náchni* during the first year, *vari* during the second, and *harik*, *rála*, or any other inferior grain during the third year. Hemp is generally grown on clearings after a succession of *varkas* crops.

Of garden crops the betel palm *supári* Areca catechu is the most important. Shrivardhan betelnuts are known over the whole of the Bombay Presidency. The seed-nut is sown in February or March about half a foot deep and is carefully watered. After about four months the plant appears and is watered every second day. When it is four years old it is planted about two feet and a half below the surface, a foot and a quarter of the seedling being buried under the ground while a round trench of the same depth is left for the water. After four or five years, that is when the tree is eight or nine years old, if it has been kept watered at intervals of one or two days and is manured during the cold weather, it begins to bear. The yearly yield from one tree varies from twenty-five to 400 nuts. Other garden crops are sugarcane *us* *Saccharum officinarum*, betel leaves *pán*, cocoanuts *náral* *Cocos nucifera*, pine-apples *ananas* *Ananassa sativa*, pumelos *papnis* *Citrus decumana*, plantains *keli* *Musa paradisiaca*, mangoes *ámbe* *Mangifera indica*, lemons *limbu* *Citrus bergamia*, jacks *phanas* *Artocarpus integrifolia*, white pumpkins *pándhrághugho* *Cucurbita longa*, guavas *peru* *Psidium pomiferum*, custard-apples *sitáphal* *Annona squamosa*, cucumbers *kádkí* *Cucumis utilitissimus*, melons *chibud* *Cucumis melo*, water-melons *kálingad* *Cucurbita citrullus*, citrons *rámphal* *Annona reticulata*, *padval* *Trichosanthes anguina*, *bhendi* *Hibiscus esculentus*, *gavári* *Canavalia gladiata*, *kárli* *Momordica charantia*, and onions *kánda* *Allium cepa*, which are much prized, being small white and firm.

No records of famines or failures of crops are available. During the rains of 1872 there was severe scarcity in Mhasla, Govále, and Shrivardhan. The previous harvest had been bad and most of the stores in the state granaries were sold before the scarcity began. At first the Nawáb refused to take any special measures to relieve distress. But much good was done by the Nawáb's eldest wife who opened her granaries, and, later on, the Nawáb also sanctioned a distribution of grain. The distress lasted from the 20th of August to the 25th of October. Only three deaths, of an old woman and two children, were directly traced to want of food. In 1875, owing to a short rainfall, the hill crops almost wholly failed, and much of the rice, though the straw was well grown, yielded no grain. In 1878 an excessive rainfall of 164 inches caused much damage especially to hill crops. In 1879 the season was very irregular. Heavy rain set in as early as the 24th of May and tillage was begun. Throughout July no rain fell and

Chapter II. Agriculture. Crops.

Garden Crops.

Bad Years.

Chapter II.
Agriculture.
Bad Years.

both the rice and hill crops failed. In Mhasla and Govale there was great distress from want of grain and from high prices. In 1880 the failure of the early rains raised grain prices to famine rates, but towards the end of August a moderate rainfall saved about three quarters of the crop. In 1881 the early rice crop was slightly injured by unseasonable rain and the upland crops by locusts which appeared in Mhasla in November. In July heavy storms and wind raised so high a tide that serious damage was done to many of the embankments and by the flooding of rice lands. In Mándla-Borlai six fishermen's huts were washed away.

Capital.

There seems to be no noticeable change in the state of the people during the last ten years. They are not scrimped for food, and the common and new practice of going by steamer to Bombay to buy clothes and nick-nacks shows that many of the poorer classes have spare funds. Indebtedness is said to be less common and less pressing than in the neighbouring British districts, but the nominal rates of interest are apparently much the same. A craftsman with good credit and a fairly-off husbandman pay interest at about twenty-five per cent a year. A poor husbandman pays fifty per cent and even as much as seventy-five per cent. In small dealings, when an article is given in pawn, the ordinary rate of interest is fifteen per cent; in petty agricultural advances upon personal security twenty-five per cent; in a large transaction with a mortgage on movable property twelve per cent; and in a large transaction with a mortgage upon house or land twelve or fifteen per cent. From five to ten per cent is considered a fair return for money invested in land or other immovable property.

There are no banking establishments in Habsán. Money is lent by any one who has it to spare. Interest is charged according to the *Shak* era whose new year begins in *Chaitra* (April-May). The intercalary month is not taken into account.

Currency.

Bills of exchange or *hundis* varying in amount from £2 to £200 (Rs. 20-Rs. 2000) are issued on Bombay and Jáfrabad, the small Sidi state in South Káthiáwár. Till it was closed in 1834 the Nawáb's mint issued silver and copper coins which are still in circulation. The Nawáb's rupee called *habshéni*, or *visháni* because it was marked with a *वै* or J, is worth 1s. 6d. (12 *ans.*) of the British standard, and his copper pice is worth the one hundredth part of a rupee. The Imperial currency is taking the place of the old currency which is being melted.

Moneylenders.

Moneylenders, *khots*, and well-to-do land owners and husbandmen advance money to the poorer classes especially to Musalmáns who are much in debt. The borrower generally passes a bond promising to repay the loan with a certain amount of interest and engaging that, if he fails, certain property shall belong to the lender. These bonds are easily renewed. Some lenders keep a pass-book called *baitha kháta* in which agreements connected with bonds are entered. Most shopkeepers and traders keep two books, a day book *rojkirod*, and a ledger *khutáwni*. As the number of persons deeply involved in debt is small it is unusual for a debtor to owe money or grain to more than one person. Outstandings are seldom if ever written off

as bad debts. Grain lent for sowing is repaid at double the quantity advanced, and grain lent for food at half as much again. Grain advances are generally made by *khots*. Disputes between creditors and debtors are generally settled by the help of friends. A judgment-creditor rarely goes to extremes with his debtor. As a rule he takes some property in mortgage.

Land is sometimes but not often mortgaged. There are two forms of land mortgage. According to one form the borrower tills the land and pays the state assessment, and, for a certain number of years, hands the crop to the mortgagee. After the fixed number of years is passed the land reverts to the mortgager. The other practice is for the land to be handed to the mortgagee and kept by him till the sum advanced is repaid.

The custom of pledging labour is of long standing in Habsán. A poor Máli, Kunbi, Marátha or Mhár, in want of money and with no security, goes to his *khót* or other man of means, and, if he will advance a certain sum, offers to work for him for a certain number of years either with or without food. For a loan of £5 (Rs. 50) a man will ordinarily serve either seven years with food and clothing or 2½ years without food. During the period agreed on, the whole of the bondsman's labour belongs to the master; the bondsman cannot work for himself without his master's leave. The master has no claim on the labour of the bondsman's wife or children, but, if a bondsman dies before his time has been worked out, the son or wife as a rule fulfils the term. If the lender has agreed to give the bondsman his food he is bound to supply him every month with 1½ *mans* of unhusked rice, 3*d.* (2 *annas*) worth of tobacco, and once a year a blanket, a waistcloth, two loincloths and an occasional present of money. He is in no way bound to support the wife or children or to provide the bondsman with a hut. The master has the power to make over to some one else his right to the bondsman's labour. Formerly if a man mortgaged his labour and did not carry out his agreement he was flogged; now the master takes out a decree from the civil court. Both parties say the former plan was the best. Though such engagements do not become hereditary certain families in the Janjira fortress, both Muhammadans and Hindus, are hereditary servants of the Nawáb.¹ They receive a small grant of grain and 2*s.* (Re. 1) a month and are bound to serve six months in every year, as peons, grooms, palanquin-bearers, and water-carriers. The hereditary servant is better off than men who have mortgaged their labour. His state is about on a par with those unattached to the service of any master.

The daily wages of carpenters, masons, and bricklayers have risen from 4½*d.* to 1*s.* 3*d.* (3-10 *annas*) in 1860 to from 9*d.* to 1*s.* 9*d.* (6-14 *annas*) in 1880. Unskilled labour is paid in grain. A man is engaged either for the day or till certain work is finished. He is fed by his employer and receives a present on leaving. Where wages are paid in cash, for a whole day's labour the rates are for a

Chapter II. Capital.

Land Mortgage.

Labour Mortgage.

Wages.

¹ Up to the late Nawáb's death in 1879 unmarried girls who became pregnant were made menial servants in the Nawáb's household.

Chapter II.

Capital.

man $4\frac{1}{2}d.$ (3 *annas*), for a woman $3\frac{1}{2}d.$ ($2\frac{1}{2}$ *annas*) and for a child $1\frac{1}{2}d.$ (1 *anna*). Sometimes wages are paid partly in grain and partly in cash.

Prices.

During the last twenty years (1860-1880), except between 1863 and 1866 when rice sold for £5 (Rs. 50) and *náchni* for £6 5s. (Rs. 62½) a *khandi* of 800 pounds, the price of food-grains has not much changed. During the five years ending 1880 the average rupee price of cleaned rice was twenty-two pounds and of *náchni* thirty-four pounds. In 1881 the rupee price of cleaned rice was thirty-four pounds and of *náchni* sixty-one pounds.

Measures.

The capacity measures used in the state are, four *nitis* one *adholi*, twenty-four *adholis* one *man*, and twenty *mans* one *khandi*. The measure of a *bigha* is, ten feet one *káthi*, twenty *káthis* one *pánd*, and twenty *pánds* one *bigha* or four-fifths of an acre.

Trade.

Except a seventeen mile road from Murud to Saláon at the mouth of the Kundalika, and a road of nineteen miles from Digi to Shrivardhan, which are (1882) under construction, Janjira has no made roads. Forest tracks, fit for horses or laden bullocks, run over the hills between Mhasla and Shrivardhan, Shrivardhan and Dive-Borlai, and Dive-Borlai and Digi. Except a few halting places or *utáris*, provided by the state, there are no rest-houses fit either for Europeans or for natives.

Post Office.

For some time there was a through Imperial post line from Alibág to Murud, and another from Shrivardhan to Bánkot. Over the rest of the country the state post carried official letters, whilst private interests shifted for themselves. Since November 1830 the Imperial postal lines have been extended and the old state post abolished. An unbroken line now runs from Alibág to Bánkot. In 1881 there were seven sub-post offices, at Mándla-Borlai, Nándgaon, Murud, Mhasla, Panchaitan-Borlai, Shrivardhan, and Haresnvar. Except those of Mándla-Borlai and Haresnvar, the offices are in charge of sub-postmasters on yearly salaries varying from £12 to £24 (Rs. 120 - Rs. 240). The offices at Mándla-Borlai and Haresnvar are in charge of village schoolmasters receiving yearly allowances varying from £4 16s. (Rs. 48) to £3 12s. (Rs. 36) respectively. In the chief towns letters are delivered by two postmen on yearly salaries of £7 4s. (Rs. 72) and £3 8s. (Rs. 84). Of four village postmen who deliver letters in the villages three receive £9 12s. (Rs. 96) each and one £10 16s. (Rs. 108), all chargeable to the Imperial postal establishment. Mails for the state are sent from and received at Bombay by the ferry steamers which ply between Bombay and Dharamtar.

Ferries.

There are twelve ferries in the state; three on the Bánkot creek between Talanda in Janjira and Nigdi in Ratnágiri, between Phalsap in Janjira and Pandari in Ratnágiri, and between Ambet in Janjira and Mahápral in Ratnágiri; one on the Shrivardhan creek between Shrivardhan and Karanda both in Janjira; one on the Panchaitan-Borlai creek between Diva and Velás; two on the Rájpuri creek between Rájpuri and Digi and between Rájpuri and the Janjira fortress; one on the Murud creek between Dongri and Murud; one on the Nándgaon creek between Nándgaon and the opposite coast; two on the

Mándla-Borlai creek between Korone and Chipole and between Borlai and Barsiva; and one on the Revdanda creek between Saláon and Revdanda.¹ The chief traffic on the Shrivardhan ferry is in cloth blankets and spices from Mahád; on other ferries the chief articles carried are cattle and head-loads of cocoanuts, fish, vegetables, plantain leaves, and betelnut. Some of the ferries are farmed by public auction, the farmer engaging boats and crews. He is also bound to carry the post and state servants and articles free of charge.

The sea-going vessels are of two kinds, fishing boats and coasting traders. There are two fishing boats the *machva* and a large outrigger canoe or *ulandi*, both with one mast and one lateen sail. The *machva* has from four to six of a crew and the canoe from two to four. The coasting traders are *galbats* and *phatemáris*. The *galbat*, which has two lateen sails and a jib, carries from two to 2½ tons (8-10 *khundis*), has about eight of a crew, and is worth from £30 to £50 (Rs. 300 - Rs. 500). The *phatemári*, which differs from the *galbat* by having a square stern, carries like it two lateen sails and a jib, has a crew of about fourteen, takes a load of 7½ tons (30 *khundis*), and is worth from £100 to £120 (Rs. 1000 - Rs. 1200). Boats are repaired in Janjira, but, except occasionally in the Nawáb's dock, are never built. Except a few Musalmáns almost all the owners are Kolis. The Musalmán owners employ both Kolis and Musalmáns as captain and crew. Besides their daily food the crew receive from 8s. to 10s. (Rs. 4 - Rs. 5) a month in cash. The chief exports are rice to Ratnágiri and the south, and firewood to Bombay.

In March 1874 Messrs. Shepherd and Company's steamers began to call every other day at Janjira and Shrivardhan. To encourage the steamers the Nawáb abolished the special tax of 3*d.* (2 *annas*) a head which had been levied on passengers by native sailing boats. In the beginning of 1882 a daily service was started. On their way south the steamers call regularly at both the Habsán ports. When native boats are unable to beat up the coast against strong northerly winds the steamers are often filled at the more southerly ports, and as they carry no more passengers they often have to pass Shrivardhan and Janjira without calling. The passenger fares from Bombay to Janjira are 6s. (Rs. 3) for the cabin, 3s. (Rs. 1½) for the poop, 2s. (Rs. 1) for the bridge, and 1s. 6*d.* (12 *annas*) for the deck; from Bombay to Shrivardhan 8s. (Rs. 4) for the cabin, 4s. (Rs. 2) for the poop, 2s. 3*d.* (Rs. 1½) for the bridge, and 1s. 9*d.* (14 *annas*) for the deck.

The system of farming the customs of the different sub-divisions and the loose and irregular way in which the farmers keep their accounts, prevent the possibility of obtaining trustworthy trade figures. According to the accounts, in 1880-81 the exports and

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Trade.

Ferries.

Vessels.

Steamers.

¹ The rates are : On the Rájpuri creek ½*d.* (6 *pies*) for an adult, ¼*d.* (2 *pies*) for a child, ¼*d.* (6 *pies*) for a litter exclusive of bearers and travellers, and 6*d.* (4 *annas*) for palanquin. The charges on other creeks are half of these. The cattle rates on the Rájpuri creek are : 1s. (8 *annas*) for a buffalo, 6*d.* (4 *annas*) for a cow, 1s. (8 *annas*) for a horse, 1½*d.* (1 *anna*) for a calf, and ¾*d.* (3 *pies*) for a goat. On other creeks the rates are : 3*d.* (2 *annas*) for a buffalo and horse, 1½*d.* (1 *anna*) for a cow, ¾*d.* (6 *pies*) for a calf, and ¼*d.* (1 *pie*) for a goat.

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Trade.

Centres.

imports were together worth £16,902 (Rs. 1,69,020) of which £7163 (Rs. 71,630) were exports and £9739 (Rs. 97,390) were imports.

The chief local trade centres are, beginning from the north: Saláon, Mándla, Nándgaon, Murud, Rájpuri, Mhasla, Panchaitan-Borlai, Shrivardhan, Hareshvar, and Kongri. The different classes of traders are Vánis, both Gujarát and Márwár, Shimpis, Bhandáris, Kolis, Memans, Dáldis, and Beni-Isráels. They number about 470 and have capitals varying from £10 to £500 (Rs. 100 - Rs. 5000). Except in the timber and fuel trade, in which agents of Bombay firms are employed, the traders are generally small independent dealers. The trade both in exports and imports is all in cash; there is no barter. Exports are sold through brokers, and imports, except at Murud, by the importers. Brokerage rates vary from a half to one (*Sannas*-Re. 1) per cent, besides a *veigha* at the rate of 6*d.* (4 *ans.*) a *khundi*.

Markets.

Weekly markets are held at Mhasla on Wednesdays attended by about 1000 people, and at Shrivardhan on Fridays attended by about 200. These are mainly distributing not collecting centres. The chief articles sold are rice, *náchni*, *vari*, *udid*, fish, oil, spices, molasses, vegetables, blankets, and bangles. The sellers are Vánis, Kolis, Kunbis, Dhangars, Káthkaris, Mhárs, and Musalmáns from the neighbouring villages and from Mángaon in Kolába. Except spices, oil, and molasses, the articles sold are produced by the sellers. The buyers are Bráhmans, Prabhus, Bhandáris, Mális, Ágris, Kunbis, Kolis, Káthkaris, Mhárs, and Musalmáns. Grain and firewood are the only articles which are ever the subject of barter, and the only barterers are Kolis, Kunbis, Káthkaris, and Mhárs. Except that salt is no longer bartered for grain there has been no recent change in the system of trade.

Fairs.

Yearly fairs are held at Nándgaon, Murud, Janjira, Panchaitan, Arávi, Shrivardhan, and Hareshvar. The sellers are Vánis, Kásárs, Mális, Halváis, Kunbis, Jingars, and Musalmáns who are small traders with limited capital. The articles sold are sweetmeats, fruits, flowers, bangles, and toys. The buyers, who purchase for their own use, are Bráhmans, Prabhus, Maráthás, Kolis, Kunbis, and Musalmáns.

Village Shopmen.

Shopkeepers are found only in large villages. They are Gujarát and Márwár Vánis, Sonárs, Kásárs, Shimpis, Bhandáris, Musalmáns, and Beni-Isráels. Of these the Gujarát and Márwár Vánis are connected with large trading firms in Bombay, Sholápur, Mahád, Rájápur, and Chiplun. The shopkeepers sell grain, spices, oil, clarified butter, molasses, sugar, metal vessels, bangles, cloth, blankets, sweetmeats, tobacco, and drugs. They are entirely distributors and they do not barter. To a limited extent they lend money on pawn and make advances. Their trade has grown considerably of late years.

Carriers.

There are few carts, and the carrying trade which is small but growing is by pack bullocks. Váni, Shimpi, and Musalmán carriers visit Nándgaon, Majgaon, Murud, Mhasla, and Shrivardhan bringing grain and spices which they have collected in the smaller villages and which they sell to Váni shopkeepers.

Of imported articles teak rafters, timber, varnish, paint, lime, iron, ropes, and tiles are brought from Bombay, Alibág, Revdanda, Mahád, Mángaon in Kolába, and Dápoli in Ratnágiri. They generally pass from the importer or the broker to a retail seller. Metal vessels, glassware, chairs, and carpets are brought from Bombay either for private use or by retail dealers; grain, except rice, *náchni*, *vári* and *hárik*, oil, clarified butter, tea, coffee, medical drugs, opium, camphor, sugar, dates come from Bombay; molasses from Rájápur, Chiplun, and Mahád; spices from Bombay, Rájápur, Chiplun, and Mahád; tobacco from Alibág and Rájápur; hemp leaves or *gánja* from Roha, Alibág, and Bombay; liquor from Goa; ironware from Bombay; turbans, women's robes, chintz, silk, gold and silver ornaments, pearls, and precious stones from Bombay, Sholápur, Nágpur, Mahád in Kolába, and Yeola in Násik; carts from Alibág and Revdanda; and ponies from Alibág, Roha, Mángaon and Mahád.

Of exports teak rafters and sand are sent to Bombay; hides, bones and horns are sent by Chámbhárs, Mhárs, and butchers to Meman traders in Bombay; grain is sold by the growers to traders who send it to Rájápur and to Ratnágiri; betelnuts, hens, eggs, and the bark of the *shembi* tree are sent to Bombay; hemp is sent to Bombay by Kolis and Musalmáns; firewood is gathered by Kumbis, Mhárs, and Káthkaris and sold to Kolis and Musalmáns, who resell it in Bombay; bullocks and buffaloes are sent for sale by Kumbis and Musalmáns to Revdanda and Tale in Kolába. The chief recent changes in trade have been the fall in the timber trade since forest conservancy rules were introduced, and the increased use of imported articles of luxury and comfort such as lamps, kerosine oil, and piece-goods among the upper classes.

About 3000 families are employed in crafts and industries. Except the making of paper by Musalmáns in Janjira fort, the state has no special industries and no craftsmen of unusual skill. About half of the craftsmen are small capitalists and work on local materials. They work for nearly nine hours a day, and on an average keep twenty-four holidays a year. Except among Bhandáris and Kolis the wives and children of craftsmen do not add to the family earnings. The wares are sold in retail to people within the state without any intermediate agency. Except Bhandáris, Sonárs, and Kolis, the craftsmen are not thriving. Two industries have lately died out, iron-making at Shigre about two miles north-east of Murud, and brick-making near Kasid in Nándaon. The iron smelting has been stopped for fifty years and the brick-making since 1865. Of late the cheapness and good quality of the yarn made in the Bombay mills has favoured hand-loom weaving in Janjira. Salt is made in small quantities about 170 tons (4600 Bengal *mans*), in pans at Khár-Ámboli, Mithágar, Váral, and Nándaon. Inferior salt is also brought from Jáfrabad in Káthiáwár. Salt is a state monopoly; it is sold at state stores at the rate of eighty pounds the rupee to all buyers except fishermen to whom it is given at half price.

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Trade.

Imports.

Exports.

Crafts.

CHAPTER III.

HISTORY

Chapter III.

History.

*Early History,
A.D. 54 - A.D. 247.*

THE name Janjira or Zizera seems to be a relic of the old Arab trade with India before the Christian era. Several Greek and Latin writers of the first, second, and third centuries after Christ, refer to a Sigerdis or Zizerus which, though the identification is doubtful, may be the present Janjira. Strabo (B.C. 54 - A.D. 24) has a Sigerdis which he vaguely describes as 'The rest of the west coast of India which was conquered by the Baktrian kings besides Saraostus,' apparently Suráshtra.¹ Pliny (A.D. 77) mentions three trade routes between Egypt and India. The first was a coasting route to Patala on the Indus; the third route lay across the sea to Maziris probably Muziri-cotta on the Malabár coast;² the middle route, the best if it had not been for the pirates, was from Suágros or Fartaque point in Arabia to Sigerus or Zizerus, the most frequented place on the pirate coast.³ Soon after Pliny's time foreign commerce seems to have deserted Sigerus. When Ptolemy wrote (A.D. 135) Symulla, probably Chemul or Cheul in Kolába was the centre of trade, and at the time of the Periplus, a century later (A.D. 247), foreign trade had passed from the Konkan ports to Broach and the Malabár coast. Both Ptolemy and the author of the Periplus mention a Milizeguris or Melizeigara which may be Janjira, but is perhaps rather the town and island of Melundi or Málvan in Ratnágiri.⁴ The group of early (A.D. 100) Buddhist caves at Kuda, near the top of the north arm of the Rájpuri or Janjira creek, suggests the neighbourhood of some important centre of trade. And it seems possible that Ptolemy's Musopalle, the chief town or metropolis of the Pirate Coast, is the present Mhasla at the head of the main or south arm of the Rájpuri creek.⁵

800-1300.

Puri, the unknown capital of the Konkan Siláháras (A.D. 810-1260) has been supposed to be Rájpuri near Janjira. But perhaps the most likely identification of Puri is the Mora landing or Bandar on the north-east corner of Gharápuri or Elephanta where many ancient remains have been found.⁶ According to Jervis,⁷ a doubtful authority, Rájpuri was the head-quarters of one of the districts of the North Konkan under the Yádav kings of Devgiri (1250-1318). Since the establishment of Musalmán power in the Deccan, Danda-

¹ Hamilton's Strabo, II. 253.

² Caldwell's Dravidian Grammar, 97.

³ Pliny's Natural History, VI. 26; Bostock's Pliny, II. 50; Vincent's Commerce of the Ancients, II. 431; Lassen's Ind. Alt. II. 545, III. 182. Pliny mentions the river Zizerus making a harbourage in India: Natural History, Book VI. CXXIII. Ed. 1601, I. 133. According to Kerr (Voyages, II. 40) the Roman Emperor Trajan (A.D. 98-117) visited Zizerus; but this is incorrect. According to Lassen Sigerus itself was not troubled with pirates and it was to escape the pirates that the vessels from Egypt landed there.

⁴ McCrindle's Periplus, 127; Bertius' Ptolemy Map X. of Asia. Vincent (Commerce of the Ancients, II. 427) identifies Milizeguris with Zaghar or Sidi Jyghur. This is apparently a confusion between Janjira and Jaygad in Ratnágiri.

⁵ Musopalle is entered in Ptolemy's map (Asia X.) as an inland town. This may be explained by the fact that Mhasla is sixteen miles from the sea.

⁶ For Puri see Thána Statistical Account, Bombay Gazetteer, XIII. Part II. 423 note 2.

⁷ Jervis' Konkan, 81. See Ind. Ant. V. 277-280.

Rájpuri was, after Cheul or Chevul, the port of most consequence under the Ahmadnagar kings (1500-1600). In the seventeenth century it was still a place of trade. But the unceasing struggle between the Sidis and the Maráthás, that filled the last quarter of the seventeenth century, drove trade from Rájpuri, and it has never returned.

About the middle of the fifteenth century (1437), when the Bahmani dynasty became independent of Delhi and intercourse with north India ceased, the fashion arose of bringing to western India large numbers of Abyssinians and other East Africans¹. These men, from the Arab El Habish the people of north-east Africa, were known as Habshis, or more often as Sidis, which was originally a term of respect, a corrupt form of Syed. Though most Habshis came to India as slaves, their faithfulness, courage, and energy often raised them to positions of high trust in the Bahmani court. According to Orme the successful Abyssinians gathered round them all of their countrymen whom they could procure either by purchase or invitation, including Negroes from other parts of Africa, as well as Abyssinians. From their

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Origin of the
Sidis.

¹ The trade in slaves from the African coast to Egypt, Arabia and India had been going on from pre-historic times. During the time of the author of the Periplus (A.D. 247) Abyssinian slaves were exported from Oponé for the Egyptian market where they were in demand on account of their docility, courage and intelligence (Vincent's Commerce of the Ancients, II. 137). Under the Siláhára rulers of the Konkan (A.D. 810-1260) slaves are mentioned as sent from Sofáa in Africa to the Thána ports (Ibn Alurady (950) Reinaud's Abulfida, cccvii). Towards the end of the fifteenth century Abyssinian slaves were in high estimation in Turkey, Arabia and India. They were docile, tractable, intelligent and endowed with talents and courage which always raised them to favour and often to command (Vincent's Commerce, II. 122 note 3, and Nikitin (1470) India in Fifteenth Century, 9, 10, 12). In India these slaves were employed by Musalmáns as soldiers and sailors. In the beginning of the sixteenth century (1514) Barbosa notices the high value attached by Moors to Abyssinian slaves who were Christians taken in war. These Christian slaves were sharp, well-built, and faithful, and when they became Musalmáns they were better than the original Moors (Stanley, 18). During the period of Portuguese power in the Konkan (1530-1739) the import of African slaves into India continued brisk. Great numbers of house slaves were brought by Portuguese ships from Africa and spread all over the Portuguese territories. The number of slaves varied from six to ten in a small establishment and from thirty to forty in a large establishment. Besides working as farm-servants they carried umbrellas and palanquins and did other menial work. They cost little to buy, fifteen to twenty Naples crowns, and scarcely anything to keep, only a dish of rice once a day. Some of these blacks were sold in war, some by their parents, and others, in despair, barbarously sold themselves (Gemelli Careri in Churchill, IV. 203; Terry (1618) in Kerr's Voyages, IX. 392; Badger's Varthema, 114, 151; Nairne's Konkan, 50). Hamilton (1680-1720) notices that a good store of Mozambique negroes was brought to India. They were held in high esteem by the Indian Portuguese who made them Christians and raised them to be their priests (New Account, I. 10). Hamilton also notices (Ditto, I. 24) the import of slaves from Æthiopia. In driving off the Maskat Arabs from Diu in 1670, African slaves are noted (Ditto, I. 40) as behaving with great gallantry. After the fall of Bassein (1739) negroes are mentioned in the stipulations regarding the release of prisoners (Jervis' Konkan, 130). Under the Marátha supremacy in the Konkan (1670-1800) the Pándarpeshás or Marátha landlords of Thána obtained the special leave of the Peshwa for the employment of slaves. In 1750 Grose (I. 159) notes the fondness of the Moors for Abyssinian slaves known as Habshi Káfirs. These slaves were black, woolly, and not thick-lipped; they were brave, faithful and shrewd, they were well treated. Traces of African blood may be seen among some of the Sálsette Christians and Konkani Musalmáns, and among Hindus the Káthkaris have a subdivision named Sidi; some Thákurs have frizzled and curly hair and Talhori Kunbis are occasionally met whose deep blackness suggests a part African origin.

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marriages, first with natives of India and afterwards among their own families, there arose a separate community, distinct from other Musalmáns in figure, colour, and character. As soon as they were strong enough they formed themselves into an aristocratic republic, the skill and utility of the lowest orders giving them influence, and influence fostering a pride in their name which made them among the most skilful and daring sailors and soldiers in Western India.¹

Towards the end of the fifteenth century Sidi Yákut is mentioned as admiral of Bahádur Geláni, the son of the Bahmani governor of Goa, who, establishing himself at Goa and Dábhól, attempted, in the decline of Bahmani power, to make himself ruler of the Konkan. In 1493 Bahádur sent Yákut with a fleet of twenty sail against the Gujarát fort of Máhim near Bombay. Yákut took the fort, and Bahádur, refusing to submit or to restore the place, was attacked, defeated, and slain by Mahmud Bahmani.²

Ahmad Shah
takes Janjira,
1480.

There is no evidence that this Yákut Khán was connected with Janjira. According to a Musalmán history of Ahmadnagar it was Malik Ahmad (1490-1508), the founder of the Ahmadnagar dynasty who first established Abyssinians as the captains of the island fort of Janjira. During the highest prosperity of the Musalmán kings of Ahmadabad (1450-1530), Danda-Rájpuri is said to have been one of the twenty-five districts or *sarkárs* into which their possessions were divided.³ But the reference is doubtful; at most, it only implies that the ruler of Rájputi acknowledged the Gujarát king as his suzerain.⁴ About 1490 Ahmad Sháh, the founder of the Ahmadnagar dynasty, took Danda-Rájpuri after a long siege.⁵ At this siege, according to an Ahmadnagar Musalmán history, after vainly attacking the island fort of Janjira for six months, Ahmad's troops grew disheartened. Besides his want of success Ahmad's position was very uncertain. He had only lately thrown off his allegiance to Mahmud Bahmani (1482-1518) who was doing his utmost to bribe Ahmad's troops to give up his cause. The fortunate capture of Shivner, the fort of Junnar in Poona, with five years' revenue of Maháráshtra and the Konkan, enabled Ahmad to secure the allegiance of his men by gifts and high pay.⁶ The siege of Janjira was pressed, the fort taken, and the Koli garrison tied to chains and thrown into the sea. Ahmad rebuilt and strengthened the fort and gave the command to his Abyssinian slave Yákut.⁷ According to another account the Sidis got

¹ Orme's Historical Fragments, 56-57. Waring (Maráthás, 71) describes these Abyssinians as brave and active and staunch Moslems hostile by religion and by interest to the rise of a Hindu power.

² Briggs' Ferishta, II. 539, 543; IV. 72.

³ Bird's Mirát-i-Ahmadi, 111.

⁴ Compare the entry of Mulher or Bágán as one of the twenty-five 'districts' Gujarát. The Bágán chief's dependence went no further than the furnishing of a body of troops in time of war.

⁵ Briggs' Ferishta, III. 198; Waring's Maráthás, 44.

⁶ This find of treasure appears in the Ahmadnagar history as the gift to Ahmad by a Janjira hermit of a piece of the philosopher's stone.

⁷ Sahábi's Ahmadnagar History (3-7) gives the following account of the way in which Sidi Yákut obtained the command of Janjira fort. During the siege, Ahmad, looking down from the rocky shore across the half mile of sea to the fort, lost heart, and, turning to his general Salábat Khán and his slave Yákut, said: 'Who can take a

possession of the island by fraud.¹ A certain Perim Khán, and one or two other Abyssinians, dressing as merchants, brought from Surat a shipload of great boxes said to contain wine and silk. They asked Rám Pátíl, the Koli captain of the island, if they might land their goods. He gave them leave, and, in return, they regaled the garrison with wine. The Kolis drank to excess, and the merchants, opening some of the boxes in which armed men were hid, attacked and took the fort.² According to local information collected by the late Mr. Larcom, Burhán Nizám Sháh (1508-1553) granted Janjira and Danda-Rájpuri to his famous Shia minister Sháh Táhir,³ who in 1537 induced Burhán to establish the Shia faith as the state religion of Ahmadnagar. This, in Mr. Larcom's opinion, explains the Shia shrine of Panchaitan Pir in the fortress of Janjira.⁴

The chief town of Habsán appears in Barbosa (1514), as Danda⁵, and, about the same time, Danda is entered in the Mirát-i-Ahmadi among the ports that yielded revenue to Gujarát.⁶ The mention of the Malabár coast and the Máldiv islands in the same list shows that the fact of getting revenue from Danda did not imply the possession of any political power in the port. Whatever power there may have been was lost between 1530 and 1535 when the greater part of the Thána coast passed from Gujarát to the Portuguese. Still the Ahmadabad kings seem to have cherished some claims over Janjira, as in 1578 when the Emperor Akbar conquered Gujarát he is said to have arranged that Danda-Rájpuri should be considered part of Ahmadnagar.⁷ In 1584 Salábat Khán, the Ahmadnagar minister, was for a time imprisoned in Danda-Rájpuri.⁸ In 1600 Ahmadnagar was taken by the Moghals, and though the great Malik Ambar soon after recovered most of the territory for his king, local records seem to show that till 1618 the governors of Danda-Rájpuri were Moghal officers.⁹ In 1618, an Abyssinian of the name of Sidi Sirul Khán was appointed governor.

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History.
The Sidis in
Janjira.

Gujarát Claims,
1450-1530.

First Sidi Governor.
1618.

fort whose moat is the sea? Salábat Khán was silent. But Yákut dashed down the rocks, and, throwing himself into the sea, swore that he would not return without the head of the captain of the fort. Ahmad sent a boat after him. But Yákut raised himself in the water and struck at the boat with his sword declaring that he would not come back unless the king commanded him and sent his ring in token of his command. Ahmad sent his ring and Yákut binding it in his turban swam ashore. Pleased with his courage Ahmad promised that, if Janjira fell, Yákut should command it.

¹ Clunes' Itinerary, 24.

² According to local information gathered by Mr. F. B. O'Shea, Inspector of Post Offices, Konkan Division, Rám Pátíl embraced Islám and was made governor of the island under the name of Itihái Ráv.

³ Sháh Táhir was a Persian very highly respected for his learning and holiness. Ferishta (Briggs, III. 223) has an excellent account of Sháh Táhir's tact in bringing about a friendly meeting between his master and Bahádúr Sháh (1526-1536) of Gujarát.

⁴ According to another account this shrine originally belonged to the old Koli guardians of the island.

⁵ Stanley's Edition, 71.

⁶ Bird's Mirát-i-Ahmadi, 129. It is difficult to understand what control or rights the Gujarát king had over Danda-Rájpuri. The right may have been nominal, or the revenue may have been recovered from Gujarát merchants trading with Janjira.

⁷ Bird's Mirát-i-Ahmadi, 134.

⁸ Briggs' Frishta, III. 265; Scott's Ferishta, I. 338. Salábat Khán seems to have been moved to Kehrla in Berár. Briggs' Ferishta, III. 278.

⁹ The appointment of one Aliag Khán is noted in 1612 and of Ibráhim Khán in 1618.

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Janjira falls to
Bijápur,
1636.

In 1620 Sidi Sirul was succeeded by Sidi Yákut, and he, in the following year, by Sidi Ambar who was known as Sának or The Little, to distinguish him from the great Sidi or Malik Ambar who restored and ruled Ahmadnagar till his death in 1626.¹

In 1636, when Sidi Ambar was governor of Janjira, Ahmadnagar was finally conquered by the Moghals, and the Ahmadnagar Konkan was handed to Bijápur. According to local accounts the importance of the Janjira command was at this time considerably increased, and, on promise of protecting Bijápur trade and Mecca pilgrims, the country from Nágothna to the Bánkot river was granted to the leading Abyssinian officer of the Bijápur fleet,² and he was raised to the rank of Wazir. In accordance with the aristocratic constitution of the Sidi community it was arranged that on the death of a Wazir, the first officer of the fleet, not the son of the late governor, was to succeed. Among Bijápur Wazirs the local records mention Sidi Ambar, who died in 1642, Sidi Yusufa who died in 1655, and Fateh Khán who according to Grant Duff was an Abyssinian,³ and, according to Kháfi Khán, an Afghán.⁴

Shiváji attacks
Janjira,
1661.

In 1648, with the help of their Maráthá commandants, Shiváji succeeded in winning from the Sidi the Kolába forts of Tala, Gosála, and Rairi or Ráygad. In 1659, under the Peshwa Shámráji Pant, Shiváji sent a strong force to invade the Sidi's territory; but the Maráthás were met by Fateh Khán and defeated with great slaughter.⁵ Shiváji made every effort to repair this disaster and sent a fresh body of troops under Raghunáth Pant. But Fateh Khán maintained his ground and in the following year (1660) gained some important advantages.⁶ During the rains of 1661 Shiváji turned his whole strength against Fateh Khán, and, in spite of bad weather, drove back Fateh Khán's troops and captured Danda-Rájpuri before the season was open enough to allow the Bijápur government to relieve it. He opened batteries against the island fort of Janjira, but, from want of guns and artillerymen failed to make any impression on it.⁷ Every season during the next nine years (1661-1670) Shiváji battered Janjira but with little success. Fateh Khán was hard pressed and applied for help to his new neighbours the English. And so great a name for strength had the Janjira rock gained that the English factors in Bombay wrote to Surat, advising the council to give up Bombay and take Janjira instead.⁸

The Sidi appointed
Moghal Admiral,
1670.

In 1670 Shiváji directed a specially vigorous and determined attack on Janjira, assaulting the place with great force, and, at the

¹ Mr. Larcom's MS.

² Grant Duff, 63.

³ Grant Duff's Maráthás, 75.

⁴ Grant Duff's Maráthás, 83.

⁵ Jervis' Konkan, 90; Grant Duff, 63.

⁶ Kháfi Khán in Elliot and Dowson, VII. 289.

⁷ Grant Duff's Maráthás, 76.

⁸ Grant Duff's Maráthás, 83. Grant Duff's details seem to show that there is no truth in Orme's story (Historical Fragments, 8-9) that, on escaping from Panhála fort, where he had been closely besieged by the Bijápur general Sidi Johar or Salábat Khán, Shiváji appeared before Danda-Rájpuri, and, on showing a forged order from Sidi Johar, induced the commandant to give up the fort. Orme was perhaps misled by Shiváji's capture of Rájápur in Ratnágiri which followed shortly after his escape from Panhála fort. See Grant Duff's Maráthás, 82.

⁹ Grant Duff's Maráthás, 99, 100.

same time, attempting to win over Fateh Khán by promises. As the Bijápur government failed to send help, Fateh Khán determined to surrender the fort to Shiváji and enter his service. Three brave Sidis, Sambal, Kásim, and Khairiyát,¹ staunch Musalmáns and deadly foes of Shiváji, prevented this treachery. They told their countrymen that Fateh Khán was planning to give up the island, and, with their approval, threw Fateh Khán into chains. Kásim and Khairiyát, who were brothers, waived their claims in favour of Sidi Sambal, who was accordingly appointed governor. Sidi Sambal wrote for help to his master Adil Sháh of Bijápur and to Khán Jahán, the Moghal governor of the Deccan. Adil Sháh was little able to help; but the Moghal general, delighted to have so valuable an ally against Shiváji, sent messages of friendship and promises of assistance. Finding that their only chance of support was from the Moghals, the Sidis agreed to transfer their fleet from Bijápur to the Emperor. Aurangzeb changed Sambal's title from Wázir to Yákut Khán, and gave him an assignment of £30,000 (Rs. 3,00,000) on the revenues of Surát.² When Sambal was appointed admiral of the Moghal navy, Sidi Kásim seems to have received the command of Janjira, and Sidi Khairiyát of Danda-Rájpuri. Sidi Kásim took Sambal's place as Moghal admiral in 1677, and Khairiyát seems then to have succeeded Kásim in the command of Janjira island, as, according to the state records he remained governor till his death in 1696.

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The Sidi appointed
Moghal Admiral,
1670.

In 1670, on gaining the help of the Sidis, Khán Jahán, the Moghal governor of the Deccan, gathered ships and sending them down the coast attacked Shiváji's fleet which lay near Danda-Rájpuri, and killed a hundred Marátha sailors, tying stones to their feet and throwing them into the sea. Shiváji raised a new fleet and there were many fights between the Maráthas and the Abyssinians in which, according to Musalmán accounts, the Abyssinians were often victorious. Sidi Sambal was raised to the dignity of a Commander of Nine Hundred, and, apparently on his becoming admiral of the Moghal fleet, the command of Janjira passed from him to Sidi Kásim.³ According to Kháfí Khán, Sidi Kásim was noted for courage, kindness, and dignity. He added to his fleet, strengthened his fortress, and defended it against all attacks. He often took Marátha ships and was constantly planning how he could win back Danda-Rájpuri from Shiváji. In 1671, during the *Holi* feast (March-April) when the Marátha garrison were drunk or off their guard, Kásim sent by night four or five hundred men under his brother Sidi Khairiyát with rope ladders and other apparatus to attack the fort by land, while he with thirty or forty boats

The Sidi and the
Maráthas,
1670.

¹ So in the local accounts. Kháfí Khán's Yákut instead of Kásim (Elliot and Dowson, VII. 289; Grant Duff, 110) seems to be due to a confusion of his name with the title he afterwards gained.

² Grant Duff, 110. Orme (Hist. Frag. 10) and Waring (Maráthas, 71) place the transfer of the Sidis from Bijápur to the Moghals at 1660.

According to Kháfí Khán (in Elliot and Dowson, VII. 290), this change in the governorship was owing to the death of Sidi Sambal. But Sidi Sambal was living till 1682, at first as the commander of the Moghal fleet, and after 1677 as the commander of the Marátha fleet.

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The Sidi and the
Maráthás,
Marátha Defeat,
1671.

approached from the sea. At a given signal Sidi Khairiyát assaulted the place with loud cries from the land side. The garrison rushed to meet his attack and Kásim planting his ladders scaled the sea wall. In spite of fierce resistance they pressed on and forced their way into the fort. A powder magazine took fire and exploded with a crash which disturbed Shiváji, asleep forty miles off in Ráygad, who woke with the words, 'Something is wrong in Danda-Rájpuri.' In the fort a number of men, including ten or twelve of Kásim's band, were killed. The smoke and noise made it hard to tell friend from foe, but Kásim raised his war-cry and the two parties of assailants joined and the place was taken. Kásim followed up his success by gaining six or seven forts in the neighbourhood of Danda-Rájpuri. Six forts surrendered after one or two days, but the commandant of the seventh held out for a week. The Abyssinians pushed forward their approaches and kept up so heavy a fire that the commandant was forced to surrender. Kásim granted quarter to the garrison and seven hundred persons came out. He made the children and pretty women slaves, and forcibly converted them to Islám; the old and ugly women he set free, and the men he put to death. According to Kháfi Khán this struck such terror into the hearts of Shiváji and his followers that he was obliged to confine himself to securing Ráygad. Kásim sent news of his victory to Prince Muhammad Muázam, governor of the Deccan, and to Khán Jahán. Both he and his brother Sidi Khairiyát had their rank raised and were presented with robes of honour.¹

*Marátha villages
ravaged,*
1673.

From 1673, till Sidi Kásim's death in 1707, as admirals of the Moghal fleet, the Sidis were at constant war with the Maráthás, sometimes laying waste large tracts of Marátha territory, at other times stripped of their own lands and with difficulty holding the rock of Janjira. In 1673, Mr. Aungier, the Deputy Governor of Bombay, was much pressed for help both by Shiváji and the Sidis. But by maintaining a strict neutrality he gained the confidence of both parties. In the same year the Sidis' fleet, which had spent the south-west monsoon (June-October) at Janjira, and some Moghal frigates, which had been hauled on shore at Bombay, put to sea, and cruising down the coast took many Marátha trading craft and some vessels of war.² Some time after (10th October) the joint Musalmán fleet came without warning into Bombay harbour, and, keeping to the bottom of the bay, landed in the Pen and Nágotlana rivers, laid waste the Marátha villages from which the English drew most of their supplies, and carried off many of the people. Later on the Sidis came back and again laid the country waste. But a Marátha force from Rairi (Ráygad) surprised them, cut some hundreds to pieces, and forced the rest to fly. In 1674, Shiváji reduced the whole coast from Rájpuri or Janjira to Bárdez near Goa. In April the Sidis' fleet again anchored off the Bombay harbour. They were asked to leave, but, instead of leaving, many boats rowed up the harbour, and

¹ Kháfi Khán in Elliot and Dowson, VII. 289, 292. This must have been Muázam's second governorship (1667-1672). Elphinstone's History, 549, 555.

² Orme's Historical Fragments, 38.

landing at Sion drove out the people and made preparations for passing the rains there. Troops were sent from Bombay and the Sidis were forced to retire. Soon after, 500 armed men attempted to land at Mázgaon, but the guns of the fort kept them off. It was then agreed that no more than 300 Sidis should ever be on shore at the same time, and that they should have no arms but swords and be under the watch of guards from the garrison. This permission was to cease if they attacked the Kurlás, that is the south coast of Bombay harbour. In September the fleet sailed to Surat. They left Surat in the beginning of 1675, continued cruising along Shiváji's coasts without success, and returned to Surat in distress.

At the close of his Afghán war (1675) Aurangzeb pressed fresh operations against Shiváji. The Sidi fleet was strengthened and sent down the coast to Vengurla plundering and burning. To stop the Sidis, Shiváji sent squadrons from Gheria and Rájápur, but the Sidis escaped by turning in to relieve Janjira which Shiváji was besieging.

In 1676 Sidi Sambal, who commanded the Sidi and the Moghal fleets, quarrelled with Sidi Kásim the governor of Janjira and with the Moghals, and, fearing to go to Surat, pressed for leave to pass the stormy season in Bombay harbour. Aungier managed to reconcile Sidi Sambal and the governor of Surat. But Sidi Sambal's influence was greatly weakened and he was practically supplanted as admiral of the Sidi fleet by Sidi Kásim who withdrew from Janjira. Sidi Kásim, who was respected by the Bombay Government, was allowed to fix his abode at Mázgaon, and continued there till Moro Pant came from the Deccan with 10,000 men to renew the attack on Janjira. In the same year, with the Moghal ships and what remained of his own fleet, Sidi Sambal sailed from Surat and cruized along Shiváji's coasts burning the town of Jaitápur, thirty miles south of Ratnágiri. He suffered a check at Jaitápur, and returned to Janjira where the garrison, strengthened by the arrival of Kásim, had destroyed Moro Pant's floating batteries and forced him to retire to Ráygad.

In 1677, under orders from Delhi, Sambal promised to hand the Moghal fleet to Kásim at the close of the season. Afterwards the two leaders were reconciled, the fleets came together into Bombay harbour, and both Kásim and Sambal took up their quarters on the island. While in Bombay, Sambal crossed to the south shore of the harbour, seized four respected Bráhmans, and confined them on board his ship. The Marátha governor of Upper Cheul threatened the Bombay Government with the worst consequences if the four Bráhmans were not set free. The Sidi at first denied that he had the prisoners, but at length admitted it, and the Bráhmans were set free, and the persons who had aided Sambal were punished. While they were in Bombay a fresh quarrel between Sambal and Kásim ended in a fray in which several men were killed on both sides. The Bombay Government brought about a settlement, arranging that Sambal's family who had been kept by Kásim at Janjira should be restored to him, and that one of the Moghal ships should be left under Sambal's

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The Sidi burns Vengurla, 1675.

Sidi Kásim the Moghal Admiral, 1677.

Sidi Kásim in Bombay, 1677.

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The Sidi and the
Maráthas,

*Kásim besieges
Kenery,
1679.*

command. But this arrangement did not satisfy Sambal, and Shiváji seems to have persuaded him to abandon the Músalmán cause and enter his service.

Kásim hoisted his flag as admiral of both fleets, and sailing from Bombay cruized along the Konkan coast, landing frequently and forcing even Bráhmans to perform menial services. In 1678 Kásim again set sail for Bombay, anchored in the harbour, and plundered the Alibág coast, Shiváji's generals attempting in vain to burn his ships. In 1679 Shiváji increased his fleet to twenty-two two-mast grabs and forty gallivats. As Shiváji found that he could not induce the Bombay Government to prevent the Sidis spending the stormy season in Bombay harbour, he landed troops on Khánderi or Kenery island, and, in spite of Portuguese and English remonstrances, began to build a fort. Sidi Kásim cannonaded the island for several days, and, while negotiations between Shiváji and the British were in progress, sent boats to the south shore of the harbour, and laid it waste, carrying off many prisoners. In 1680 Kásim's fleet anchored at Underi or Henery, close to Khánderi, landed men and cannon, and began to fortify it. The Marátha admiral attempted to prevent him but was defeated and severely wounded. Soon after this, in spite of the protests of the Bombay Government, Kásim entered Bombay harbour, with his whole fleet and sending his boats to the Pen river, burned many villages and carried off many prisoners. On this Shiváji and the English came to an agreement that the English should not allow the Sidi to pass the stormy weather in the harbour, unless he promised not to ravage the Marátha coast.

*The Sidi plunders
Bombay,
1680.*

On Shiváji's death in 1680 Sidi Kásim sent his small vessels from Underi or Henery into Bombay harbour, and started with the larger vessels, to cruise about Danda-Rájpuri. At this time a rise in the rates levied on English goods encouraged the Sidis to suppose that the Emperor was unfriendly to the English. Contrary to their agreement, they pillaged the south shore of Bombay harbour and offered the captives for sale in Bombay. The Bombay council protested, but, beyond setting free as many of the prisoners as they could get hold of, they took no steps to punish the Sidis. A few days later (May 4) at Mázgaon, in a fray between the English and the Sidis, several were wounded on both sides. Next day Sidi Kásim and the main body of his troops, without compliment or warning, came so close to the fort that guns were fired on his ships, but they were finally allowed to anchor on a promise that they would not attack the Marátha coast. Shortly after Sambháji tried to burn the Sidis' ships and landed two hundred men on Underi. But the attempt failed and most of the men were killed or taken prisoners. Eighty heads were brought in baskets to Mázgaon, and Kásim was arranging them on poles along the shore when he was stopped by the Bombay Government.

*The Sidi's Ravages,
1681.*

At the close of the year Kásim's fleet sailed down the coast, intending to attack Vengurla, but after various chases and fights he returned in 1681 to Bombay. From Bombay he sailed to Surat, leaving men and ships both at Underi and at Mázgaon. From

Underi the Sidi several times attacked Bombay boats crossing for supplies to the Kolába coast. Sambháji made an attack on Underi but failed, and in return the Sidi boats sailed across from Bombay, ravaged the Kolába coast, carried off some of the chief inhabitants, and, though several of them were Muhammadans, took them to Underi, and beat them without pity till they agreed to pay a ransom of £1800 (Rs. 18,000). The English at Surat complained of this breach of agreement on the part of the Sidi. He retorted by demanding the value of the Marátha prisoners, whom, sixteen months before, the Bombay Government had prevented him from selling. In Surat the governor encouraged the Sidis to beset the English factory, and, for two days, the factory was closed and four field pieces kept loaded at the gate. In the end of October Sidi Kásim appeared off Bombay harbour, and, in spite of the remonstrances of the Bombay Government, attacked all vessels trading with Marátha ports; he even went so far as to seize a vessel belonging to Bombay. Then, after burning a village on the Kolába coast, his fleet sailed for Cheul, but failed in their attempt on the town.

In 1682 the Marátha general Dádáji Raghunáth Deshpánde was sent to besiege Janjira, with the promise that if he took the fort he would be made one of the eight chief officers or *pradháns*. Later on, Sambháji, with Sultán Akbar and 20,000 men, joined the besieging force from Ráygad, battered the island for thirty days, levelled its fortifications, and, with the help of one Khandoji Farjud, organized a plot for its cession. The plot was discovered and Khandoji was put to death. And, sheltered by a rock in the middle of the island, the garrison, under Sidi Khairiyát, gallantly continued the defence while Sidi Kásim cleared the bay of Sambháji's fleet. Sambháji then attempted, with stones and fragments of rock, to fill the channel, which was eight hundred yards broad and thirty deep, but, before the work was completed, he was called away to meet a body of Moghal horse.

For some time after Sambháji left, Sidi Kásim with his whole fleet continued to watch Janjira. In April he sailed to Bombay, where the English, afraid of the Emperor's displeasure, allowed him to anchor. After the Sidis came they had some fights with Sambháji's boats, in which the Sidis took several prizes and ravaged the Marátha coast outside of the harbour, killing cows, carrying off women, and burning villages. They even passed as far inland as Mahád in Kolába, and carried off the wife of Dádáji, Sambháji's general. In retaliation Sambháji and the Portuguese stopped all supplies to Bombay. After Sambháji left Rájpurí, Dádáji Raghunáth gave up attempting to fill the channel between Janjira and the mainland. When Sidi Kásim sailed for Bombay, Dádáji gathered boats and made an attack on the island, but was beaten off with the loss of two hundred men. In October Sambháji's fleet sailed from the Nágothna river to attack the Sidi, whose fleet was at anchor off Mázgaon. As the Maráthás drew near, the Sidi got under weigh and stood up the harbour, and choosing his position lay to and waited the attack. The Marátha attack was led by Sidi Misri, nephew of Sidi Sambal, who had gone over to the

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The Sidi and the
Maráthás.

*Janjira besieged
by Sambháji,
1682.*

*Sea Fights,
1682.*

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Maráthás when he lost the command of the Moghal fleet. Kásim commanded the Sidi fleet in person, and though he had only fifteen vessels to Sambhájí's thirty, gained a complete victory. Sidi Misri was mortally wounded, and his own and three other vessels were taken. Enraged by this defeat Sambhájí threatened to fortify Elephanta, to annoy the English and prevent the Sidi vessels from anchoring at Mázgaon during the stormy season. But this scheme fell through, and, in its stead, he suddenly proposed an alliance with the English against the Moghals and the Sidis. In November the Sidis entered the Pen river and carried 200 prisoners to Mázgaon, the Bombay Council expostulating but not daring to resent.

In 1682 the Moghal fleet returned to Surat, while the Sidi's squadron remained in Bombay harbour. During this time they had frequent affrays with the English, in one of which two English soldiers were cut down, and in another two or three Sidis were wounded.¹

The Sidi attacks
Bombay,
1686.

In 1689, on the rupture with the Moghals which formed part of Sir John Child's ambitious scheme for increasing the power of the English, boats from Bombay captured several of the Sidi's vessels which were carrying provisions to the Moghal army at Danda-Rájpuri. Sidi Kásim wrote several civil letters to the English demanding his vessels. As he received no redress, on the 14th of February he landed at midnight at Siveri on the east of Bombay island with twenty thousand men, and, on the following day, took the fort of Mázgaon, which the English garrison had deserted with such foolish haste that they left behind them eight or nine chests of treasure, four chests of arms, fourteen cannon, and two mortars. The Sidi hoisted his flag in Mázgaon fort, made it his head-quarters, and sent a party to plunder the island. Two companies of seventy men each, with several gentlemen volunteers, were sent from Bombay castle to drive the Sidis from Mázgaon; but the attempt proved a complete failure. The Sidis were now masters of nearly the whole island. Batteries were raised against Bombay Castle and the garrison was greatly harassed. Two factors were sent to the Emperor, and with much difficulty were admitted to an audience. Among other requests, they asked that the charter which had been forfeited should be renewed, and that the Sidi should be ordered to leave Bombay. The charter was renewed, and, when certain conditions had been fulfilled by the English, the Sidis were ordered to leave Bombay, but this did not take place till June 1690.² In 1690 Sidi Kásim helped the Moghal army under Yiatikad Khán to take the important fortress of Ráygad in Kolába, and was rewarded by the grant of the Ratnágiri districts of Anjanvel and Sindhudurg. In 1696, Sidi Khairiyát, the governor of Janjira died.

In 1707, on the death of Sidi Kásim, the unanimous decision of the Sidis appointed as his successor Sirul Khán the commandant of the island fort of Padamdurg or Kánsa-Killa about two miles north-

¹ The details of the events between 1672 and 1683 are from Orme's *Historical Fragments*, 38-120.

² Hamilton's *New Account*, I. 220-223, and Ovington's *Voyage to Surat*, 151.

west of Janjira. In 1713, Bálaji Vishvanáth Peshwa, on behalf of Sháhu, entered into a treaty with Kánhoji Ángria, the chief of Kolába, with the object of destroying the power of the Portuguese and of the Sidis. The Sidis' territory was invaded and Sirul Khán forced to tender his submission. A treaty was (1714) concluded promising mutual forbearance and the equitable adjustment of rights and claims. In 1732, the Peshwa Bájiráv planned an expedition against the island of Janjira; but he was called away, and, in the hands of his brother, the expedition proved a failure. Sirul Khán not only defended his possessions, but took the offensive and caused much loss in Sháhu's districts. Accordingly the Maráthas entered into a secret treaty with Yákub Khán, a converted Koli, one of the best of the Sidi's officers.¹ On condition of deserting his master's cause, Yákub was to receive the command of the Marátha fleet, almost the whole of the Sidi's possessions, and two per cent of the revenue of the lower Konkan from Pen to Kolhápúr. His brother was to be appointed second in command at Ráygad, and in case of success £10,000 (Rs. 1,00,000) were to be distributed among the troops and crews. To aid this scheme, in 1733, a force was sent into the Konkan. But the intrigues failed, and, in the war that followed, though the Sidi's fleet was seized at Rájpurí by the combined efforts of the Peshwa and Ángria, little impression was made on Janjira, and once more the Maráthas withdrew baffled.

In spite of the failure of this attempt to take Janjira the Sidi's power at sea was on the decline. Their fleet had shown itself no match for the Marátha fleet, and they were now, by their own confession, unable to protect the shipping of Surat.² At the same time the Court of Delhi had ceased to have any power in Surat. Tēgbakt Khán, who was now the independent ruler of the city and castle, had owed much of his success in the recent troubles to English money and munitions of war. Under these circumstances the English endeavoured to obtain from Tēgbakt Khán the position and revenues of admirals of Surat. As the Sidi was their ally, and an ally whom in the growing power of the Maráthas they could ill afford to offend, the English were unwilling to attempt to gain the position of admirals by force. They had to content themselves with granting passes to traders, with making an expedition against the Koli pirates of Sultánpur in Kathiáwár, and with using every effort to induce the governor of Surat to transfer the fleet subsidy from the Sidi to them.³ Tēgbakt Khán at first was anxious to please the English. But when his power was firmly established his tone by degrees changed. The Maráthas now enjoyed almost all the revenue of the country round Surat and Tēgbakt Khán found himself badly off for money. He saw that so long as the admiral was weak, he could keep a large share of the subsidy

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The Sidi and the
Maráthas.

The Sidi and the
English,
1733.

¹ Yákub, who was familiarly known as Shaikji, had the entire confidence of the Sidi. He was a descendant of one of the Koli chiefs of the Konkan and was hereditary *padil* of Gohágad. He was taken prisoner as a child and bred a Musalmán. He early distinguished himself, and, on getting command of a ship, became celebrated for his stratagem and bravery.

² Bombay Quarterly Review, IV. 192.

³ Bombay Quarterly Review, IV. 188.

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English,
1733.

for his own use, but that, if the English were appointed to the charge of the fleet their power at sea would force him to pay them the full stipend. Influenced by these motives Tegbakt Khán, after long negotiations, refused to favour the English claims.¹ This change in the governor's conduct was accompanied by so many acts of oppression that the English left Surat and remained on board their ships at the mouth of the Tápti. A Sidi fleet was sent to act against them, but they repulsed the fleet and blockaded the river. The blockade caused such distress in Surat that Tegbakt Khán was forced to redress the English grievances. The English did not press their claim to be made admirals of Surat, and at the close of the year (6th December 1733) concluded an offensive and defensive alliance with the Janjira Sidis.

When free from the English claims Tegbakt Khán attempted to take advantage of the Sidi's weakness by keeping to himself the whole of the fleet subsidy. Failing in his efforts to obtain a share of the subsidy by peaceful means, the Sidi collected a fleet and seized several ships at the mouth of the Tápti. The English were called to mediate, and, in August 1735, Tegbakt Khán engaged to pay the Sidi £24,000 (Rs. 2,40,000) for arrears of subsidy and £15,000 (Rs. 1,50,000) for the current year. But the governor failed to perform his engagement, and Masud, the Sidi's agent at Surat, again interrupted trade, and raised his demands to £90,000 (Rs. 9,00,000). A second time the governor craved the assistance of the English, but this time they refused to interfere. The governor was left to make his own arrangements, and, after some concessions, in February 1736, he succeeded in inducing the Sidi to restore all the ships he had taken.²

Death of Sidi
Sirul Khán,
1734.

In 1734, on the death of Sidi Sirul Khán, Sidi Abduláh the eldest of his sons, was murdered by his youngest brother³ who usurped the government to the prejudice of Sidi Rehemán, an elder brother, who was absent from Janjira. Yákub Khán, the Janjira captain with whom the Maráthás had entered into a secret treaty in 1732, espoused the cause of Sidi Rehemán and called on Sháhu for support. Sháhu sent troops and Yákub Khán acted with such vigour that Raygád was gained, Tala and Gosála reduced, and the Sidi troops defeated with the loss of their general and pursued to Danda-Rájpuri. Batteries were raised against Janjira, while Mánáji Ángria assailed it from the sea, and, though once more the Maráthás failed to reduce the island, the Sidis were forced to recognize the claims of Sidi Rehemán and cede to the Maráthás

¹ The negotiations lasted from June 7th to July 31st 1733. Bombay Quarterly Review, IV. 193.

² On this occasion the governor, in lieu of the original subsidy, assigned the Sidi one-third of the customs by sea and land; one-third of the proceeds of the mint; an allotment from cotton and other funds; the revenue of the Balsár division; certain dues from Bhávnagar in Káthiawár; and one-third share of the tolls in grain. Surat Diary from March 1735 to February 1736; Consultation Book of the Bombay Government, 23rd April and 20th August 1735.

³ According to Janjira records, Sidi Abduláh was murdered by Sidi Sambal, a slave of Sidi Sirul. Sambal ruled for two years and in 1736 was murdered by three slaves, Sidi Sallam, Sidi Faraz, and Sidi Syad, who placed Sidi Rehemán on the throne.

the forts of Raygad, Tala, Gosála, Avchitgad, and Birkádi, together with half the revenue of the Sidi's dominions.¹ After three years Sidi Rehomán was removed from power (1739) and his brother Sidi Hasan appointed in his place.

A few years later the rivalry between Angria and the Peshwa caused a certain friendliness between the Sidis and the Peshwa. In 1744, to prevent Angria from taking possession of the fort of Madgad about twelve miles south of Janjira, the Sidi left it under the charge of the Peshwa and made an assignment for its support. On the death of Sidi Hasan in 1745, the chiefship of Janjira was for a time usurped by one Syed Allána, but was recovered in the following year by the rightful heir Sidi Ibráhím Khán.

In the faction fights which raged in Surat, after Tegbakt Khán's death in 1746, the English and the Sidi took different sides. Mia Achan, the friend of the English, was at first successful, and in 1748 secured both the government of the city and the command of the castle. But in 1751 his rivals Safdar Khán and his son Wakhan Khán, who had the support of the Sidi and of the Dutch, by the promise of half the revenues of the city, won Dámáji Gaikwár to their side. Mia Achan was forced to give up the government of the city and retire to the castle. This command, also, he soon lost. Some ships of the Sidi reached Surat just before the burst of the rainy season, and, under the plea of stress of weather, remained in the Tápti until their commander Sidi Masud, a man of great ability, found an opportunity of seizing the castle. On losing the castle Mia Achan retired to Bombay.²

On learning of the defeat of their faction at Surat, the English, and the Peshwa who was jealous of the Gaikwár's success, joined in a scheme for ousting Safdar Khán and Sidi Masud and sharing the command of the city. The English engaged to equip a fleet and attack Surat from the river, while the Peshwa sent an army to act on the land side. But soon after this agreement, the Gaikwár removed the Peshwa's jealousy by promising to give him one half of his share of the Surat revenues. The Peshwa's army was recalled and the English fleet was forced to retire to Bombay. In consequence of this English interests at Surat suffered. Their gardens and cattle were taken from them, the factors were imprisoned, and, under the influence of the Dutch, the head factor was forced to sign (November 1751) a treaty with the governor and Sidi Masud, agreeing to send from Surat all the soldiers in the Company's service, European as well as Indian.³ This treaty was repudiated by the Bombay Government,

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Defeat of the Sidis,
1736.

The Sidi at Surat,
1746-1759.

¹ The partition treaty of the Sidi's territory is given in full in Jervis' Konkan, 131-136. Of the Sidi's territories the *maháls* of Mánle and Tala, the *pargands* of Gosála and Birkádi, the *tappás* of Godegaon and Nizámpur, and half the *tappa* of Govále having 24½ villages were ceded to the Maráthás. The territory that remained with the Sidi was the *pargands* of Nándaon, Shrivardhan, Diva, and Mhasla, the *tappa* of Mánla, and the 24½ villages of Govále. To these the Poona records add, that the Sidi gave up all claim to share in the revenue of Nágothna, Ashtani (Roha), Páli, Asriádharne, and Antora. The date of the treaty is doubtful. Grant Duff (232) gives 1735; Jervis in one passage (108) gives 1736, and in another (131) 1732; the Poona records give 1736.

² Stavroinus' Voyages, III. 52.

³ Aitchison's Treaties, IV. 465-467.

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The Sidi at Surat,
1746-1759.

and in its place, in 1752, a fresh set of articles was drawn up, under which their property was to be restored, and the English paid a sum of £20,000 (Rs. 2,00,000) for the expense they had incurred in the struggles and the loss sustained at their custom-house.

During the four following years (1752-1756) Sidi Masud, while continuing on friendly terms with Safdar Khán, the governor of the city, and the Dutch, drew into his own hands the entire management of the city. In 1756 Sidi Masud died and was succeeded by his son Ahmad Khán. As Ahmad Khán was a youth who had none of his father's power Surat was again disturbed by factions. The Sidi and the Dutch favoured one Ali Nawáz Khán the rival of their old ally Safdar Khán. And in retaliation Safdar Khán adopted one Fáris Khán as his heir and turned for help to the English offering them the post of admiral if they would drive the Sidi from the castle. This offer was not accepted. In January 1758 Safdar Khán died, and, in spite of the claims of Fáris Khán, was succeeded by Ali Nawáz Khán, the ally of the Sidi and of the Dutch. On the accession of Ali Nawáz Khán, the supporters of Fáris Khán proposed to the English chief that Fáris Khán should be appointed governor of the city, and that the English should undertake the command of the castle and of the fleet. If the English agreed, the supporters of Fáris Khán guaranteed five yearly payments of £20,000 (Rs. 2,00,000). The English were willing; but the treaty was never concluded as the Peshwa was jealous of this increase of English power and threatened to attack Bassein and Bombay.¹

Meanwhile, before the end of 1758, Mia Achan, who since his loss of the command of the castle in 1751 had been living in Bombay, returned to Surat, and, in December partly through his own influence, partly through Sidi Ahmad's support, expelled Ali Nawáz Khán from the government of the city and established himself in his place. Sidi Ahmad was now all-powerful in Surat, and left to Mia Achan not so much as the nomination of his own officers. Mia Achan resented this interference and a feeling of distrust sprang up between him and the Sidi. As the government of the city was bad, and as there was the risk that the Maráthás might step in, the Surat traders petitioned the English chief to take command of the castle and fleet. Trusting to this feeling in their favour, and strengthened by the presence of a squadron of men-of-war and by the great ability of Mr. Spencer their chief at Surat, the Bombay Government determined to make an attempt to oust Sidi Ahmad from the command of the castle and the fleet. To prevent the Maráthás from taking part in the struggle, the Bombay Government induced them to agree, that, on account of the ruin to trade caused by his command of the castle, the Sidi should be turned out of Surat; that the English should take possession and have the sole command of the Surat castle; that the fleet subsidy or *tanba* should be divided into three shares, one for

¹ Grant Duff, 302, 303. The immediate grounds for the English expedition against Surat were, that the Sidi's people had (1758) insulted some Englishmen and refused redress, and that the Sidi had proved himself unfit for his post as admiral, being unable to hold his own against the Maráthá fleet. Select Committee, Nawáb of Surat's Treaty Bill, 10-11.

the English, one for the Peshwa, and one for the Surat Nawáb; and, that the Maráthás should not take part in any quarrels or disputes that might arise in Surat.

On the 15th of February 1759, a body of land forces consisting of 800 Europeans, 1500 Native Infantry, and a detachment of Royal Artillery, arrived off the mouth of the Tápti. Captain Maitland of the Royal Artillery was in charge of the land force, and Captain Watson of the Company's Marine was in command of the armed vessels. The troops landed near Domas and dislodged a party of Sidis who held the French garden to the west of the outer wall of the city. The outer walls were battered but with little effect, till a joint attack from the land side and from the river was organized on the Sidi's garden, just within the north end of the outer wall. Boats were landed and the Sidis driven inside of the inner wall. The inner line of fortifications and the castle had still to be taken. But a very brisk cannonade for about twenty hours, aided it is said by the connivance of the Dutch chief and of one of the Sidi's officers, brought the besieged to terms. It was proposed to Mia Achan and his party to continue Mia Achan as governor of the city, on condition that Fâris Khán was made deputy governor, and that the English were put in possession of the castle and of the fleet subsidy. Mia Achan accepted these terms, and, on the 4th of March 1759, the agreement was concluded. Upon this Mia Achan opened the Mecca gate in the inner wall, and, the Sidi, judging further resistance useless, agreed to give up the castle. His people were allowed to march out with their arms and accoutrements, and to take away all valuable effects including the furniture of their houses.¹

In the same year (1759) in which they lost command of Surat castle, the Janjira government obtained possession of Jáfarabad on the south coast of Káthiáwár. The connection between the Sidis of Janjira and Jáfarabad arose in the following way. In 1731 Turk Patel and certain other Koli landowners of Jáfarabad committed a robbery or piracy near Surat. They were seized by Sidi Hilol who was then protecting the shipping of Surat, and, as they had nothing to pay as ransom, they offered the port of Jáfarabad. Sidi Hilol went to Jáfarabad and obtained the village by a written agreement. In 1749 a fort was built and an agent and captain appointed. In 1759 some disputes arose at Jáfarabad, and, through the intervention of the English, who were anxious to keep the Sidi as an ally and to make up to him for the loss of Surat castle, it was decided to appoint Sidi Hilol manager or *faujdar* of Jáfarabad under the orders of the Janjira government. In return for their help, the Sidi engaged to supply Bombay with live cattle, an important matter for the English, as the overthrow of the Portuguese and the establishment of Marátha power had closed all other Konkan markets.²

In 1760, after a friendship of twenty-five years, a rupture took place between the Sidis and the Maráthás. Rámáji Pant, the Marátha governor of the Konkan, assisted by a Portuguese corps, took the

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The Sidi takes
Jáfarabad,
1759.

¹ Details of the siege and capture of Surat are given in Bombay Gazetteer, II. 126-127.

² Details of the treaty are given in Aitchison's Treaties, IV. (1876), 163, 165.

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The English
save Janjira,
1761.

Internal Disorder,
1762-1772.

Sachin Nawabs,
1791.

territory left to the Sidi by the treaty of 1736, and attacked and besieged Janjira island.¹ Janjira was saved by the English, who, emboldened by the ruin of the Maráthás at Pánipat (7th January 1761)² hoisted the British flag at Janjira, and compelled the Maráthás to respect it. In a treaty concluded in September of the same year, they procured the Sidis the promise that their country should not again be molested and that the territory taken from them by Rámáji Pant should be restored.³ In 1762, Sidi Ibráhim was murdered by his slave Yákut who usurped the chiefship to the prejudice of Abdul Rahim, the nearest heir, and ruled as Sidi Yákut Sanni. The British Government tried to arbitrate between Yákut and Abdul Rahim, but Abdul Rahim was secretly aided by the Maráthás, and would yield nothing of his claim. A British force was sent to enforce a settlement and Abdul Rahim fled to Poona. In 1768 another attempt was made to effect a compromise, but this also failed. In 1772, as it was feared that the Peshwa might support Abdul Rahim, it was arranged that Abdul Rahim should be put in possession of Danda-Rájpuri in subordination to Sidi Yákut, who also promised him the succession to Janjira at his death.⁴ Sidi Yákut died shortly after this agreement, and Abdul Rahim succeeded him and continued to rule till his death in 1784.⁵ On Abdul Rahim's death, Sidi Johar, the commandant of Janjira, seized the chiefship to the exclusion of Abdul Rahim's eldest son Abdul Karim Khán, commonly called Bálu Mia.⁶ Bálu Mia fled to Poona and his cause was strongly supported by Nána Phadnavis, who was anxious by any means to gain the island of Janjira. Johar appealed to the English to settle the dispute, declaring that he would fight so long as he had one man left and the rock of Janjira remained. Efforts were made to prevent the outbreak of war, and, in 1791 (6th June), on making over his claims on Janjira to the Peshwa, Bálu Mia⁶ was guaranteed a tract of land near Surat, yielding about £7500 (Rs. 75,000) a year.⁷ The Peshwa does not seem to have been able to establish his influence in Janjira, and the state remained virtually independent, at least in its internal administration. Sidi Johar ruled for six years (1784-1789), and was succeeded by Sidi Ibráhim otherwise known as Dhákale Bába. He ruled till 1792, when his slave Sidi Jumrud Khán threw Ibráhim into prison, where he remained till Jumrud's

¹ Colonel Etheridge's Report, based on Poona records, shows that from 1757 to 1760 the 5½ *muháls* belonging to the Sidi were in possession of the Peshwa. Aitchison's Treaties, V. 20.

² Aitchison's Treaties, V. 20. The Sidi afterwards took improper advantage of the protection afforded by committing several acts of violence in the Maráthá territory, of which the English were obliged to mark their disapprobation in the strongest manner. Grant Duff, 324.

³ Details are given in Aitchison's Treaties, IV. (1876), 332-33.

⁴ After fruitless efforts to take Janjira, Abdul Rahim entered the fortress as a disciple of Sidi Yákut, who was well versed in the Kurán. Abdul Rahim is said to have murdered his preceptor. Janjira State Records.

⁵ Sidi Yákut had made a will bequeathing the state to the second son of Abdul Rahim under the guardianship of his friend Sidi Johar. Grant Duff's Maráthás, 507.

⁶ Bálu Mia was the founder of the Sachin Nawábs. Details are given in Bombay Gazetteer, VI. 260.

⁷ The terms of the engagement are given in Aitchison's Treaties, IV. (1876), 334, 335.

death in 1804. After Jumrud's death Ibráhim was restored to the chiefship and continued to rule till his death in 1826. He is described as very fair for an Asiatic, a mild and kind ruler, and hospitable to strangers.¹ During his chiefship the sovereignty of the Konkan passed (1803-1817) from the Peshwa to the English. The English avoided interference with the internal affairs of the Sidis. Sidi Ibráhim was succeeded by his son Sidi Muhammad. In 1834 the British Government declared Janjira to be subject to the British power, and, in virtue of its supremacy, abolished the Janjira mint which issued a debased coinage. In 1848 Sidi Muhammad abdicated the throne in favour of his son Sidi Ibráhim Khán the father of the present Nawáb.

For many years, though so close to Bombay, little was known of Janjira. The chief showed much dislike to correspond with the Bombay Government. The country was believed to be covered with malarious forests infested with tigers, and to be sparsely inhabited by a fever-stricken and oppressed people. Crime of every kind was imputed to Sidi officials, to the Nawáb himself, and to his relations. Even for trivial offences the common punishment was mutilation. No European's life was safe. The crew of an English ship landing at Janjira were stoned. In 1855, an abduction and murder and the carrying away of a merchant from British territory, compelled the Bombay Government to fine the Nawáb and interpose in the government of the country.² The rights and privileges of the *sardárs*, who originally were consulted in state affairs and had a share in the administration, had been disregarded by the Nawáb and his predecessor. In 1867 so bitter were the quarrels between the chief and the Sidi *sardárs*, that the Bombay Government urged the chief to provide an independent court to try serious offences. Two years later (1869), the Nawáb was deprived of criminal jurisdiction, and a resident British officer with limited judicial powers was appointed to the political charge of the state. Civil and revenue jurisdiction were left in the hands of the chief, but he was bound to communicate with Government through the political officer and to follow his advice.

In 1870 the Nawáb went to Bombay to pay his respects to His Royal Highness the Duke of Edinburgh, and stayed in Bombay in the hope of regaining his lost authority. During his absence the administration of civil justice fell into disorder, and irregularities in collecting revenue occasioned many disputes. The *sardárs* indignant at the Nawáb's prolonged absence, at his extravagance, at his partiality for Hindus, and at the violation of their privileges, broke into rebellion, seized the fort of Janjira, and placed Sidi Ahmad Khán the eldest legitimate son of the Nawáb on the state cushion, justifying their conduct by their right to depose a chief for neglect and incompetence. In response to an appeal from the Nawáb, the Bombay Government sent the late Mr. Havelock of the Bombay Civil Service to Janjira to inquire into the causes of revolt. Mr. Havelock decided

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Sidi Ibráhim
Khán,
1848-1879.

State of Janjira,
1855.

Sidi Ibráhim
dethroned,
1870.

¹ Clunes' Itinerary, 24.

² Mr. A. T. Crawford's Administration Report for 1875.

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Sidi Ibrahim
restored,
1870.

The Nawáb's
Visits to Bombay.

Ganpati Riots,
1877.

that the pretensions of the *sardárs* were groundless, but that they and the other subjects of the Nawáb had great cause of complaint. It was accordingly decided to restore the Nawáb on his complying with the terms of an agreement, by which he undertook to reform the administration, to be guided by the advice of the British Government, to appoint a proper police, and to frame a code of revenue laws.¹ The Collector of the neighbouring district of Koláka was made Political Agent and the resident officer his assistant. Under the new system the *sardárs* continued to urge their original claims. But the Nawáb refused the title and station of *sardárs* even to his own family, and treated them as members of the fort garrison whom he could dismiss at his pleasure. In 1872 Mr. Salmon, then Political Agent, inquired into the claims of the *sardárs*. He decided that most high offices in the state had been usually held by *sardárs* chosen from time to time by the Nawáb and paid by salaries, and that *sardárs* who did not hold office were, by custom, entitled to allowances. In 1872 the Nawáb attended Lord Northbrook's Darbár in Bombay, but was mortified to find he was placed below the chief of Sachin. In 1873 the *sardárs* were induced to submit to the Nawáb. They apologised for their conduct in deposing him, and begged that their lands and allowances might be continued according to the Nawáb's pleasure. In the same year the Prabhu favourites, who were reported to have exercised so evil an influence on the Nawáb, were prohibited from holding any appointments. In 1875 the Nawáb again went to Bombay to pay his respects to His Royal Highness the Prince of Wales, and was much pleased by the Prince's kind and courteous reception. In 1876 the Nawáb relinquished his monopoly on the sale of tobacco, abolished the tax on persons leaving the state by sea, and arranged that a steamer should ply between Bombay and the Janjira ports. In 1877, on the score of his loss of revenue from a bad harvest, the Nawáb was excused attendance at the Imperial Assemblage at Delhi.

In September 1877 a series of riots took place between the Hindu and Musalmán subjects of the Nawáb. According to the rules of the state, Hindu processions and music were forbidden during the month of *Ramzán*, from the 1st to the 12th of *Muharram*, and during two other months. Music was not allowed on Sunday or Thursday nights and during the whole of Fridays. If weddings or great Hindu festivals fell during the forbidden periods, the Hindus were allowed to play music within their houses, unless the house was near a mosque or a Muhammadan's house, in which case music was forbidden. Music was never played near mosques at prayer time.

In September 1877, as the Ganpati holidays fell in the Muhammadan month of *Ramzán*, under previous rules the Hindus were forbidden the use of music. On the 26th of August, just before the beginning of *Ramzán*, under the influence of his Hindu advisers, the Nawáb issued an order, which, though skilfully worded, in effect withdrew all restrictions on Hindu processions and music, except that music

¹ Details are given in Aitchison's Treaties, IV. (1876), 329-330.

was not to be played in front of mosques. This order was communicated to Mr. Larcom, the Assistant Agent, and as he heard no objections, he supposed that the order had been issued to meet the difficulty of the Ganpati processions happening during *Ramzán*. He therefore ordered the magistrates to enforce the new rules. When they came to understand them the Muhammadans took bitter offence at the new rules, and getting no redress from the Nawáb, determined to prevent the Hindus from playing music in public. Between the tenth and the sixteenth of September seven disturbances took place. In some cases the Musalmáns were most to blame, entering Hindu houses and breaking idols; in other cases the fault lay with the Hindus, who were foolhardy enough to play in front of mosques. The offenders were in most cases fined and forced to apologise. The obnoxious order was withdrawn, and another order, fair to both sides, was prepared by a committee of leading Musalmáns and Hindus.

In November (1877) the quarrels between the Nawáb and his *sardárs* were renewed. Many of the *sardárs*, individually and collectively, represented their grievances to Mr. W. G. Pedder, C.S., then Political Agent. The grievances which, in Mr. Pedder's opinion, required redress, were the power of the Prabhu officials, the careless destruction of the forests in *inám* lands, the resumption of grants, the withdrawal of the rights of over-landholders, the refusal of reply or redress, and the disuse of complimentary letters and privileges. Mr. Pedder strongly urged on the Nawáb the necessity of redressing these grievances.

The inquiries which Mr. Pedder made in connection with the Hindu and Musalmán riots and with the *sardárs'* complaints, showed that the police and criminal administration, which was supervised by the Assistant Political Agent, had been greatly improved and was satisfactory. Education, which also was directly under the Assistant Political Agent, was progressing fairly. All other branches of the administration were corrupt and bad. The land revenue system of fixed grain rents, changeable to cash at current prices at the option of the landholder, was not unsuited to the circumstances of the state, and taxation was not excessive. But the officials embezzled much of the revenue and defrauded the people. It was true that, except grant or *inám* lands, the soil belonged to the Nawáb, but there were certain customary limits to the exercise of his rights as overlord, and he was said to go beyond those limits by turning off landholders who had not failed to pay their rent. A large proportion of the revenue was consumed in grants and claims. There was no proper record of these claims, and old claims were stopped and fresh claims granted without rule or system. The financial administration was as bad as it could be. There was no statement of accounts and no audit. Instead of all revenue being received into and all payments being made out of the treasury, assignments on rents were issued to such an extent that in one division only about 100 out of 1100 *khandis* of rice ever reached the Government granaries. Civil justice was almost a farce; no redress was given in suits against favourites of the Nawáb. There were no public works, no water-works though water-works were much needed, no landing places, and no roads. The reckless cutting of timber was destroying

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1877.Mr. Pedder's
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Ibrāhīm's Death,
1879.

the forests. Finally, there was no responsible manager and the state officials were inefficient and corrupt.¹

In 1878 a *kārbhāri* was appointed with civil and magisterial powers. On the 28th of January 1879 the Nawāb Sidi Ibrāhīm Khān died. He left three sons, two by a concubine, and one, Sidi Ahmad Khān, the youngest, by his lawful wife. The party in favour of the illegitimate sons being stronger installed the eldest as Nawāb in spite of the protest of the Assistant Agent. The Bombay Government annulled this election and Sidi Ahmad Khān was recognised as Nawāb. The young Nawāb, who is (1882) nineteen years old, was at the Rāj Kumār College in Rāj Kot till September 1881. During his minority the administration is in the hands of the *kārbhāri* under the orders of the Assistant Agent, and subject to the supervision of the Political Agent.

The Nawāb of Janjira pays no tribute and has no patent allowing adoption. In matters of succession the son succeeds whom the chief persons of the state consider best fitted to manage the state. The chief has a force of 700 men for garrison and police duties. He has a salute of nine guns.

CHAPTER IV

ADMINISTRATION.

Chapter IV.

Administration.

Land.

THE chief district revenue officers are, the *mahālkāris* or heads of the three larger fiscal divisions or *mahāls* of Shrivardhan, Nāndgaon, and Mhasla; the *nāib-tahsildārs* or heads of the smaller fiscal divisions called *tahsils* or *teppās* of Panchaitan, Māndla, and Govāle; the *mujumdārs* or district accountants; and the *kulkarnis* or village accountants. The *mahālkāris* and *nāib-tahsildārs*, who in revenue matters are independent of each other and are equal in rank and power, control the revenue management of their divisions, the *mahālkāris* having also subordinate magisterial powers. The *mujumdār* as a subordinate of the *mahālkārī* and *nāib-tahsildār* is entrusted with keeping the accounts and with the actual collection of the revenue; and the *kulkarnī* or accountant with assisting the *mujumdār* and with fixing the amount due from groups of forty villages. The *mahālkāris* receive monthly pay of from £4 to £4 10s. (Rs. 40 - Rs. 45); the *nāib-tahsildārs* yearly cash and grain allowances valued at £24 (Rs. 240); the *mujumdārs* yearly cash and grain allowances valued at £16 (Rs. 160), and the *kulkarnīs*, besides levying 6s. 3d. (Rs. 3½) on every £10 (Rs. 100) when assessing the revenue, claim 2s. (Re. 1) from each village at the time of verifying the accounts, *kul-rujuāt*. The village officers are the headman or *pātil*, and the messenger or *mhār*. The *pātil* supervises the village and carries out the *mahālkārī's* orders. In some villages the *pātil* has

¹ Mr. Pedder's letter to Government, No. 516 of 15th April 1878.

an assistant called *kárbhári*, whose special duties are to help the *pátíl* in procuring supplies for the state servants and officials and for travellers. The *pátíl* and *kárbhári* receive no perquisites from the people and are not paid by the state, but are freed from the house-tax of 1s. to 2s. (8 *ans.* - Re. 1) a year. The *mhárs* act as watchmen and messengers. They are paid by the state about five pounds (3 *adholis*) of grain on every *bigha* of tilled land, and a similar allowance is given them by every landholder at harvest time.

Of the early system of land management few details are available. In theory the levy was in kind, but a large share of the grain-rent has for long been commuted into a cash payment. In 1699 the chief difference between the revenue system of the Sidi and of his neighbours the Maráthás seems to have been that the Sidi commuted more grain into cash; that he levied a bullock-tax of 3s. (Rs. 1½), and a shopkeeper's cess of 10s. (Rs. 5). The cesses on garden lands were heavier than those levied by the Maráthás, and the sub-divisional accountant's allowance was added to the demand and the amount taken by the state.¹

In theory the chief is the lord of the soil, with power to give or take it when he pleases. This right is seldom enforced. Almost all state villages are rented to *khots* or revenue farmers. As in the neighbouring British district of Kolába the *khots* are of two kinds, *isáphati* or service, and ordinary. The *isáphati khots* who seem to represent the hereditary revenue servants, are hereditary; the ordinary *khots* are revenue farmers for a certain fixed period. Both *isáphati* and ordinary *khots* cannot bring the waste land under rice or garden tillage without the sanction of the state, but they can raise *varkas* or hill grain crops without special sanction. The *khot* does not till the waste land himself but gives it to a cultivator who is the *khots'* tenant. From his tenant, besides personal service, the *khot* receives as his own share one-fifth of the *varkas* produce minus the state assessment when the land has to pay the state assessment.

In *khoti* villages there are two classes of land, *málikijamin* which is two-thirds of the tilled area rented to *khots* and the *khot's* land. The *málikijamin* is held by tenant proprietors or *dhárekari*s from whom the *khot* can claim only the state assessment. A *khot* cannot raise the fixed assessment on the *málikijamin* nor can he oust a *dhárekari* tenant out of his land so long as he pays the state assessment. Even if he fails to pay the assessment the *dhárekari* cannot be ousted by a *khot* without the state sanction. The other third of the tilled area is the *khot's* land, which is held by cultivators who are the *khot's* tenants. This land, besides the state assessment, pays the *khot* a certain amount which is known as his *pháyda* or profit, and is the *khot's* reward for managing the village. At the time of paying the state dues the *khot* has to contribute a certain quantity

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¹ Jervis' Konkan, 109, 111. The proportion of the grain rent commuted was $\frac{1}{3}$ of the whole (3 *mans* a *khandi*), the *khandi* rates being rice Rs. 22½, *vari* Rs. 17½, *harik* Rs. 7, white sesamum Rs. 75, black sesamum, *udid*, *tur*, and *mug* Rs. 60; *pánte*, *chavli*, and *kutthi* Rs. 40, and salt Rs. 7. Details of the Maráthá land system are given in the Kolába Land Administration Chapter.

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of grain in the shape of cesses. On each *khandi* of rice, *nágli*, and *vari* due to the state, he pays a *bhátu* or hire of $1\frac{1}{2}$ *mans*; *kasar* of five *páyli*s or ten *shers* to make up the deficit from rough and unequal measuring; *máp vartála* of $1\frac{1}{2}$ *mans* two *páyli*s to make up the deficit in receiving by measure instead of by weight; *deshmukhi* of one *man* to meet the *deshmukhi*'s share; *musháhira* of half a *man* to pay the revenue officers; and *kharidi-ulid* of one *páyli* to support the state stables. On each *khandi* of pulse and flax seed sown, the *khot* has to pay the *deshmukhi* cess of one *man* and the *kharidi-ulid* of one *páyli*.

The arable lands of the state were roughly surveyed about 1826 and the rates then levied are still in force. For rice lands there are three rates on good, medium, and bad soils. The best rice-land pays 360 pounds (9 *mans*) of rice a *bigha*, besides the cesses under the head of *gallápatti* paid by the *khot* in one lump sum of $2\frac{1}{2}$ *mans*. In *khoti* villages the *khot*, and in other villages any landholder, may buy from the state the right to bring waste land under rice tillage. Such lands are generally given on a lease or *kaut* free of charge for twenty or twenty-five years. At the end of the lease they are charged either a *bigha* cash-rate of 10s. (Rs. 5) or a payment in kind of from 160 to 200 pounds (4-5 *mans*) of rice, the amount by degrees rising until the land pays the full assessment. The rate for medium soil is 280 pounds (7 *mans*) as the state due or *sarkáridhára*, and seventy pounds ($1\frac{1}{2}$ *mans*) as cess or *gallápatti*; and for poor soil 200 pounds (5 *mans*) as *sarkáridhára* and fifty pounds ($1\frac{1}{2}$ *mans*) as *gallápatti*. Besides these payments in kind, the husbandman pays a cash cess varying from 2s. 8½d. (Rs. 1-5-6) in the best to 1s. 6d. (12 *as.*) in the worst soil; a *kás* cess of 3d. (2 *as.*) to 5½d. ($3\frac{1}{2}$ *as.*); a *vetva* cess for exemption from personal service of 1s. ½d. ($3\frac{1}{2}$ *as.*) to 1s. 9¾d. ($14\frac{1}{2}$ *as.*); an *ulid* cess of 1¾d. (11 *ps.*) to 2½d. ($1\frac{1}{2}$ *as.*); a *pulla* cess, or a contribution of rice-straw for the feed of state cattle, of 3½d. ($2\frac{1}{2}$ *as.*) to 5½d. ($3\frac{1}{2}$ *as.*); and a *potlári* cess of ¾d. (3 *ps.*) on every 2s. (Re. 1) in cesses. The whole amounts in good soil to 6s. 3¾d. (Rs. 3-2-2), in medium soil to 4s. 3¾d. (Rs. 2-2-6), and in poor soil to 3s. 1½d. (Rs. 1-9) the *bigha*. Besides these cesses on his land, all cultivators have to pay a house-cess or *gharpatti* varying from 1s. (8 *as.*) to 2s. (Re. 1), according as he is an old settler or a newcomer; a firewood cess or an *undápatti* of 1s. 6d. (12 *as.*) to 3s. (Rs. 1½); a fowl cess of 3d. (2 *as.*) to 6d. (4 *as.*); a *kánpatti* or commuted timber cess of 1s. (8 *as.*) to 6d. (4 *as.*), and a vegetable cess paid either in cash or in kind. Except state servants, village headmen, and heads of communities, Maulvis, Musalmán priests, Syeds, and washermen, all classes including husbandmen have to supply the state horses with grass or to pay a yearly tax of 1s. (8 *ans.*).

In the coast cocoa and betel palm gardens the rates, which are of long standing, vary according to the soil and the water supply from £1 (Rs. 10) to £1 10s. (Rs. 15) and £2 8s. (Rs. 24) a *bigha*. In addition to these rates there is a *vetva* cess of 3s. (Rs. 1½) to 4s. (Rs. 2) the *khandi* of assessment. Besides these rates the *Mális* have to carry the state baggage and the *Bhandáris* to mount guard at night, duties which they may commute by paying 6d.

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(4 *annas*) a year on each plantation. The owners of some palm gardens, instead of *bigha* rates, pay according to the produce of the trees either in money or in kind. When the rates are levied in money each cocoa palm pays 3*d.* (2 *annas*) to 3*s.* (Rs. 1½) a year, and each betel palm 1½*d.* (1 *anna* 3 *pies*). When the cess is levied in kind half a *sher* of betelnuts is taken from each bunch, and one leaf from each bundle of cocoa palm leaves. In these garden lands there are patches of rice which pay 10*s.* (Rs. 5) a *bigha*. Cultivators growing turmeric pay for each *bigha* eighty pounds (2 *mans*) in kind and a cess or *patti* at the rate of 15*s.* (Rs. 7½) a *khandi*. For each jack-tree, *undi*, *Calophyllum inophyllum*, *ráimád* *Caryota urens*, and *tád* *Borassus flabelliformis* tree, they pay 7½*d.* to 9*d.* (5-6 *as.*) *Mali* or watered lands are assessed at 6*d.* (4 *as.*), 1*s.* (8 *as.*) and 1*s.* 6*d.* (12 *as.*) the *bigha*, according to the supply of water. Hill-side tillage is free so long as the land tilled is within village limits, as each village has a patch of hill attached to it for grazing, firewood, and tillage.

The revenue year begins on the 5th of June (*Mrig*). When the crop is ripe it is valued and about two-fifths is claimed as the state due. In the case of hemp or *tág*, when ready for use, 10*s.* (Rs. 5) are charged on every *khandi* and 2½ *shers* on every load of one and a half to two *mans*. Instead of paying according to these rates the Murud Kolis pay a house-cess of 1*s.* 10*d.* (14½ *as.*) for the right to grow hemp. Disputes about rates are settled once a year by a committee composed of an officer deputed by the Nawáb, a revenue clerk of the *mahál*, and the *pátíl* and *kulkarni* of the village. From this committee an appeal lies to the Nawáb.

Since 1875, rules approved by Government, have been introduced for collecting the revenue. In rice-lands the cash revenue is taken in six equal instalments, in the first week of each Hindu month from *Mārgashīrsh* (December) to *Vaishák* (May); the collection of the revenue in kind begins in *Paush* (January) and ends in *Rhāt* *gun* (March). If rents are not entirely paid by March, the balance is taken in cash at fixed commutation rates by two equal instalments in the latter part of *Chaitra* (April) and *Vaishák* (May). In garden lands the cash revenue is paid in eight equal instalments in the first week of each Hindu month from *Ashvīn* (October) to *Vaishák* (May); and the collection of the revenue in kind begins in *Paush* (January) and ends in *Chaitra* (April). If the whole rent is not paid by that time the balance is taken in cash at fixed commutation rates in the latter part of *Vaishák* (May). Persons failing to pay an instalment are fined 6½*d.* (4½ *ans.*) on every £10 (Rs. 100) every day till the instalment is paid. This fine is not allowed to exceed one-fourth of the outstanding balance. If a landholder persists in refusing payment a notice is served, and after this notice, if payment is not made within a fortnight, the defaulter's movable and immovable property is attached to the extent of the outstanding balance and sold by public auction. If the defaulter's property is not enough, the property of his surety, if he has a surety, is sold.

Besides those which have been noted above, other cesses are levied both on persons and on villages. Cowherds pay yearly from five to

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2½ *shers* of clarified butter according to the size of their herd. Oil-pressers or Telis, besides paying 15 *shers* on every oil-press, pay an additional press-cess of 9d. (6 *ans.*) to 2s. (Re. 1) on the night of the *Shabibarat Id.* Grocers pay 15s. (Rs. 7½) on each *khandi* of molasses or *gul.* To support the ferries on the Nándgaon, Murud, and Rájpuri creeks each house in Nándgaon pays 9d. (6 *ans.*) a year, in Majgaon 7½d. (5 *ans.*), in Murud and Dongri 6d. (4 *ans.*), and in Rájpuri 3d. (2 *ans.*). Instead of watching the state granary each Mhár householder is allowed to pay 1s. (8 *ans.*) a year. A craft or *mohotarpha* cess, from 2s. to 10s. (Re. 1-Rs. 5) a house, is levied on all who live by the practice of a handicraft. Certain villages had formerly to supply the state with a cow every year, a demand which in some villages is commuted for a cash payment of 18s. (Rs. 9), and in other villages for one of 6s. 6d. (Rs. 3¼).

In 1881-82 several reforms were introduced. The chief were the reduction in the number of fiscal divisions, the reduction in the number of agents employed in collecting the revenues of the state villages, a simplification of the charges on revenue arrears, and the fixing of dates of instalments better suited to the convenience of the cultivators. Inquiry showed that two of four minor divisions, those of Govále and of the garden land of Shrivardhan, might be abolished. The saving effected was devoted to increasing the *mahálkaris'* establishment, and to changing the *mahálkaris'* pay from small and somewhat uncertain grain allowances to fixed cash salaries. Formerly the revenues of state villages were collected by a host of under-paid clerks, one for each village, who added to their allowances by levying all they could from the villagers. The fifty-one state villages were arranged into twelve groups and a well paid and efficient clerk appointed to each group. The change was accompanied by a yearly saving to the state of £10 (Rs. 100). Formerly the system of collecting the revenue was most irregular. There were large arrears, and by pleasing one of the needy state clerks it was often possible to escape all regular state payments. To stop these abuses collectors of revenue have been called on to furnish monthly returns of collections and outstandings. At the end of the official year an addition of twenty-five per cent besides heavy interest was made on all outstandings. This extra charge of twenty-five per cent has been abolished. To suit the convenience of cultivators the dates for paying instalments of rent have been changed from between December and May to between November and February.

Justice.

Thirty years ago civil and criminal justice were administered by the lower officers of the state. The proceedings were generally oral and the powers of the different officials were uncertain. Fine was the usual punishment, the officer who levied the fine keeping a share of the proceeds for himself. If the fine was not paid, in petty cases, the convicts were made to work as menials, and in serious cases, they were thrown into prison. The civil courts established after the late Nawáb's installation in 1870, consisted of the lower or *sugra* and the upper or *kubra* courts. The lower or munsif's court did the original

work, and the upper or chief judge's court did the appellate work. From the upper court an appeal lay to the Nawáb. In 1877 the state *kárbhári* was invested with civil powers as chief judge or *sarnyáádhi*, and in 1879, on the Nawáb's death, the Assistant Agent's court exercised the appellate jurisdiction of the Nawáb's court. In 1881-82 the total number of cases for original hearing in the munsif's court, which has jurisdiction in suits up to £500 (Rs. 5000), was 751. Of the 751 suits forty-two were arrears and 709 were fresh suits. Of the 751 suits 405 were settled, leaving 346 for disposal. In the *kárbhári*'s court the total number of appeals was forty-three, including nine arrears from the previous year. Of these twenty-six were settled, leaving a balance of seventeen. In the Assistant Agent's court there were forty-five appeals, twenty-five of which were arrears. Of the forty-five, fourteen were settled. At the close of 1880-81 there were 109 unexecuted decrees to which were added 492 applications in 1881-82 making a total of 591 of the value of £4675 (Rs. 46,750). Of these 430 of the value of £2688 (Rs. 26,880) were executed, leaving a balance of 161 of the value of £1987 (Rs. 19,870). For the execution of decrees a special establishment is kept at a yearly cost of £15 (Rs. 150). Imprisonment for debt is not often enforced. In 1881, in imitation of the Indian Limitation Act, limitation rules were framed and court fees were levied on appeals presented in the Assistant Agent's court. In 1881 the receipts from court fees amounted to £545 (Rs. 5450).

In 1876 the Chief Judge drew up certain registration rules and an office was established. Under the supervision of the munsif registration extends only to documents relating to immovable property. A fee of about one and a half per cent is taken on mortgages and of six and a quarter per cent on sales. In 1880-81, 143 deeds of the aggregate value of £3439 (Rs. 34,390) were registered against 129 of the aggregate value of £2781 (Rs. 27,810) registered in 1879-80.

Since 1869, when the late Nawáb was deprived of criminal jurisdiction, criminal justice has been administered by the Agent and Assistant Agent. There are six criminal courts: the court of the Political Agent having the powers of a Sessions Judge; the court of the Assistant Agent residing in the state having the powers of an Assistant Sessions Judge and of a District Magistrate; the court of the *kárbhári* with the powers of a second class magistrate and with powers to commit to the Agency courts; and the courts of the three *mahálkharis* or third class magistrates of Shrivardhan, Mhasla, and Nándgaon. The courts of the Political Agent and of his Assistant have also appellate criminal jurisdiction. In former times, one chief feature of the state criminal law was the practice of allowing all offences, including murder, to be compounded for a money payment. Of late years the practice has been checked, and the compounding for offences is allowed only when it is sanctioned by the Assistant Agent. In 1880-81, 397 original cases were decided, of which two were settled by the Political Agent, ten by the Assistant Agent, forty-one by the second class magistrate, and 344 by the three third class magistrates. The total number of accused persons was 903, of whom 364 or forty per cent were dismissed, 318 or thirty-five per cent were

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acquitted and discharged, and 221 or twenty-five per cent were convicted. Only one appeal case was settled by the Assistant Agent. The majority of complaints relate to assault, petty theft, and trespass; grave crimes are uncommon.

Under the fourth article of the agreement executed by the late Nawab in 1870 a police force has been organized. Up to 1880 there were two classes of police, sixty state police who cost £453 (Rs. 4530), and thirty-two jail police who cost £273 (Rs. 2730). Of the two bodies only the jail police were drilled. Both were under the control of the *bārkhāri*, the magistrates, and the head constable. In 1880 the two sections of the police were joined into one, the strength reduced from ninety-two to eighty-four, and the whole of them drilled and placed under the charge of the Assistant Political Agent. In 1880-81 the total police charges amounted to £757 (Rs. 7570). In 1881, of 471 accused persons 142 or 30·4 per cent were convicted, and of £936 (Rs. 9360) worth of property alleged to have been stolen £802 (Rs. 8020) or about 86 per cent were recovered.

Jail.

Till 1876 the only jail in Janjira was a small place at Murud with three cells each large enough for six convicts. Prisoners sentenced to more than three months' imprisonment were sent to the Thána or to the Yeranda jail near Poona. In 1876 a new jail was built outside of Murud near the shore, in which all persons sentenced to imprisonment for more than four days are confined. The jail is built on the cellular system, forming three sides of a square, within a quadrangle of strong stone walls twenty-five feet high, overlooked by the guard-room, which is an upper story above the gateway. There are in all fourteen large cells each with room for six persons. Prisoners are made to work at their own handicrafts, and those who have no craft are made to mend roads or do other unskilled labour. A good driving road about a mile long has been made from Murud past the Residency towards Alibag entirely by prison labour. All unskilled prisoners are forced to work six hours a day in the open air. In the hot season, the prisoners are taken out in turns, half in the early morning, the other half remaining to cook the morning meal; these eat and go out to work when the other half returns. Every Friday, when no outdoor work is enforced, they clean the jail and wash themselves and their clothes. Every day in their leisure hours the prisoners are taught to read and write their vernaculars. Convicts sentenced to simple imprisonment are employed inside the jail in cooking, cleaning lamps, and keeping the place clean. Each prisoner receives a daily ration of rice, pulse, salt, spices, *kokum*, oil, butter, fish or molasses, and vegetables. Each prisoner cooks for himself or the prisoners of one caste cook together. When at Murud, the Assistant Agent visits the jail twice a day, and, in his absence, it is visited by the agency police officer. There is a 'jailor on a yearly pay of £18 (Rs. 180). The agency apothecary visits the jail daily. In 1880-81 he treated nineteen prisoners for guinea-worm and fever. On the 31st March 1882 there were forty-four prisoners in the jail. In 1881 the total cost of the jail amounted to £171 (Rs. 1710). Besides the Murud

jail untried prisoners, and prisoners sentenced to not more than four days' confinement, have lock-ups at Mándla-Borlai, Nándgaon, Murud, Mhasla, Panchaitan-Borlai, and Shrivardhan.

There are two treasury accounts, one relating to the public treasury or *yákutkhán*, and the other to the Nawáb's private purse, *khássa*. In 1881-82 the total receipts amounted to £29,692 (Rs. 2,96,920) and the total charges to £27,346 (Rs. 2,73,460). Of the receipts £28,039 (Rs. 2,80,390) were credited to the public treasury, and £1653 (Rs. 16,530) to the private treasury. Of the state treasury receipts £18,263 (Rs. 1,82,630) were from land revenue; £1904 (Rs. 19,040) from taxes; £993 (Rs. 9930) from customs; £1005 (Rs. 10,050) from salt; and £5874 (Rs. 58,740) from miscellaneous levies. Under charges there were £7312 (Rs. 73,120) for administrative purposes; £2254 (Rs. 22,540) for the Political Agency; £1461 (Rs. 14,610) for civil and criminal justice; £2676 (Rs. 26,760) for public works; and £12,624 (Rs. 1,26,240) under miscellaneous heads. Under private income there come £370 (Rs. 3700) from taxes; £969 (Rs. 9690) from land revenue; and £314 (Rs. 3140) from miscellaneous sums. Under private expenses there were £1019 (Rs. 10,190).

In 1869, when a British officer was first stationed in Habsán, the only schools were kept by private teachers. In 1870 a state school was started at Murud, and in 1871 it was raised to the rank of a high school. In 1873 a branch school was opened at Shrivardhan. In 1874 the Nawáb appointed an education committee consisting of the Assistant Agent as president, and five Musalmán and three Hindu members. Under the presidency of the chief revenue officer, sub-committees of two Hindus and two Musalmáns were appointed in each sub-division. At each of the three towns of Murud, Mhasla, and Shrivardhan, one Maráthi and one Musalmán school were opened; and a seminary was started at Janjira under a sub-committee of the chief residents in the fortress. The head committee drew up rules regulating the hours of school and the subjects to be taught.¹ They decided that the committee should examine each school once a quarter, and that the sub-committee should examine the schools in their charge twice a month. A monthly fee of 1½d. (1 *anna*) was levied from each pupil whose parents paid any cess, and 3d. (2 *annas*) from pupils whose parents paid no cess. Girls were admitted free. Besides school fees, the sources of the school fund were a yearly cess of 6s. (Rs. 3) on each Bráhmaṇ and Prabhu fire-place; a cess of 3½ per cent on all revenue paid to the state in cash; a commission on sales of books; and notice fees and fines. Well-to-do parents, who failed to send their children to school, were dismissed, if they were state servants, and in other cases had their house-tax doubled. On the rolls of these schools were 508 pupils, of whom 258 were Hindus, 242 Musalmáns, and eight Beni-Isráels and others. In 1874-75 a Musalmán village school was opened at Vervatna, the Musalmáns of the village meeting half the expense

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¹ In the Musalmán schools the work of each day is begun by half an hour's teaching of the Kurán.

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and the head committee the other half. In 1875-76 four new schools were opened, two, one for Hindus and one for Musalmáns, at Panchaitan, the third at Hareshvar, and the fourth at Mándla-Borlai. This raised the number of schools to twelve and the number of pupils to 535. In 1876 the number of schools rose to fourteen and in 1881 to twenty-two. In 1881-82 the twenty-two schools had on the rolls 1221 pupils and a daily average attendance of 804. Of the 1221 pupils 811 (722 boys, 89 girls) were Hindus and 410 (405 boys, 5 girls) were Musalmáns. The education staff consists of two inspectors and thirty-seven teachers. Besides these schools there were, in 1881, forty-six private schools, thirty-four with 252 pupils for Musalmáns, and twelve with 104 pupils for Hindus. There are no special arrangements for the education of boys of the depressed classes. In 1881 the total expenditure on education was £641 (Rs. 6410).

Health.

In the dispensary, which was opened in 1869 and is attached to the Agency, 953 persons were treated in 1879. Of these 933 were discharged cured, and, at the close of the year, there was a balance of twenty under treatment. In 1880-81 there were 1301 admissions. The total cost amounted to £100 (Rs. 1000). The prevailing diseases are intermittent and remittent fever, guinea-worm, dysentery, and small-pox.

Vaccination.

Vaccination was introduced in 1873, the Nawáb making it obligatory under penalty of fine or imprisonment. Under the supervision of the vaccinating officer in the British district of Kolába there is one vaccinator on a monthly pay of £2 (Rs. 20). He has under him a peon drawing 12s. (Rs. 6) a month. In 1880-81, 2782 persons were vaccinated of whom 1271 were boys and 1311 girls; 1464 were under one year, and 1118 were above one year. Of the whole number 1948 were Hindus, 392 Musalmáns, and 242 Others. The cost of the year's vaccination was £17 (Rs. 170). Cattle-disease seldom appears in a severe form, but in 1876 an epidemic carried off about 2000 head of cattle.

CHAPTER V.

PLACES OF INTEREST.

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ARÁVI.

Arávi, a small village of 245 souls, about four miles north of Shrivardhan, has a yearly fair held on the *Chaitra* (April) full-moon in honour of Bahiri. The fair is attended by about 400 people, and articles worth about £5 (Rs. 50) are offered for sale.

DANDA-RAJPURI.

Danda-Rájpuri, on the south shore of the Rájpurí creek near its mouth and about a mile from the island fort of Janjira, though it has now only 540 people, has, at different times in the history of the Konkan, been a place of consequence. Vincent and Lassen have identified Rájpurí with Ptolemy's (A.D. 155) Balepatna, and the Palaipatnai of the Periplus (A.D. 247). But the important trade centre of Mahád on the Sávitri in Kolába, with the large group of early Buddhist caves in the Páli hill close by, seems a more likely

identification.¹ Puri, which was the capital of the Konkan Siláháras from A.D. 810 to A.D. 1260, has by some been supposed to be Rájpurí. But Danda-Rájpurí has no ancient remains and seems to be too far south for the capital of the northern Siláháras. The position of Puri is doubtful. The Mora landing or *bandar* on the north-east corner of Ghárápari or Elephanta is perhaps the most likely identification. According to Jervis, but this is doubtful, Rájpurí was the head of a district at the beginning of the fourteenth century.² The first certain reference is towards the close of the fifteenth century, when, in 1490, after a long siege, the town was reduced by Malik Ahmad, the founder of the Nizám Sháhi dynasty.³ So long as Ahmadnagar power lasted Danda-Rájpurí remained a place of considerable trade. In 1514 Barbosa notices it under the name of Banda or Dando,⁴ and about the same time the Gujarát histories mention it as a place of trade and the head of one of the twenty divisions of the Gujarát-dominions.⁵ In 1538 Dom João de Castro calls Danda a great and noble river with a town of the same name hid among palms and brushwood. The entrance had four fathoms at low tide. Inside were two islands one of them strengthened by a fort.⁶ In 1608 it was spoken of as a rich trading town,⁷ and in 1659, it, or rather the island of Janjira, was recommended by the presidency of Surat along with Bombay and Versova as places naturally strong which could be fortified and made a safe retreat for the Company's servants and property.⁸ In 1670 it was noticed by Ogilby. During the next twenty years it was the scene of the unceasing struggles between the Maráthás and the Sidis of which details have been given under History. About 1700 the traveller Hamilton described it as a town of the Sidis who had generally a fleet of Moghal vessels and an army of 30,000 to 40,000 men. It was a good harbour, supported a large number of black cattle, and supplied Bombay with meat when on good terms and with fish when otherwise.⁹ About 1780, under the name of Khánde Rájpurí it is entered in Maráthi records as yielding a revenue of £947 (Rs. 9470).¹⁰ Since the rise of Bombay, the trade of the town has died away. In 1881-82 it was valued at £2190 (Rs. 21,900), of which £99 (Rs. 990) were imports and £2091 (Rs. 20,910) were exports.

Devgad or Hareshvar, a small village about three miles south of Shrivardhan, is a place of Hindu pilgrimage. In the time of Forbes (1771) the village was noted for the sacredness of the temple, the beauty of its women, and for having been the residence of the ancestors of the Peshwás.¹¹ There is a temple sacred to Kál-Bhairav, who is said to cure all sicknesses caused by evil spirits. Two fairs are held in the year, one on the *Maháshivrótra* (February) for one day and the other from *Kártik shuddha* 11th to 15th

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DANDA-RÁJPURÍ.

DEVGAD OR
HARESHVAR.

¹ Vincent's Commerce of the Ancients, II. 431; Lassen's Ind. Alt. III. 183.

² Jervis' Konkan, 81.

³ Stanley's Barbosa, 71.

⁴ Primeiro Roteiro da Costa da Índia, 48, 163, 167.

⁵ Bruce's Annals, I. 548.

⁶ Waring's Maráthás, 239.

⁷ Briggs' Ferishta, III. 191, 199.

⁸ Bird's Gujarát, III. 129.

⁹ Kerr's Voyages, VIII. 308.

¹⁰ Hamilton's New Account, I. 244.

¹¹ Forbes' Oriental Memoirs, I. 190.

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JANJIRA.

(November). They are attended by about 3500 persons and on each occasion flowers, fruits, sweetmeats, toys, and bangles worth about £60 (Rs. 600) are sold. Of a former yearly grant of £240 (Rs. 2400) paid to the temple by the Peshwa, the British Government continue to pay £115 (Rs. 1150). The temples are under the supervision of the British officers in the Ratnágiri district. Epidemic sickness has never broken out at these fairs.

The fortified island of **Janjira** lies just within the entrance of the Rájpurí creek, the mainland being half a mile distant to the east and a mile to the west.¹ In shape it is irregularly oval or nearly round and it is girt by walls which at high tide rise abruptly from the water to a height of from forty-five to fifty feet. At low tide the water recedes leaving the rock foundations on which the walls are built dry. On the east side, opposite Rájpurí, is a large and handsome entrance gateway with steps leading to the water, and, on the west, facing the open sea, a small postern gate used in former years in times of siege, leads into a wide masonry platform about twenty feet above high water mark. The platform is built in the form of a semicircle stretching along the sea face and takes in and is covered by bastions. The walls are battlemented, strongly loopholed, and have their faces covered with nineteen bastions, eighty feet across and thirty feet deep, at intervals of about ninety feet. In the bastions and on the walls are ten guns, three of native and seven of European make. Of the three native guns, which are on the main gate, the largest is eighteen feet long with a circumference of seven feet eight inches at the muzzle and a bore of fourteen inches diameter. It is known as the *Kállal Bángdi*, apparently from eight large rings that are attached to either side, and is said to have been brought by the Peshwa's army, probably in 1735, and abandoned on its retreat. It is of great weight, and is said to have been raised to its present position by being gradually built up. Of the seven European guns, three were made in Sweden, one in Spain, one in Holland, and one in France. There is nothing on the seventh by which its original owners can be traced. The three Swedish brass guns, which are on three separate towers, are of very handsome make and are precisely alike in size and pattern. The gun is ten feet long with a breech three feet in circumference and a bore four inches in diameter. It bears the letters C. R. S., and below the letters are the Royal Arms of Sweden with the date Anno 1665. Round the breech there is engraved "Goos-Mich Iohan—Meyer in Stockholm." At the breech is a powder-pan supported by twisted snakes. These guns are fired for salutes at the present day. The Spanish brass gun is ten feet three inches long, and has a bore five inches in diameter. It bears the words "Don Phillippe III Rey D'Espana" with the golden fleece below, and the Spanish arms. This gun is still used in firing salutes. The Dutch brass gun is seven feet five inches long and has a bore

¹ Dom João de Castro, in 1538, described it as a gunshot long and a little less broad with a round head in the centre where the people lived. *Primeiro Roteiro da Costa da Índia*, 166.

four inches in diameter. It has engraved round the breech "Hans Noorden Et Ian Alberte de Grave Amsterdam," and the date 1672 below two As, the second A being placed in an inverted form below the first A. The French brass gun is nine feet long with a 6½ inch bore and has a coat of arms surmounted by a fleur-de-lys crown. It bears neither date nor name. The seventh unknown gun is also of brass. It is twelve feet ten inches long and has a six-inch bore. Except two fishes engraved on the muzzle the gun has no distinguishing marks. Besides these guns there are two brass mortars and a brass four-barrelled gun about 3½ feet long. Over the walls and interior of the fortress lie scattered 121 pieces of cannon of various calibre, serviceable and unserviceable. There is also a scimitar-shaped sword four feet long and one foot broad.

Just above the great entrance, near the heavy iron studded gates, is a large white stone let into the walls, on which is carved the word *yohor* meaning 1111 H. (A.D. 1694). This marks the beginning of the building of the walls, which were finished in A.D. 1707 by Sidi Sirul Khán (1707-1733). The first object of interest on passing through the gateway are the ruins of a large mansion said to have been built in the time of Sidi Sirul Khán. This building, like the fort walls, is of well cut blocks of trap strongly cemented. The windows are surrounded by ornamental stone carving in the Saracenic style. Further to the right, built round a large cistern, are the Nawáb's palace and women's quarters. The palace is a small upper-storied stucco building in the ordinary modern Hindu-European style. It has no special interest; the rooms are small and gaudily painted, and several have their walls and ceilings lined with mirrors. A terrace overhangs the water. In the fort, besides the Nawáb and his family, live the *sardárs* and their relatives and dependents, and some Koli families descendants of the former owners of the fort or inhabitants of the island. The space within the fortress is limited. Narrow roughly paved alleys run between the closely packed houses which rise tier upon tier to the inner citadel. On the highest point, about 200 feet above the sea, is the magazine supported by old fashioned swivel guns, commanding a most extensive sweep. One of these guns still stands on its pivot on a masonry carriage, while others lie scattered about. This part of the citadel commands a wide view. To the south-west and west stretches the ocean; the Rájpurí creek winds to south-east till it is a narrow palm-covered neck of land making the creek look like a lake. To the west, on a slight eminence, partly hid among trees, stand the broken walls of the old Rájpurí palace, which was abandoned by the late Nawáb seven or eight years ago. The fiat fortified rock of Kánsa or Padam-durg rises out of the sea about two miles to the north-west.

In 1860, more than half the interior of the Janjira fortress was burnt, and a mass of state papers and documents was destroyed. The fire did no injury to the walls, and many of the houses that were burnt have been rebuilt or partially restored. There are still broken walls and charred ruins. On all sides are dirt and desolation. Even close to the palace, which by contrast looks fresh and pretty, some of the houses are roofed with patches of tiles and thatch. The place looks as ruined and desolate as if it had

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JANJIRA.

lately undergone a siege.¹ In the fortress a yearly Muhammadan fair or *urus* is held in honour of the Panchaitan shrine.² According to the common story five bodies were washed ashore and lay unburied till some Musalmáns, warned in a dream, went to the island, and, finding the bodies buried them and raised a tomb over them. Another story is that the shrine was raised when Sháh Táhir was appointed commandant of Janjira; and according to a third account the stones are old Koli deities whom the Musalmáns turned into saints and continued to worship. The fair is held on the full-moon of *Kártik* (November) and lasts for three days. It is attended by from 2500 to 3000 people, mostly Musalmáns and religious beggars. Sweetmeats, toys, fruits, flowers, and tea and coffee worth in all about £100 (Rs. 1000) are sold on the occasion. The village of Nigri, yielding a yearly revenue of £100 (Rs. 1000), is held in grant by the shrine. Out of the proceeds of the village the Nawáb feeds the people, each *fakir* receiving a small sum of money on leaving. Besides this the Nawáb spends on his own account about £100 (Rs. 1000) in charity. On the third day an embroidered covering is carried through the fort in procession, headed by the Nawáb, who at sunset lays it on the tomb.

KHOKARI.

Khokari, a small village on the mainland nearly opposite the Janjira fortress, contains three massive stone tombs in the Indo-Saracenic style. The largest is the tomb of Sidi Sirul Khán who was chief of Janjira from 1707 to 1733, and the two smaller buildings are the tombs of Sidi Kásim commonly known as Yákut Khán, who was in command of Janjira (1670-1677), of the Moghal fleet (1677-1696), and again of Janjira (1696-1707); and of his brother Khairiyát Khán who was in command of Danda-Rájpuri (1670-1677) and of Janjira (1677-1696). The tomb of Sirul Khán is said to have been built during his lifetime. Yákut Khán's tomb has an Arabic inscription stating that he died on Thursday 30th *Jamma-Dilawa* H. 1118 (A.D. 1707). Khairiyát Khán's has also an inscription. The figures of the date of his death are H. 1018, but the Arabic words give the date H. 1108 (A.D. 1696) and this is probably correct. The tombs are kept in repair by the Nawáb who has assigned the village of Savli-Mithágar with a yearly revenue of £200 (Rs. 2000) for the maintenance of Sirul Khán's tomb, and the village of Dodaka for the maintenance of Yákut Khán's and Khairiyát Khán's tombs. On Thursday nights the Kurán is read at these tombs and yearly death-days or *urus* are celebrated.

KOLMA'NDLE.

Kolma'ndle, a village about five miles south-east of Shrivardhan, and at the mouth of the Bántot river, is perhaps Ptolemy's (A.D. 150) Mandangad and is Barbosa's (1514) Mandabad, a sea-port of Moors and Gentiles where many ships gathered to buy stuffs particularly from Malabár, cocoanuts, arecas, a few spices, copper and quicksilver.³

KUMBARU POINT.

Kumbaru Point, bearing south a half east four miles from the Rájpuri creek and sixteen miles north by west a half west from

¹ Mr. F. B. O'Shea, Superintendent of Post Offices, Konkan Division.

² *Panch* five and *chaitan* life.

³ Stanley's Barbosa, 71.

Bánkot, is the north point of Kumbaru Bay, formerly called Comrah. It affords shelter from north-west winds to vessels of large size. The point stands out more than a mile from the regular coast line and is high and steep. The hills overhanging Kumbaru Bay are 800 feet high and heavily wooded. At the south end of the bay, near the shore, is a rock on which the sea breaks in three fathoms.¹

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KUMBARU POINT.

Madgad, about twelve miles south of Janjira, is a hill about 1300 feet high. It stands out like a truncated cone from a range of hills which runs to the sea. In 1744 the Sidis for a time placed this fort under the charge of the Peshwa to prevent the Kolába chief from taking it. On the top are the remains of a large fortress; but only the outlines of the walls are left. The fort was destroyed about 1830 by Sidi Muhammad Khán (1826-1848).

MADGAD.

Ma'ndla-Borlai lies on the coast about two miles south of the Revdanda creek. Its population consists chiefly of Kolis, who carry on a large fish trade. In 1881-82 its trade was returned as worth £1269 (Rs. 12,690), of which £273 (Rs. 2730) were imports and £996 (Rs. 9960) were exports.

MÁNDLA-BORLAI.

Mhasla, at the head of the south branch of the Rájputi creek about sixteen miles from the sea, has a population of 1830 souls, chiefly Musalmáns. The position of Mhasla, at the head of this great gulf, marks it as one of the early centres of trade, and suggests that it may be Ptolemy's (A.D. 150) Musopalli, the metropolis of the Pirate Coast.² The only noticeable building is a mosque, which shows signs of having been built from the stones of a Hindu temple, which, according to local accounts, was dedicated to Maheshvar. The stones of the entrance steps are dressed like Hindu temple stones and have still faint traces of Hindu images. In the mosque are two large wooden pillars engraved in Hindu fashion, and the stones in the *ká'ha* or prayer niche seem to have been the side-posts of a Hindu temple door. There are traces of old walls in the Musalmán burying-ground; and to the north of the mosque a field pays a yearly fee to the mosque priest or *mulla*, which the village records show was in former times paid to provide oil for the temple lamp-pillar. The trade of the town is poor, but an impetus may be given to it by constructing a cart-road so as to enable the Goválé produce to reach its market. In 1881-82 the trade was returned as worth £590 (Rs. 5900), of which £57 (Rs. 570) were imports and £533 (Rs. 5330) were exports.

MHASLA.

Murud, surrounded on three sides by the sea and a shallow creek, stands on the coast about a mile north of Janjira. Its length is about a mile and a half from north to south, and its breadth about half a mile. Except the chief market place or *sadarbazar* and the Koli quarters, the town consists of detached houses in gardens surrounded by cocoa and betel palms. The town contains about 5350 people. There is a brisk trade which in 1881-82 was of

MURUD.

¹ Taylor's Sailing Directory, 386.

² Bertius Ptolemy, X. The inland position of Musopalli in Ptolemy may be explained by the distance, sixteen miles, between Mhasla and the coast.

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MURUD.

the value of £7399 (Rs. 73,990). Of the whole amount, £3152 (Rs. 31,520) were imports and £4247 (Rs. 42,470) were exports. The leading articles of trade are rice, cocoanuts, firewood, and dried fish. It is the chief administrative centre on the mainland and has the offices of the Assistant Agent and the munsif, a dispensary, a jail, a post office, and a school. A yearly fair in honour of Koteshvar Mahádev is held on *Chaitra shuddha* 14th (April). About 2000 persons attend the fair when eatables and toys of the value of about £60 (Rs. 600) are sold.

NÁNDGAON.

Nándgaon, which lies about four miles north of Janjira, is chiefly made up of detached houses in cocoa and betel gardens. It is about two miles long and a mile broad. The trade is small, mainly the export of timber and firewood to Bombay. It is the head-quarters of a *mahálkari* and has a school. A yearly fair in honour of Gádha Devi is held on the *Chaitra* (April) full-moon. It is attended by about 2000 persons and has a sale of sweetmeats, bangles, and toys.

PADAMDURG.

Padamdurg, the **Lotus Fort**, also called the **Kánsa** fort, commanding the entrance to the Rájpuri creek, was built about 1693 on a rock in the centre of the bay about two miles north-west of Janjira.¹ The fort stands in $3\frac{1}{2}$ fathoms water more than one mile from the mainland. Its walls, which are pierced by a small gateway, are high and strong, and covered by six bastions about sixty feet apart. Above the bastions rise towers built in the shape of an irregular octagon of different sizes and are roofed in. Guns of various calibre lie about the fort and some are mounted on wooden gun-carriages in the towers. An attempt was made to build outworks on the sea side quite independent of the original fort, but they were never completed and are now in ruins. The water supply is obtained from a large cistern which fills each rains and lasts through the dry season.² The fort is irregularly shaped, following the outline of the rock on which it is built, and is sometimes used by the chiefs as a state prison for political offenders. There is always a guard of about twenty-five men.

PANCHAITAN-
BORLAI.

Panchaitan-Borlai, about six miles south of Janjira, is venerated by the Muhammadans as containing a shrine to the five saints, *Panch Pir*. According to the local belief the Nawábs were invested with the charge of this shrine by the Delhi Emperors. But it seems more likely that like the Panchaitan shrine in the island fort of Janjira, this is a relic of Sháh Táhir's Shia influence at the Ahmadnagar court in the beginning of the sixteenth century. A yearly fair on the full-moon of *Chaitra* (April) is attended by about 800 persons when articles worth about £17 (Rs. 170) are sold. In 1881-82 there was a trade of £1920 (Rs. 19,200), of which £154 (Rs. 1540) were imports and £1766 (Rs. 17,660) were exports.

SHRIVARDHAN.

Shrivardhan, with, in 1881, a population of 7425, is about twelve

¹ About 1693 Kása or Kánsa is mentioned as one of the newly built forts of the Maráthás, Elliot, VII. 355.

² Mr. F. B. O'Shea, Superintendent of Post Offices, Konkan Division.

miles south of Janjira. It is well placed for trade and in the sixteenth and seventeenth centuries under Ahmadnagar and afterwards under Bijapur was a port of consequence. It appears in the leading European travellers as Ziffardan. In 1538 Dom João de Castro described it as with little water in the pier at low tide but inside large and roomy.¹ It, or rather Hareshvar about three miles to the south, is notable as the birth-place of Báláji Vishvanáth, the first Peshwa (1713-1720) who was the *deshmukh* of the town. In 1713 Shrivardhan was one of the sixteen fortified places in the Konkan ceded by Báláji Vishvanáth Peshwa to Kánhoji Ángria of Kolába.² Shrivardhan has still a considerable trade which in 1881-82 was of the value of £3042 (Rs. 30,420), of which £1182 (Rs. 11,820) were imports, and £1860 (Rs. 18,600) were exports. The trade consists chiefly of betelnuts which are highly valued in Bombay. On *Chaitra* full-moon (April-May) a yearly fair is held in honour of Bahiri when about 3000 persons attend it, and articles valued at about £60 (Rs. 600) are sold.

Vela's, about three miles north of Shrivardhan, is noted as the birth-place of Báláji Janárdan, commonly called Nána Phadnavis, who was the chief power in the Marátha State between 1763 and 1800.

The **Whale Reef** lies nearly $1\frac{1}{2}$ miles west by south of Rájpurí point and $3\frac{1}{4}$ miles south-west by west of the island fort of Janjira, from which it is visible just clear of Rájpurí point. It is a breaking patch of rocks, partly dry at low water, having four fathoms between it and the main and $4\frac{1}{4}$ fathoms one mile to seaward. It is nearly half a mile long shelving gradually at the south end and is 200 yards broad, with a channel of four fathoms inside. A large ship ought not to approach this danger nearer than eight or nine fathoms in the night, for the rise of the spring tides is twelve feet and it flows to eleven hours at full-moon and on the changes of the moon. Midway between the Kánsa fort and the Whale Reef there is a depth of $4\frac{1}{2}$ fathoms mud at lowest tide, and, after half flood, a vessel can boldly run in and anchor half a mile to the south of Janjira in four fathoms.³

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VELÁS.

WHALE-REEF.

¹ Primeiro Roteiro da Costa da Índia, 47.

² Grant Duff's Maráthas, 193.

³ Taylor's Sailing Directory, 386.

APPENDIX.

I.—KOLÁBA PLACES OF INTEREST.

THE earliest description of the Alibág harbour is Dom João de Castro's in 1538. Between the Nágaon sands and the small island of Cheul (Cheul Kadu) is a great island of rock (Kolába). Between it and the land is a harbour protected from the north-east.¹

After pointing out and illustrating² the close connection between the architecture of certain Jain temples and tombs at Mudbidri in South Kánara and the religious buildings of Nepal and Thibet, Mr. Fergusson says:³ 'Of the origin of the connection I can offer not even a plausible conjecture.'

The following passages seem to throw light on the source of this Chinese element in the buildings at Mudbidri in South Kánara.

Under their early Mongol sovereigns (1250) the Chinese regained their supremacy at sea. They reopened the old (600-880) trade direct with Western India, and, during the first half of the fifteenth century, they were acknowledged as overlords by the kings of Ceylon.⁴ In the time of Marco Polo (1290) and of Ibn Batuta (1340) and probably till the beginning of the fifteenth century,⁵ Chinese trade settled at Kaulam or Quilon in Travankor and in Kalikat and Eli on the Malabár coast. In the port of Pandarane, twenty miles north of Kalikat, the big Chinese junks usually passed the stormy months (May-August) of the south-west monsoon. Gaspar Correa⁶ (1510-1560) states that when the Portuguese arrived at Kalikat there was a tradition that many Chinese had come about 400 years before and settled on the coast and left descendants, and that their sumptuous idol temples were still to be seen. Successive Chinese colonies in Java,⁷ the 'Chinese' tower of Negapatam near Tánjur so closely like the priests' tombs at Mudbidri,⁸ and *Chinibetchegan*, 'sons of Chinamen,' Abd-er-Razzak's (1440) name for the brave and sturdy Kalikat seamen,⁹ support the tradition that the Chinese came to the Malabár coast to settle as well as to trade. It was probably fear of their success as settlers, perhaps aroused as in the case of the Portuguese by the jealous rivalry of Arab traders, that led the Zamorin to ill use the Chinese and drive them from his dominions.¹⁰

Besides with the Malabár coast the Chinese had connection with the Gujarát coast and perhaps with Cheul in the Konkan. Ibn Muhalhal¹¹ (941) states that the people of Saimur are descended from Chinese and

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Chinese Elements
(p. 272 Note 2).

¹ Primeiro Roteiro, 57. Dom João's reference to Kolába seems to show that the rock was not then fortified.

² Indian Architecture, 270-276.

³ Indian Architecture, 278.

⁴ Yule's Cathay, lxxiv.

⁵ Yule's Marco Polo, II. 327.

⁶ Voyages of Vasco da Gama, 147.

⁷ Reinaud's Abulfeda, cccxc.

⁸ Compare Fergusson, 275, and Indian Antiquary, VII. 224.

⁹ Major's India, XVth Century, 19.

¹⁰ Joseph of Cranganor in Yule's Marco Polo, II. 327.

¹¹ Yule's Cathay, cxcii.

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CHEUL.

Turks. The account in other respects does not suit Saimur or Cheul, and the mention of the wood known as Saimur wood seems to make it probable that the reference was to Timur island in the Eastern Archipelago which has Chinese settlers and a special sandal wood.

There is more evidence of a Chinese connection with the Gujarát ports. In the seventh and eighth centuries Chinese ships called at Diu for purposes of trade.¹ In the eleventh century Somnáth was a place of call for vessels on their way from Sofála in Africa to China.² In the twelfth century they traded to Broach,³ and in the thirteenth century (1282) a somewhat doubtful passage seems to show that Somnáth *Sumenna*, with some other places on the west coast of India, paid homage to the Chinese. Again, according to Portuguese writers,⁴ Mahmud Begada's father built Diu in memory of a victory over a Chinese fleet, and Do Couto gives the Chinese the credit of building the fort of Gogha.⁵

Costus or Putchuk
(p. 284 and
Note 4).

Under the name of Karáchi *uplet*, Putchuk is exported in large quantities chiefly from Bombay to Hongkong and the Straits Settlements and in smaller quantities to Arabia and Japan. The total export from Bombay by sea in 1881-82 was 1918 cwts.⁶ Bombay imported 333 cwts. of Putchuk by sea from Karáchi during the same year. What is not imported by sea is believed to come by land from Gujarát and Upper India. The root comes from Karáchi under the name of *kutlákdi* or the Kut (Costus) stick.

Pliny (A.D. 77) calls the Costus the root and leaf of the greatest price in India, of excellent and sweet smell. He notices two varieties, black and white, found in Patale on the Indus.⁷

Portuguese Fort
Bastions
(p. 239).

Of the fifteen bastions, four are on the north or land face, two on either side of the old gateway. They are large outworks with watch towers and sentry-boxes and with from two to eight guns. The east face has three bastions, all small, with one or two guns. The south or sea face has five bastions two to the right and three to the left of the sea gate, one large the others small, none with more than two guns. The west face has three bastions, more or less ruined and with no guns.

Proceeding to the right of the Revdanda Sea Gate the first bastion is twenty paces by ten, mounting two old cannon; the second, very small, has two old cannon; the third is the extreme eastern angular bastion with two

¹ Yule's Cathay, lxxix.

² Al Biruni in Yule's Marco Polo, II. 334.

³ Yule's Cathay, lxxix.

⁴ Faria-y-Souza in Kerr, VI. 230.

⁵ Decada I. II. Bk. IV. ch.

⁶ The export to Hongkong and the Straits Settlements during 1880-81 was 1592 cwts. valued at £3573 (Rs. 35,730); and during 1881-82 1898 cwts. valued at £3629 (Rs. 36,290). The balance of 20 cwts. went to Arabia and Japan. In 1881-82 the chief exporting months were April, June, July, August, and September. Collector of Customs, 821, 10th March 1883.

⁷ Natural History, XII. 12. In 1720 Captain Hamilton notices Putchuk as an article largely exported from the Sind ports. He writes, "The wood *Lignum dulce* grows only in this country. It is rather a weed than a wood and nothing of it is useful but the root called 'Putchok' or *Radix dulcis*. I never heard it is used in physic, but it is a good ingredient in the composition of perfumes. There are great quantities exported for Surat, and from thence to China, where it bears good price; for, being all idolators, and burning incense before their images, this root beaten into fine powder and an incense pot laid over smoothly with ashes, and a furrow made in the ashes, about a quarter of an inch broad and as much in depth, done very artificially into a great length, the powder is put into that furrow, and first fired and it will burn a long time like a match, sending forth a fine smoke, whose smell is very grateful, the powder having the good qualities of maintaining and delaying the fire." New Account, I. 128.

guns; the fourth on the east face is an angular bastion with one gun; the fifth, also on the east face, is an angular bastion with one gun; the sixth on the north or land face is a large angular bastion with two guns, one of the main fortifications on the land side. Then, passing the modern Alibág gateway, the seventh is a large angular bastion like the sixth, carrying eight guns with a watch tower at its west corner; then passing the old land gateway and a length of wall twenty-five feet broad on the inner side, and carrying four cannon, comes the eighth, a large angular bastion with three cannon. In its extreme north-west corner is a stone watch tower twelve feet square and in the extreme west angle a stone sentry-box. The ninth is a large circular bastion with two guns, almost entirely ruined and undermined by the sea. It has a stone and mortar octagonal watch tower of later construction. Then follow, on the west face, the tenth bastion, more or less ruined, with no guns; next, passing a breach in the wall caused by the sea which faces the great Franciscan tower of St. Barbara's or the *Sát Khani Buruj*, comes the eleventh bastion, more or less ruined, and with no guns; the twelfth bastion is on the south-west corner, without guns; the thirteenth on the south or sea face is a bastion with two guns; the fourteenth is a bastion without guns; the fifteenth, several yards to the left of the Sea Gate, is an angular bastion with two guns.

Since the text was written the Kánarese stone found behind the Rámeshvar temple by Mr. Sinclair, C.S., in 1874 has been examined by Mr. Fleet, C.S., Epigraphist to the Government of India. Mr. Fleet states that the stone is in praise of a religious teacher. It has no historic interest and probably belongs to the sixteenth or seventeenth century.

In the Marátha war of 1818 Kángori was taken on May 20th by a detachment from Colonel Prother's field force under Lieutenant Bellasis. The commandant and 200 men were allowed to evacuate the fort, taking with them their arms and their private property, the garrison being ordered to proceed to Vengurla and the commandant to Sátára. A quantity of grain was found in the fort.¹

Cornets Hunter and Morrison, who, as noticed in the text, were confined in this fort, were seized by the Maráthás at Uruli twenty miles east of Poona. On being waylaid the two officers, whose escort consisted merely of one havildár and twelve sepoy, took post in a rest-house and made a breast-work of their baggage. They defended themselves with courage for several hours and did not surrender till their ammunition was spent and the enemy had climbed to the top of the building and was firing on them through holes in the roof. It is worthy of mention that, though, before the attack, the officers were offered a safe conduct to the British camp at Poona,

declined to avail themselves of an advantage in which their followers could not share.² From Uruli the two officers were taken to Poona. In a

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CHERUL.

KÁNGORI
(p. 323).

¹ Asiatic Journal, VI. 640; Pendhari and Marátha War Papers, 300.

² *Bombay Courier*, 16th May 1818. In a general order by the Commander-in-Chief, dated Sunday, 11th January 1818, the capture of these two officers is thus alluded to: "This occurrence, while it evinces what may be done, even with a handful of disciplined troops, over a numerous irregular enemy, shows also the injury the public service may suffer at any critical moment by a failure of ammunition. His Excellency embraces this opportunity to order that no guard shall in future be detached from its corps on any service beyond the frontier without its full amount of spare ammunition, the want of which in the instance above described has forced two brave young officers to surrender in a situation where perhaps they might have maintained themselves until relieved."

"The loss of the enemy was more than four times the original number of this small party and the Commander-in-Chief desires that his approbation may be

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letter dated 9th November 1817 they stated that though rather roughly used at first they had been well treated since their arrival at Poona. Between December and January they were carried from Poona to Kángori on cots. At first they were offered *náchni* bread, but refused it; they were then offered rice and refused it also, when they were allowed wheat bread and a fowl a day. Some time after they were observed coming down the hill on foot under a strong guard. When they had reached the bottom they were put into litters and carried to a fort about eight miles from Kángori, probably on the way to Vasota. At Vasota the commandant fed them well, but so close was their confinement that till a shell burst over the roof of their prison during the British siege of the fort in April 1818, they were ignorant of the neighbourhood of an English force, nor till the commandant had decided to surrender did they know the name of the fort they were confined in. Before the British took possession the two officers were allowed to show themselves on the walls and were greeted by the Europeans of the mortar battery with three cheers.¹

KHÁNDERI
(p. 324).

Khánderi Island,² whose greatest measurements are about 1300 feet long by 950 broad, is formed of two oval-shaped masses of trap, each about 950 feet long by 450 feet wide, their longer axes being parallel with each other and lying north-north-east by south-south-west. The higher of the two mounds lies to the eastward and its highest point is 100 feet above high water springs. The western hill is seventy feet above high water springs. The crests of the hills are about 500 feet apart and between is a valley at its highest part about eighteen feet above high water.

The conformation of the island bears strong evidence that at one time the two hills were separate or joined only by a narrow ridge, the valley as it now is having been to a great extent reclaimed.

There are some fine *champa* *Michelia champaca* and banyan trees on the island, also a large number of *bor* or *Zizyphus jujuba* trees. On the north side of the island is a temple and a tomb, and in the valley are several tombs of shipwrecked Musalmáns. The water-supply is from four round wells and seven rectangular reservoirs, the largest being 130' by 40' and 25' deep, with excellent drinking water. This reservoir was pumped dry in 1876 and five feet of mud removed, but, except a small cannon ball, nothing was found.

The original fortifications extended completely round the island, but some years ago a portion in front of the small cove on the north, which forms the landing place, was removed to make a foundation for forts, which were never completed. The fortifications give evidence of vast labour and energy, many of the stones weighing from two to four tons. They have a total length of 3200 feet and are in tolerable repair. They include twenty-two bastions with curtains ranging in length from 360 to sixty feet. Many dismantled cannon are lying about.

The light-house is a flat-roofed building 100' long and 30' high. A 50' high octagon tower in the centre of the building carries the lantern. The focal plane of the light is 148' above high water springs and is visible

expressed to the sepoys who have survived. He has also to express his hope that Cornets Hunter and Morrison may, at no distant date, be restored to liberty and the service, an object which His Excellency will not fail to endeavour by every means to accomplish." *Madras Government Gazette* quoted in the *Bombay Courier* of 16th May 1818.

¹ *Bombay Courier*, 16th April 1818.

² Contributed by Mr. G. E. Ormiston, Engineer of the Bombay Port Trust.

for twenty miles. The apparatus is a first order catadioptric fixed light having an arc of illumination of 225° of which 200° is white and 25° red; the red ray of 25° is visible over the space between the bearings of north and north-north-west a quarter west, and covers the Cheul Kadu reef and the dangers lying seaward of Alibág and Cheul. Before the light-house was built a beacon was placed on the hill but was removed in 1852 shortly after it was set up, as it was found to do more harm than good. There was at one time a keep or stronghold on the top of the eastern hill where the light-house now stands. The stones were used in building the light-house.

About three cables to the north-east of Khánderi there is a mass of rock just awash at high water. Between this rock and Khánderi there is anchorage with seventeen to eighteen feet at low water extreme springs. About the same distance to the east is a patch of rocky ground, several rocks being just awash at low water extreme springs. On one of these it is proposed to construct a beacon as a guide to the navigation of the channel between Khánderi and Undéri. This channel is about sixteen feet deep at low water extreme springs and is used by coasting and ferry steamers.

A life-boat is stationed at Khánderi from the 15th of May to the end of September. The crew consists of one officer, one tyndal, and ten Koli fishermen.

On the road from Mándád village to the Kuda caves is a burying-ground of the Mándád Maráthás who generally do not burn but bury their dead. Among the tomb stones and long grave mounds of the ordinary type are a number of small circles from five to eight feet in diameter and formed of stones weighing from twenty to forty pounds. They are of all ages, one or two evidently new. The hewn stone monuments in both this and another cemetery near the Mándád landing place are richly ornamented with flower patterns. A number of these hewn stone monuments have been set up beside the road from the creek to the Mándád customs post.¹

II.—KOLÁBA KHOTI SETTLEMENT.²

Except three villages in Roha where the *khots* have accepted only yearly leases, all the *khots* in the Pen and Roha sub-divisions have accepted the thirty years' lease on the survey conditions. In Mángaon seventy-seven *khoti* villages have been leased for thirty years and ninety-six for one year, while nine have been attached and are managed by Government. In Mahád sixty-eight *khoti* villages have been leased for thirty years and fifty-nine for one year, while fifty-nine have been attached and are managed by Government. The number of *khoti* villages attached and managed by Government during the five years ending 1881-82 was, in Mángaon, seventeen in 1877-78, eleven in 1878-79, five in 1879-80, nine in 1880-81, and fifteen in 1881-82; and in Mahád, sixty-seven in 1877-78, fifty-one in 1878-79, forty-eight in 1879-80, forty-five in 1880-81, and sixty-two in 1881-82. The *khoti* villages under Government management are usually those for which the *khots* cannot agree to appoint a manager, or which they find themselves unable to manage, or whose profits are so small that it is not worth their while to manage them. Such villages vary in number from

Appendix.

Places of Interest.

KHÁNDERI.

MÁNDÁD (p. 349).

KHOTI SETTLEMENT.

¹ Mr. W. F. Sinclair, C.S. As to the stone circles Mr. Sinclair's guide said that many people made these circles round their relations' graves; that the use of them as against long or rectangular enclosures was a mere matter of choice; and that the use of either instead of solid hewn stones was merely dictated by poverty.

² For details see above pp. 162-166, 203, 207.

Appendix.**KHOTI
SETTLEMENT.**

year to year, chiefly because in some years the *khots* find it lucrative or convenient to take them. This is specially the case when there are fellings made by the Forest Department, as the *khots* are entitled under their agreements to one-third of all profits from timber. The *khots* accept the yearly leases under protest, stipulating that they do so without prejudice to their claims or to any rights which may accrue hereafter either by the free action of Government or as the result of litigation. They hope that the Khoti Act may be extended to this district.¹

III.—KOLÁBA SALT WASTES.²

SALT WASTES
(p. 168).

Since January 1882, all the Alibág salt wastes have been disforested.³

IV.—KOLÁBA BIRDS.⁴

BIRDS.

A list of Game Birds found in the district is given above (36-37). To this list may be added the game birds given in Thána (Bombay Statistical Account, XIII. Part I. 48-54) with the following changes and additions: Under Raptores may be added the Osprey, *Pandion haliaetus*, the Grey-backed Sea-eagle, *Haliaetus leucogaster*, both very common on the coast, and the Crested Hawk-eagle, *Limnæus cirratus*, on the higher and more wooded hills. The crested hawk-eagle closely resembles the crested serpent-eagle, *Spilornis cheela*, the only difference being that the latter has a white crest tipped black, the former a black crest tipped white. Under Gemitores, a much smaller Green Pigeon than the Southern Green Pigeon, *Crocopus chlorogaster*, is found in the district. It may perhaps be the Brown-winged or Emerald Dove, *Chalcophaps indica*. Under Cultirostræ the Black Ibis, *Geronticus papillosus*, is not found in the district. Under Natatores the Flamingo, *Phænicopterus antiquorum*, is not uncommon on the coast in winter. The Ruddy Sheldrake or Bráhmāni Duck, *Casarea rutila*, occurs on the south shore of Bombay harbour and the Nágothna creek, and the White-eyed Duck, *Aythya myroca*, on creeks and ponds and in the open sea.

V.—SEA FISHERIES.⁵

FISHERIES
(p. 408).

The sea fisheries of the North Konkan are, as already indicated, divisible into coast and tidal or "long shore" fisheries and deep sea or "offing" fisheries.

To understand these it is necessary to describe the coast and estuaries. The Konkan coast runs pretty nearly north by west and south by east, roughly speaking, from the 16th to the 20th degree of north latitude. North of the centre it is fringed by the Bombay archipelago, called by the early Greek geographers the Heptanesoi, and containing even at the present day seven islands at low water of spring tides and at least three times as many at most states of the tide. Many of these latter were islands at all states of the tide within the English period, but have been united to each other or to the main land, almost within living memory, by artificial causeways or by the silting up of channels.

¹ Mr. A. Keyser, C.S., Collector of Kolába, 1387, 11th April 1883.

² For details see above pp. 166-168.

³ Mr. A. Keyser, C.S., Collector of Kolába, April 1883.

⁴ Contributed by Mr. W. F. Sinclair, C.S.

⁵ Contributed by Mr. W. F. Sinclair, C.S.

The rate of flow of flood and ebb spring tides up and down the coast is nearly two knots an hour in most places, and there is, besides, a general northward current during the south-west monsoon, and a corresponding southward current during the north-east monsoon which reaches, and sometimes exceeds, one knot an hour. The archipelago is, of course, cut up with sounds; and the coast is deeply indented by numerous deep fords or estuaries into which the short but violent local rivers empty themselves, and in these sounds and "creeks" the tides often reach a velocity of three, sometimes of four, knots an hour. Mean spring tides rise on this coast from seven to seventeen feet according to locality. It will be seen at once that any fishery conducted in such waters must be essentially tidal, and accordingly during neap tides the fishermen are mostly ashore, idling, making and mending gear, or attending to other trades.

The nets used here are: SEINE, *Pera*; STAKE-NET, *Dhol* large, in deep water, *Bhokse* small, in creeks; DRIFT NET or TRAMMEL, *Jál*, exactly resembling the English herring tram; WALL-NETS, that is, trammels more or less fixed, are *Vághul* a large deep sea net of large mesh moored to anchors; *Mágh*, used inshore in Thana, has poles; *Khandála* (*Váura* of Thana) has no poles, but floats and sinkers, varies very much in size, used in creeks and rivers; *Dol*, deep circular scoop net without handle, fixed also in tidal or inundation gaps, varies in size from three feet to seven feet diameter, used by one or two men according to size (is *Okhu* or *Asu* of Thana); *Jila*, semicircular scoop net with handle, diameter of net about $3\frac{1}{2}$ feet, depth about $2\frac{1}{2}$ feet, handle about 3 feet, is *Arásu* of Thana. It has a very peculiar long gut or purse behind, with a narrow neck into which the fish are swept and kept there till the fishing is over; chiefly used for catching *nirte*, Mud-fishes, *Periophthalmus* and *Boleophthalmus*; *Ghobni*, a shove net with bamboo side poles; *Veda*, a somewhat larger form of the last; *Pág*, casting net. Under HOOK AND LINE come *Dori-gal*, about four fathoms long, rough stone sinker, two English tinnel hooks No. 3 attached above the sinker by snoods or traces six inches long, used on reefs chiefly to catch small rock perch; *Bhurichip*, a moored trimmer with one large country-made hook and coconut float used in creeks chiefly for the *Sciaenidae*; and *Khándá*, a long line or spillard. Under TRAPS come *Mabai*, cylindrical containing one or two funnels set in the kiev or weir, may be any size over three feet long; *Tokya*, one to two feet long, has one funnel, used in waste weirs of rice fields; *Cháp*, a conical basket with both ends open, clapped down over fish in shallow water, the fish are then taken out through the top. It varies from two to five feet diameter, and may be called a bamboo casting net. There are also spears, gaffs, and crab hooks, used to poke in mud and among rocks at low water. Some of the spears have a curious fleur-de-lis shaped head. What is called reeling or drowing at home, that is, spinning from a boat in motion, is not practised here, neither are the trawl and dredge known.

The appearance of the fishing stakes is well known to all persons familiar with the Bombay coast. In every sound and creek the path which fish are most likely to take in passing up with the tide is known, and this is barred by a row of stakes planted from thirty to eighty feet apart well below low water mark. Between these, as the tide begins to rise, are set the nets, truncated cones of any length up to forty yards, composed of meshes diminishing from two inches from knot to knot at the entrance to half an inch at the apex. They are hauled at the time of the tide, but very seldom set on the ebb.

The Seine is most used on sandy and shallow shores. It is of any length up to 200 yards, but seldom over eight feet deep, usually about six, and

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has long vertical wooden floats, set very close together, and no sinkers. The mesh varies, but is seldom less than half an inch from knot to knot, and seldom much more. It is cast from a canoe usually from half flood to half ebb tide, the first of ebb being preferred, but is hauled on shore by main force of men. Seines are never hauled into a boat. The dug-out canoes, which are the only row boats of this coast, would not stand it.

The casting net is exactly similar to that used in Europe. It has cylindrical sinkers of sheet lead or wrought-iron. It is much used, and with great skill.

The shove-net is about forty feet long and ten deep. It is laced to two bamboos and is held by two men in a pass, or they wade up a tideway with it at first of ebb, a little way from the shore. At the proper moment the outer man wheels shorewards; a third from the shore rushes outwards, splashing, and the small fish feeding in the shallow water rush into the net.

Almost every coasting boat has the last two nets, and the crew supplement their diet by what they can catch with them while in port, or at anchor on the coast waiting for a wind or tide. As the latter case generally happens at least once a day they are seldom without fish for dinner.

The fixed traps are of two sorts. The first are the pounds made on the coast, generally without outlets, the water which completely overflows them at high tide escaping through the interstices of their rough stonework. The others, generally constructed at the head of an estuary, have outlets which are closed at the first of ebb with a bag-net or basket.

Certain natural tidal ponds with narrow entrances are worked like the last class. If the water does not all flow off the remaining area is worked with casting nets and shove-nets.

At low water of spring tides the lowest reefs and banks laid bare are worked, mostly by women and boys. They use small shove-nets and scoop-nets, and for crabs and cray fish a peculiar iron hook easily inserted in the crevices of rocks.

Lines and hooks are but little used. The best grounds are thought to be the edges of rocky islets and the usual bait is a piece of prawn. This fishing is here of no commercial importance. Long lines with many hooks are known, but hardly ever used.

The boats used in these inshore fisheries are all "*hodia*" or dug-out canoes, excavated from a single stem of mango or of *hedu* (*Nauclea*) wood. They are sometimes as much as twenty-five feet long and three feet in beam; often as small as eight feet by one and a half.

The larger often have topgallant bulwarks of a separate piece of wood and carry a lateen sail. If thought too crank an outrigger is added.

The paddle is a piece of board, clumsily shaped like the ace of spades, and spliced with cocoanut twine to a bamboo shaft. It does not seem to signify which end of the blade is seized uppermost.

They are sometimes used vertically, sometimes pulled like oars, often in a very curious way, the rower sitting very far forward of his rowlock, and pulling not in the line of course, but at an angle of forty-five degrees to the boat's side.

Only one pin is used in pulling and the paddle is lashed abaft of it with cocoanut twine.

Catamarans or canoe-rafts made of two or three logs of light wood, are also used, but rarely. No dredges or trawls are known.

The only Mollusks collected are oysters and an univalve like a periwinkle called *kubi*. Of the former there are two species, one resembling the European oyster and one with a deeply furrowed and toothed shell; the former only is valued. Both the oysters and periwinkles are collected off the rocks at low water and in no other way.

The pearl oyster fisheries of this coast are said to have formerly had some importance.¹ They have now little; the fishery of the circular and translucent oyster, *Placuna placenta*, for the purpose of glazing windows has been confused with the pearl fishery. The earlier English writers, as Fryer, inform us that windows were commonly so glazed here in the seventeenth century. This oyster does sometimes yield pearls. An old fishery in the Thána creek has been revived during the last few years (*vide* Thána Gazetteer, p. 55), and one is now being set up in the Janjira or Rajpuri creek.²

The Crustacea, especially prawns, are very numerous, but mostly got caught along with real fish in the nets; and, except the crab hook mentioned above, no particular gear is used in their capture. There are no lobsters, although large cray fish are commonly sold by that name in the Bombay markets, and none of the numerous crabs attain the size and quality of those of northern seas. Crab and lobster pots are unknown. Most of the larger fish appear to prey chiefly on the crustacea, and in fishing with the hook and line prawns are the bait most generally used.

This hook and line fishing is very unimportant. It is mostly confined to the edges of reefs; the lines are but two or three fathoms long with a sinker made of the first stone come to hand, and two hooks attached above it by snoods of about six inches.

The hooks are European of about No. 9 size, and of the worst quality; the rest of the gear is home-made.

The fishermen grow great quantities of San Hemp, *tig*, *Crotalaria juncea*, and prepare it themselves for use in fishing gear. For fixing stake nets they largely use withies of a wild vine, and for rigging and ground tackle they use coir rope brought from Bombay and sold in the local market towns.

As the fish captured along shore and the animals which prey upon them include many species also found in the offing they will be described together at the end of these notes.

Deep Sea or Offing Fisheries.

Only one class of these is really important, namely the stake nets. The strong currents mentioned in the last notes have power far out to sea; and although the charts show few irregularities in this power or in the nature of the bottom, there appear to be certain courses affected by the shoals of fish and known to the fishermen.

These are crossed by long lines of stakes, to which the great conical nets are moored, usually at the first of flood of spring tides, and taken up at the return of the tide. The outermost stakes are set in eight fathoms of water, counted at low water of spring tides, about ten knots from shore, and from that shorewards they are to be met with wherever experience has shown that the fish pass, except indeed where the Customs Department interferes in the interests of navigation. They are generally long stems of palm trees roughly pointed at one end and worked down into the

¹ Pliny (Nat. Hist. IX. 35) notices pearls at Perimula, probably the modern Chaul.

² About a month ago (8th March 1883) Mr. Sinclair received from the Diván of Janjira a small parcel of marketable seed pearls.

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muddy bottom by the force of several boats' crews, united for the purpose. Where the current is strong they are often stayed to huge wooden anchors. These are composed of two pairs of arms each somewhat resembling a felloe of a wheel, cut to a chisel edge at the two ends. The two felloes are morticed together at right angles in their centres, and shanked, not with a single timber, but with a sort of conical cage of which the base is secured in the arms and the cable bent to the apex. This cage contains several large stones to give the anchor weight. Being four-armed, such an anchor requires no stock.

The rows of stakes are always at right angles to the general coast line, which coincides with the run of the tides. Between the stakes are moored the huge nets, generally at least fifty yards long, and called *Dhol*, but similar in construction to the lesser stake nets called *Bhokse*, already described in writing of the coast fisheries. The only other nets of any importance used in the offing are the *Jāl*, *Māgh*, and *Vāghul*, the two former of which closely resemble in construction those used in the herring fisheries of Northern Europe, and are fished in the same way. The mesh, however, is generally larger about one and a half inches from knot to knot. The *Vāghul* has a still larger mesh, and is moored at each end to an anchor.

The casting net is sometimes used in the offing, but not enough to deserve much notice. Hooks and lines are hardly used at all, and although the long line is well enough known to have a name (*Khānda*) I have never seen it in use.

The boats used in this fishery deserve much more notice than any other part of the apparatus, differing greatly from any known to Europe and being most admirably adapted for net fishing in smooth waters.

A very good figure of them is given in the rules published by the Customs Department for the measurement of native craft, under the name 'Cotton Boat or Prow.'¹

The hull of the *machva* resembles the bowl of an old fashioned egg-spoon, produced at the fore end into a long, high, and fine prow, and below into a deep bottom, the garboard strakes rising very sharply.

The false keel also is deep, and of a very curious concave form, unknown in European waters, so that a boat beached only touches the ground with her forefoot and stern post. There is no standing deck, but the whole boat is crossed and strengthened by many strong thwarts, and is generally provided with a sort of matting of palm-wood laths fastened with cord which can be laid down on the thwarts as a temporary deck, or rolled up out of the way, something like patent shutters. There is generally a low topgallant bulwark on the port side, and, on the starboard where the nets are hauled, a bamboo is lashed to the gunwale for them to run over. Almost amidships is stepped a short heavy mast raking forwards, so that the huge single lateen yard is slung between two-thirds and three-fourths of the whole length from the stern.

¹ A detailed account of the cotton boat or prow and the *machva* is given in the Thana Statistical Account, Bombay Gazetteer, XIII. Part I. 345. Regarding the use of the word *machva* to a two-masted trading craft, Mr. Sinclair writes (21st April 1883), 'I have no doubt that its application to two-masted freight boats is modern. *Machva* means fishing boat and no boat used for fishing on this coast carries two masts, because the mizzen-mast would be in the way of the nets and fish. When a man takes a *machva* proper and applies her to freight work he generally puts in a second mast. I find that my men always apply the word *machva* to one-masted craft, and call two or three masted boats *galbats*.'

The yard is about five-fourths of the whole length of the hull, and is slung so that when swinging fore and aft its butt is just over the head of the boat, and the peak vertically over her stern.

The sail, however, is sheeted home to a point very little abaft of amidships, leaving the whole stern of the boat clear to work the nets in. It is scarcely possible to conceive a better rig for a fishing boat. The enormous lateen yard is easily worked by the strong crew necessary for the trade. Room is left for work and the boat is not lumbered with standing rigging, as there is only one stay, which is movable and shifted when the boat goes about. The sail pressure is distributed over the whole length of the boat, and the point of greatest pressure is over that of greatest resistance. They cannot of course stay, but wear with great speed and grace.

The *māchva* has little gear besides her simple rigging. A grapnel of six arms, weighing from 60 to 100 lbs., a dozen long paddles, and as many bamboo poles about fifteen feet long, a small heavy box filled with sand to serve as a caboose, two leathern buckets, and a lantern, form the whole of her inventory, and, with these on board, a boat of twelve tons has probably cost from £40 to £50 (Rs. 400-Rs. 500) to build, rig, and fit. They are carvel built and are now generally iron fastened; but it is not very long since the fastenings were very largely of coir twine, and coir twine is still a good deal used for the purpose especially in the upper works. Everything is of the rudest sort. The timber and even the very spars are coarse and crooked; yet they sail like witches, and last longer than their owners.

Such a boat is probably the property of a small capitalist, and from seven to twelve fishermen hire her from him. The produce is divided into eleven shares of which four go to the boat. The other seven would normally go one to each man, but it may happen (and generally does) that their shares in the nets (which do not belong to the boat) are not equal.

A *māchva* of under twelve tons, manned by seven men, can fish one *Dhol* or long stake-net. To fish two she must be of at least twelve tons and manned by twelve men. If she carries trammels, each man of the crew should bring four pieces of net, each two fathoms deep and eighty long. A native fathom is five feet six inches, so that three men's share would be a mile of nets, and a boat manned by seven men should cover two miles; but as a matter of fact the equipment of nets is never complete. Even canoes with two or three men sometimes cruise many miles out to sea to fish with trammels. That powerful engine, the trawl, is quite unknown here, although both the water and the boats are well suited to it.

The fishermen are all of the Koli caste, a fine, stout set of fellows. Their chief fault is that they are rather given to drink and to petty quarrels when in their cups. They earn but little; the best hands on the coast can be hired for 16s. (Rs. 8) a month. But the benefit of their free use of fish as diet is shown in their broad and muscular frames, and among the best off even in corpulence. They are not, however, a tall race, and are naturally very often bandy-legged. They are much employed in the coasting trade as well as in fisheries, and, during the monsoon, when native craft cannot keep the sea, they cultivate little holdings of their own or work upon other men's land. Serious crime is not at all common among them, and, although their ancestors under the Marátha empire were no better than vikings, and were the very terror of the coast, they are now as peaceable and well-disposed a people as any in the Presidency.

The principal fish of the coast, with their native names, are arranged in the subjoined list according to the order followed in Day's Fishes of India:

Appendix.**FISHERIES.**

LATES, *Calcarifer*, *Jitard*.—Chiefly in estuaries, good eating.

SERRANUS.—Several species, the smaller called *gobi*, and the larger *gobar*; chiefly on reefs; furnishes most of the little hook-fishing there is; mostly good eating; the larger species are in great favour with Musalmáns.

LUTIANUS.—Several species; the most important is *argenti maculatus*, *tám*b (copperfish), which attains to 20 lbs. weight and is sometimes caught in considerable numbers in the offing; smaller specimens only are caught inshore; furnishes "fishsounds," i.e. isinglass.

CHRYOPHRYS.—Several species, *Kharvat*; not very abundant.

PTEROIS RUSSELLI, *Kombada* (cock-fish).—Not abundant nor valuable, but remarkable for its beautiful colours; caught in the offing.

POLYNEMUS PLEBEICUS, *Rávas*.—Caught in the offing, on the reefs, and in the estuaries; common, but seldom taken in large numbers; is very good eating and keeps well. *P. paradiseus*, the mango-fish of Calcutta, is known, but not common. It is called *chela*, a name meaning the pupil of an ascetic, what one might call an apprentice *gosái*. It is curious that a similar name *tapasvi* or a penitent is applied to this genus in Bengal.

P. SEXFILIS, *Shendva* or *Dára*.

SCIENA.—Several species, *S. miles* *Túpta*, *S. osseus* *Dhomi*, *S. sina* *Gul*, *S. glaucus* *Gombéri*; common; chiefly caught in the offing; fair eating, valuable for their isinglass; grow to a great size; specimens of 20 and 30 lbs. weight are not uncommon.

HISTIOPHORUS BREVIOSTRIS, *Már Mása* (striking fish).—Not common; sometimes caught in the offing. This is the true Sword fish.

TRICHRURUS MUTICUS, *Vágati*.—Very common and important, as it dries easily in the sun; caught mostly in the offing but also inshore and may be seen playing on the surface in calms in great numbers.

CARANX.—Many species, but the only species taken in large numbers is *C. kurra*, *Vaghada*, which is very common both in the offing and along shore; a net is rarely hauled that does not contain some. It does not seem to pass far up the estuaries. It is a coarse little fish, but valuable as easily dried.

PSETTIUS FALCIFORMIS, *Halva*.—Common, *P. argenteus*, *Kovala*.

TRACHYNOTUS.—Two species; *Dangul*, not common.

STROMATEUS SINENSIS.—*Sizbu Sarga*, *S. cinereus*, *sarga*.—The well known pomfrets, caught in the offing and along the shore; less common in the estuaries.

SCOMBER MICROLEPIDOTUS, *Vaghada* (but distinguished from *Caranx kurra*).—Common in vast shoals both in the offing and along shore; but does not ascend the estuaries. Excellent eating fresh, and very largely dried. The Scombridae are often caught far out at sea with the casting net, as they play on the surface; also in the trammel; and the present species on the shore with seines. The large Scombridae; *Sur Mahi* (or *seer* fish of Europeans) are only caught in the offing. It is curious that they are never caught here, as they are everywhere else, by spinning with a bright bait.

CYBIUM KUHLLI, *Tovar*.—Not uncommon.

ECHINEIS NAVCRATES, *Sihala*, *E. albesceus*, *Luchung*.—Not uncommon but of no value. Found both inshore and in the offing, not in estuaries.

SILLAGO SIHANA, *Murdi*, Lady-fish or Madras whiting.—Common on sandy shores; very good eating.

PERIOPTHALMUS AND BOLEOPHTHALMUS. — Several species. Those which frequent clear water and rock-pools are called *kharva*, the mud species *nivte*. The former are plentiful on reefs and rocky shores, the latter literally swarm in all the muddy estuaries. They are not bad eating, even for men; and furnish most of the subsistence of the paddy birds on the creeks.

MUGIL. — Several species; *Bhui*, very common inshore and in the estuaries; and good eating.

M. CEUR, *Thoda*. — Very common inshore and in the estuaries, and good eating.

The PLEURONECTIDÆ do not come much to market on the Konkan coast; small soles are caught by the women and children, at low water, along the shore.

PLEOTOSUS { *Canius* } *Kalan*. — Not uncommon on reefs; their spines are much dreaded.
 { *Arab* }

ARIUS, *Shingara*. — The fry of one species swarm along the coast and in the estuaries. They are not valued.

SAURIDA. — One species not uncommon; called *Chor Bhombil* or "false Bombay duck."

HARPODON NEHEREUS, *Bhombil*, Bombay duck. — Very common at times; coming and going in vast shoals, chiefly caught in the offing. One of the most important fish of this coast, taking almost the place that belongs at home to the herring.

BELONE STRONGYLURUS, *Vane*. — Common in the offing and on sandy shores.

HEMIRAMPHUS XANTHOPTERUS, *Toñi*. — Very common both in the offing and on sandy shores. The seine is never hauled without taking some.

EXOCÆTUS, *Chiri*. — Very rare.

ENGRAULIS HAMILTONI, *Káti*. — Common on sandy shores and in the offing.

COILIA DUSSUMICRI, *Mandil*. — Very common on sandy shores and in the offing.

CLUPEA LONGICEPS, *Niv*. — Comes in great shoals. Chiefly caught with the seine on sandy shores. Is particularly good to eat.

CLUPEA ILISHA, *Palla*. — Not uncommon all along the coast; but does not ascend any river south of the Tápti; nor is the fish apparently in good condition when taken here.

CHANOS SALMONEUS, *Kedi* "milk-fish." — Not uncommon; a poor fish here; though much esteemed lower down the coast.

CHIROCENTRUS DORAB, *Karli*. — Very common; valuable as easily dried.

MURCENA PSEUDOTHYRSOIDEA, *Isar*. — Very common on reefs. Its bite is much dreaded, and it is never eaten by natives.

TRIAACANTHUS. — Two species, *Ghora*, not common, not eaten.

TETRODON, *Ken*. — Numerous species and very common; considered unwholesome and never eaten. The little boys amuse themselves by making the Tetrodons puff themselves out and then bursting them, as children at home do with paper bags.

SHARKS are very numerous, especially species of *Carcharias* and *Zygæna*; but are not feared by the fishermen. They are little fished for

Appendix.

FISHERIES.

with hooks, and large specimens are apt to break through the nets. They are eaten; and their fins, with those of a *Pristis* (*Scoræa*) and *Rhinobatus granulatus* (*Lánja*), which are common, are valuable for export to China. Both the saw fish and the *Lánja* are very common in the offing, and small specimens of the former ascend estuaries even above salt water.

RHYNCHOBATUS.—Uncommon.

Various Stingrays are common and known generally as *Phakate*. Their wings are eaten, as at home. Pretty large specimens of all the Rajidæ seem to come close inshore. (The large sharks do not).

One small unarmed Ray, *Platyrrhina* (?), is common inshore; it is called *Hanvantia*, monkey-fish, and is eaten.

ASTRAPE DIPTERYGIA, the Electric Ray (*Gingina*) is not common. When caught it is kept alive as long as possible and used for playing practical jokes with; it is not eaten.

The lower animals preying upon fish in the estuaries and along the shore are much the same as in Thana. Gulls and terns are numerous, though by no means so abundant as in the North Atlantic. The greybacked sea eagle and osprey are also most common on the coast. The ringtailed eagle, on the other hand, is rare there, and though the herons fish in salt water none of the storks do so; nor to my knowledge does the pelican. Even the cormorants are not as abundant as on inland waters. The Indian Kingfisher, *Alcedo bengalensis*, is very common on rocky shores, feeding in pools left by the tide. The Pied Kingfisher, *Ceryia rudis* is found on the creeks. None of the others affect salt water.

A marine porpoise is very common and ascends creeks with the tide, doing great damage to nets by tearing fish out of them. It is seldom caught. No other cetacean is common, but whales (*Balaenoptera*) are not unknown, and occasionally get stranded.

The fisheries are uncontrolled by law except as to the planting of stakes in navigable waters. There is no reason to suppose that the stock of fish is deteriorating; but the industry is crippled by the high price of salt. Dr. Day's inquiries showed that Sind, the Portuguese territory, and other places where salt was cheap were practically monopolising the trade in salt fish. Now that salt is as highly taxed throughout India as in the Konkan, it is possible that the trade may slowly revive; at present it is not flourishing.

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